THE HOLY BIBLE

Containing the

OLD and NEW

TESTAMENT.

Newly translated out of the origi-
nall tongues and with the former
translations diligently compared and
revised by his Majesties speciall
Command.

*With most profitable Annotations upon
all the hard places, and other things of
great importance.*

Which notes have never before been set
forth with this new translation;

*But are now placed in due order with
great care and industrie.*

Printed in the Year Anno 1632.

MOSES

AARON

BRITISH MUSEUM

THE HOLY
BIBLE

Containing the

OLD and NEW
TESTAMENT.

Newly tranſlated out of the originall tongues and with the former tranſlations diligently compared and reviſed by his Majeſties ſpeciall command.

With moſt profitable Annotations upon all the hard places, and other things of great importance.

Which notes have never before been ſet forth with this new tranſlation;

But are now placed in due order with great care and induſtrie.

Printed in the Year, M DC LXXII.

BRITISH MUSEUM

B I B L E

THE HOLY

To the Moſt High and Mightie Prince,

JAMES

BY THE GRACE OF GOD,

KING OF GREAT BRITAIN,

FRANCE AND IRLAND,

Defender of the Faith, &c.

The Tranſlatours of the Bible, wish Grace, Mercie, and Peace, through JESUS CHRIST OUR LORD.

GReat and manifold were the bleſſings (moſt dread ſoveraigne) which almighty GOD, the Father of all mercies, beſtowed upon us the people of ENGLAND, when firſt he ſent your Majeſties Royall perſon to rule and reigne over us. For whereas it was the expectation of many, who wished not well unto our SION, that upon the ſetting of that bright occidentall ſtarre queen ELISABETH of moſt happy memory, ſome thick and palpable clouds of darkneſſe would ſo have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known, who was to direct the unſetled ſtate: the appearance of your MAJESTIE, as of the ſunne in his ſtrength, inſtantly diſpelled thoſe ſuppoſed and ſurmiſed miſts, and gave unto all that were well affected, exceeding cauſe of comfort, eſpecially when we beheld the government eſtabliſhed in your HIGHNES, and your hopefull ſeed, by an undoubted title, and this alſo accompanied with peace and tranquillitie at home and abroad. But amongſt all our joyes there was none that more filled our hearts, than the bleſſed continuance of the preaching of GODS ſacred word amongſt us, which is that ineſtimable treaſure, which excelleth all the riches of the earth, becauſe the fruit thereof extendeth it ſelf, not onely to the time ſpent in this tranſitory world, but directeth and diſpoſeth men unto that eternall happineſſe which is above in heaven.

Then not to ſuffer this to fall to the ground, but rather to take it up, and to continue it in that ſtate, wherein the famous predeceſſour of your HIGHNES did leave it: nay, to go forward with the confidence and reſolution of a man in maintaining the truth of CHRIST, and propagating it farre and neare, is that which hath ſo bound and firmly knit the hearts of all your MAJESTIES loyall and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bleſſe you in their hearts, as that ſanctified perſon, who under GOD, is the immediate authour of their true happineſſe. And this their contentment doth not diminish or decay, but every day increaſeth and taketh ſtrength, when they obſerve that the zeal of your MAJESTIE toward the houſe of GOD, doth not ſlack or go backward, but is more and more kindled, manifeſting it ſelf abroad in the furtheſt parts of Chriſtendome, by writing in defence of the truth, (which hath given ſuch a blow unto that man of ſinne, as will not be healed) and every day at home, by religious and learned diſcourſe, by

frequenting the houſe of GOD, by hearing the word preached, by cherishing the teachers thereof, by caring for the Church as a moſt tender and loving nurſing Father.

There are infinite arguments of this right Chriſtian and religious affection in your MAJESTIE: but none is more forcible to declare it to others, than the vehement and perpetuated deſire of the accomplishing and publishing of this work, which now with all humilitie we preſent unto your MAJESTIE. For when your Highneſſe had once out of deep judgement apprehended how convenient it was, that out of the originall ſacred tongues, together with comparing of the labours, both in our own and other forrein languages, of many worthy men who went before us, there should be one more exact tranſlation of the holy ſcriptures into the English tongue; your MAJESTIE did never deſiſt to urge and to excite thoſe to whom it was commended, that the work might be haſtened, and that the buſineſſe might be expedited in ſo decent a manner, as a matter of ſuch importance might juſtly require.

And now at laſt, by the mercy of GOD, and the continuance of our labours, it being brought unto ſuch a concluſion, as that we have great hope that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to your MAJESTIE, not onely as to our king and ſoveraigne, but as to the principall mover and authour of the work: Humbly craving of your moſt ſacred MAJESTIE, that ſince things of this quality have ever been ſubject to the cenſures of ill-meaning and diſcontented perſons, it may receive approbation and patronage from ſo learned and judicious a prince as your HIGHNESS is, whoſe allowance and acceptance of our labours, shall more honour and incourage us, than all the calumniations and hard interpretations of other men shall diſmay us. So that, if on the one ſide we shall be traduced by popish perſons at home or abroad, who therefore will maligne us, becauſe we are poore inſtruments to make Gods holy truth to be yet more and more known unto the people, whom they deſire ſtill to keep in ignorance and darkneſſe: or if on the other ſide, we shall be maligned by ſelf-conceited brethren, who run their own wayes, and give liking unto nothing but what is framed by themſelves, and hammered on their anvile; we may reſt ſecure, ſupported within by the truth and innocency of a good conſcience, having walked the wayes of ſimplicitie and integritie, as before the LORD, and ſuſtained without, by the powerful protection of your MAJESTIES grace and favour, which will ever give countenance to honeſt and Chriſtian endeavours, againſt bitter cenſures, and uncharitable imputations.

The LORD of heaven and earth bleſſe your Majeſtie with many and happy dayes, that as his heavenly hand hath enriched your Highneſſe with many ſingular and extraordinary graces; ſo you may be the wonder of the world in this latter age, for happineſſe and true felicitie, to the honour of that great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.

The

The Tranſlatours to the Reader.

The beſt things have been calumniated.

ZEAL to promote the common good, whether it be by deviſing any thing our ſelves, or reviſing that which hath been laboured by others, deſerveth certainly much reſpect and eſteem, but yet findeth but cold entertainment in the world. It is welcomed with ſuſpicion in ſtead of love, and with emulation in ſtead of thanks: and if there be any hole left for cavill to enter, (and cavill, if it do not finde an hole, will make one) it is ſure to be miſconſtrued, and in danger to be condemned. This, will eaſily be granted by as many as know ſtorie, or have any experience. For, was there ever any thing projected, that favoured any way of newneſſe or renewing, but the ſame endured many a ſtorm of gainſaying, or oppoſition? A man would think that civilitie, wholeſome laws, learning and eloquence, ſynods, and Church-maintenance, (that we ſpeak of no more things of this kinde) ſhould be as ſafe a ſanctuarie, and * out of ſhot, as they ſay, that no man would lift up his heel, no, nor dog move his tongue againſt the motioners of them. For by the firſt, we are diſtinguished from brute beaſts led with ſenſualitie: By the ſecond, we are bridled and reſtrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our ſelves: Briefly, by the fourth, being brought together to a parley face to face, we ſooner compoſe our differences, than by writings, which are endleſſe: And laſtly, that the Church be ſufficiently provided for, is ſo agreeable to good reaſon and conſcience, that thoſe mothers are holden to be leſſe cruel, that kill their children aſſoon as they are born, than thoſe nurſing-fathers and mothers (whereſoever they he) that withdraw from them who hang upon their breaſts (and upon whoſe breaſts again themſelves do hang to receive the ſpirituall and ſincere milk of the word) livelihood and ſupport fit for their ſtates. Thus it is apparent, that theſe things which we ſpeak of, are of moſt neceſſarie uſe, and therefore that none, either without abſurditie can ſpeak againſt them, or without note of wickedneſſe can ſpurn againſt them.

* Ἐξω βέλους

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for ſeeking to reduce their country-men to good order and diſcipline: And that in ſome Common-weals it was made a capitall crime, once to motion the making of a new law for the abrogating of an old, though the ſame were moſt pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined ſpeech; but bare themſelves as averſe from them, as from rocks or boxes of poyſon: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to poſteritie) in paſſion peradventure, but yet he gave forth, That he had not ſeen any profit to come by any ſynode or meeting of the Clergie, but rather the contrarie: And laſtly, againſt Church-maintenance and allowance, in ſuch ſort, as the ambaſſadours and meſſengers of the great King of kings ſhould be furniſhed, it is not unknown what a fiction or fable (ſo it is eſteemed, and for no better by the reporter himſelf, though ſuperſtitious) was deviſed: namely, That at ſuch time as the profeſſours and teachers of Chriſtianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forſooth) was heard from heaven, ſaying, Now is poyſon poured down into the Church, &c. Thus not onely as oft as we ſpeak, as one ſaith, but alſo as oft as we do any thing of note or conſequence, we ſubject our ſelves to every ones cenſure, and happie is he that is leaſt toſſed upon tongues; for utterly to eſcape the ſnatch of them it is impoſſible. If any man conceit that this is the lot and portion of the meaner ſort onely, and that Princes are priviledged by their high eſtate, he is deceived. *As the ſword devoureth as well one as another*, as it is in *Samuel*; nay, as the great commander charged his ſouldiers in a certain battel, to ſtrike at no part of the enemie, but at the face: And as the king of *Syria* commanded his chief captains *to fight neither with ſmall nor great, ſave onely againſt the king of Iſrael*: ſo it is too true, that envie ſtriketh moſt ſpitefully at the faireſt, and at the chiefeſt. *David* was a worthy prince, and no man to be compared to him for his firſt deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in ſolemnitie) he was ſcorned and ſcoffed at by his own wife. *Salomon* was greater than *David*, though not in vertue, yet in power, and by his power and wiſdome he built a temple to the Lord, ſuch an one as was the glorie of the land of Iſrael, and the wonder of the whole world. But was that his magnificence liked of by all? we doubt of it. Otherwiſe, why do they lay it in his ſonnes dish, and call unto him for † eaſing of the burden, *Make*, ſay they, *the grievous ſervitude of thy father, and his ſore yoke lighter*. Belike he had charged them with ſome levies, and troubled them with ſome carriages, hereupon they raiſe up a tragedie, and wish in their heart the temple had never been built. So hard a thing it is to pleaſe all, even when we pleaſe God beſt and do ſeek to approve our ſelves to every ones conſcience.

Antcharſis, with others, made a capitall crime, once to motion the making of a new law for the abrogating of an old.

In Athens with-neſſe Libanius in Olynt. De-moſt. Cato the elder. Gregorie the divine. Nauclerus.

2 Sam. 11. 25.

1 Kings 22. 31.

2 Sam. 6. 16.

† σφοδρὸν ζυγὸν.

1 King. 12. 4.

The higheſt perſonages have been calumniated.

If we will deſcend to later times, we ſhall finde many the like examples of ſuch kinde or rather unkinde acceptance. The firſt Romane Emperour did never do a more pleaſing deed to the learned, nor more profitable to poſteritie, for conſerving the record of times in true ſupputation, than when he corrected the Calender and ordered the yeare according the courſe of the ſunne: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquy. So the firſt chriſtened Emperour (at the leaſtwiſe that openly profeſſed the faith himſelf, and allowed others to do the like) for ſtrengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would ſay, a waſtfull Prince, that had need of a guardian or overſeer. So the beſt chriſtened Emperour, for the love that he bare unto peace, thereby to enrich both himſelf and his ſubjects, and becauſe he did not ſeek warre but finde it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and ſhewed ſo much when he was provoked) and condemned for giving himſelf to his eaſe, and to his pleaſure. To be ſhort, the moſt learned Emperour of former times (at the leaſt, the greateſt politician) what thanks had he for cutting off the ſuperfluities of the laws, and digeſting them into ſome order and method? This, that he hath been blotted by ſome to be an Epitomiſt, that is, one that extinguiſhed worthy whole volumes, to bring his abridgements into requeſt. This is the meaſure that hath been rendred to excellent Princes in former times, *Cùm bene facerent, malè audire*, For their good deeds to be evil ſpoken of. Neither is there any likelihood, that envie aud malignitie died, and were buried with the ancient. No, no, the reproof of *Moſes* taketh hold of moſt ages, *You are riſen up in your fathers ſtead, an increaſe of ſinfull men. What is that that hath been done? that which ſhall be done: and there is no new thing under the ſunne*, ſaith the wiſe man: and *S. Stephen. As your fathers did, ſo do you.* This, and more to this purpoſe, his Majeſty that now reigneth (and long and long may he reigne, and his off-ſpring for ever, *Himſelf and children, and childrens children alwayes*) knew full well, according to the ſingular wiſdome given unto him by God, and the rare learning and experience that he hath attained unto; namely, That whoſoever attempreth any thing for the publick (eſpecially if it pertain to religion, and to the opening and clearing of the word of God) the ſame ſetteth himſelf upon a ſtage to be gloured upon by every evil eye; yea, he caſteth himſelf headlong upon pikes, to be gored by every ſharp tongue. For he that medleth with mens religion in any part, medleth with their cuſtome, nay, with their free-hold; and though they finde no content in that which they have, yet they cannot abide to heare of altering. Notwithſtanding his royall heart was not daunted or diſcouraged for this or that colour, but ſtood reſolute, *as a ſtatue immoveable, and an anvile not eaſie to be beaten into plates*, as one ſaith; he knew who had choſen him to be a ſouldier, or rather a captain, and being aſſured that the courſe which he intended made much for the glorie of God, and the building up of his Church, he would not ſuffer it to be broken off for whatſoever ſpeeches or practiſes. It doth certainly belong unto Kings, yea, it doth ſpecially belong unto them, to have care of religion, yea, to know it aright, yea, to profeſſe it zealouſly, yea, to promote it to the uttermoſt of their power. This is their glorie before all nations which mean well, and this will bring unto them a farre more excellent weight of glorie in the day of the Lord Jeſus. For the Scripture ſaith not in vain, *Them that honour me, I will honour*: neither was it a vain word that *Euſebius* delivered long ago, That pietie towards God was the weapon, and the onely weapon that both preſerved *Conſtantines* perſon, and avenged him of his enemies.

C. Cæſar. Plutarch. Conſtantine. Aurel. Vict. Theodoſius. Zoſimus. Juſtinian.

Num. 32. 14. Eccles 1. 9. Acts 7. 51.

His Majeſties conſtancie notwithſtanding calumniation, for the ſurvey of the English tranſlations.

Suidas.

Ὡσπερ τις ἀνθρωπος ἐπιβουλευθεὶς ὑπὸ κακῶν ἀνδρῶν καὶ ἀνοσίων ἀνηλάτου.

1 Sam. 2. 30.

Ἠυσεβείας ὅπλον. *Euſebius lib. 7. cap. 8.*

The praiſe of the holy ſcriptures.

But now what pietie without truth? what truth? (what ſaving truth) without the word of God? what word of God (whereof we may be ſure) without the Scripture? The Scriptures we are commanded to ſearch, *John* 5. 39. *Iſa.* 8. 20. They are commended that ſearched and ſtudied them *Acts* 17. 11. *and* 8. 28. 29. They are reproved that were unskilfull in them, or ſlow to beleeve them *Matth.* 22. 29. *Luk.* 24. 25. They can make us wiſe unto ſalvation, 2 *Tim.* 3. 15. If we be ignorant, they will inſtruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in

S. Auguſt. confeſſ. lib. 8. c. 12. S. Auguſt. de utilit. credendi cap. 6. S. Hieron. ad Demetriad. S. Cyrill 7. contra Julian.

heavineſſe, comfort us; if dull, quicken us; if cold, enflame us. *Tolle lege, Tolle lege*, Take up and reade, take up and reade the Scriptures, (for unto them was the direction) it was ſaid unto *S. Auguſtine* by a ſuppernaturall voice *Whatſoever is in the Scriptures, beleeve me*, ſaith the ſame *S. Auguſtine, it high and divine; there is verily truth, and a doctrine moſt fit for the refreshing and renewing of mens mindes, and truely ſo tempered, that every one may draw from thence that which is ſufficient for him, if he come to draw with a devout and pious minde, as true religion requireth.* Thus *S. Auguſtine*. And *S Hieronie*, *Ama Scripturas, & amabit te ſapientia, &c.* Love the Scriptures, and wiſdome will love thee. And *S. Cyrill* againſt *Julian*, *Even boyes that are bred up in the Scriptures, become moſt religious, &c.* But what mention we three or foure uſes of the Scriptutre, whereas whatſoever is to be beleeved or practiſed, or hoped for, is contained in them? or three or foure ſentences of the Fathers, ſince whoſoever is worthy the name of a Father, from Chriſts time downward, hath likewiſe written not onely of the riches, but alſo of the perfection of the Scripture? *I adore the fulneſſe of the Scripture*, ſaith *Tertullian* againſt *Hermogenes*. And again, to *Appelles* an heretick of the like ſtamp, he ſaith, *I do not admit that which thou bringeſt in* (or concludeſt) *of thine own* (head or ſtore, *de tuo*) without Scripture. So *S. Iuſtin Martyr* before him, *We muſt know by all means* (ſaith he) *that it is not lawfull* (or poſſible) *to learn* (any thing) *of God or of right pietie, ſave onely out of the Prophets, who teach us by divine inſpiration.* So *S. Baſil* after *Tertullian* *It is a manifeſt falling away from the faith, and a fault of preſumption, either to reject any of thoſe things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of thoſe things that* are not written. We omit to cite to the ſame effect, *S. Cyrill* Biſhop of *Jeruſalem* in his 4. *Catechiſ.* *S. Hierome* againſt *Helvidius*, *S. Auguſtine* in his third book againſt the letters of *Petilian*, and in very many other places of his works. Alſo we forbear to deſcend to later Fathers, becauſe we will not wearie the Reader. The Scriptures then being acknowledged to be ſo full and ſo perfect, how can we excuſe our ſelves of negligence, if we do not ſtudie them? of curioſitie, if we be not content with them? Men talk much of *περιεσώη, how many ſweet and goodly things it had hanging on it; of the Philoſophers ſtone, that it turneth copper into gold; of *Cornu copia*, that it had all things neceſſarie for food in it; of *Panaces* the herb, that it was good for all diſeaſes; of *Catholicon* the drug, that it is in ſtead of all purges; of *Vulcans* armour, that it was an armour of proof againſt all thruſts, and all blows, &c. Well, that which they falſly or vainly attributed to theſe things for bodily good, we may juſtly and with full meaſure aſcribe unto the Scripture, for ſpirituall. It is not onely an armour, but alſo an whole armourie of weapons, both offenſive and defenſive; whereby we may ſave our ſelves, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradiſe of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruſe of oyl, which were for memorie onely, or for a meals meat or two; but, as it were, a showre of heavenly bread ſufficient for a whole hoſt, be it never ſo great, and, as it were, a whole cellar full of oyl veſſels; whereby all our neceſſities may be provided for; and our debts diſcharged. In a word, it is a panarie of wholeſome food, againſt fenowed traditions; a phyſicians ſhop (*S. Baſil* calleth it) of preſervatives againſt poyſoned hereſies; a pandect of profitable laws, againſt rebellious ſpirits; a treaſurie of moſt coſtly jewels, againſt beggarly rudiments; finally, a fountain of moſt pure water ſpringing up to everlaſting life. And what marveil? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apoſtles or Prophets; the penmen ſuch as were ſanctified from the wombe, and endued with a principall portion of Gods Spirit; the matter veritie, piety, purity, uprightneſſe; the form, Gods word, Gods teſtimonie, Gods oracles, the word of truth, the word of ſalvation, &c. the effects, light of underſtanding, ſtableneſſe of perſwaſion, repentance from dead works, newneſſe of life, holineſſe, peace, joy in the holy Ghoſt; laſtly, the end and reward of the ſtudie thereof, fellowship with the ſaints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never ſhall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.

Tertul. adverſus Hermog. Tertul. de carne Chriſti Juſtin. ἀποτρεπτ. καὶ ἀλλαχ. ὅπου π. S. Baſil. περὶ πίστεως, ὑπαντήσεως καὶ παραδόσ. * Περιεσώη οὖν φύλλα καὶ πίσσας ἄγρυπνος καὶ μάλι ἐν κοτύλῃ καὶ ἔλαιον &c. An olive bough wrapped about with wooll whereupon did hang figs and hony in a pot, and oyl. κοινὸν ἰατρεῖον. S. Baſil in Pſal. primum.

1 Cor. 14. But how ſhall men meditate in that which they cannot underſtand? How ſhall they underſtand that which is kept cloſe in an unkown tongue? as it is written, *Except I know the power of the voice, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian to me.* The Apoſtle excepteth no tongue; not *Hebrew* the ancienteſt, not *Greek* the moſt copious, not *Latine* the fineſt. Nature taught a naturall man to confeſſe, that all of us in thoſe tongues which we do not underſtand, are plainly deaf; we may turn the deaf eare unto them. The *Scythian* counted the *Athenian*, whom he did not underſtand, barbarous: ſo the *Romane* did the *Syrian*, and the *Jew*, (even *S. Hierome* himſelf calleth the *Hebrew* tongue barbarous, belike becauſe it was ſtrange to ſo many) ſo the Emperour of *Conſtantinople* calleth the *Latine* tongue barbarous, though Pope *Nicolas* do ſtorm at it: ſo the *Jews* long before *Chriſt*, called all other nations *Logna ſim*, which is little better than barbarous. Therefore as one complaineth that alwayes in the Senate of *Rome*, there was one or other that called for an Interpreter: ſo leſt the church be driven to the like exigent, it is neceſſarie to have tranſlations in a readineſſe. Tranſlation it is that openeth the window, to let in the light; that breaketh the ſhell, that we may eat the kernell; that putteth aſide the curtain, that we may look into the moſt holy place, that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the ſtone form the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without tranſlation into the vulgar tongue, the unlearned are but like children at *Jacobs* well (which was deep) without a bucket or ſomething to draw with: or as that perſon mentioned by Eſay, to whom when a ſealed book was delivered, with this motion. *Reade this, I pray thee*, he was fain to make this anſwer, *I cannot, for it is ſealed.*

Tranſlation neceſſarie.

Clem. Alex. 1 Strom. S. Hieronym. Damaſo. Michael Theophil. ſil. Tom. Conſil. ex edit. Petri Crub. Cicero 5. de finib. Gen 29. 10. John 4. 11. Iſa. 29. 11.

See S. Auguſt. lib. 12 contra Eauſt. cap. 32. While God would be known onely in *Jacob*, and have his name great in *Iſrael*, and in none other place; while the dew lay on *Gideons* fleece onely, and all the earth beſides was drie; then for one and the ſame people, which ſpake all of them the language of *Canaan*, that is, *Hebrew*, one and the ſame originall in *Hebrew* was ſufficient. But when the fulneſſe of the time drew neare, that the Sunne of righteouſneſſe, the Sonne of God ſhould come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but alſo of the *Greek*, yea, of all them that were ſcattered abroad; then lo, it pleaſed the Lord to ſtirre up the ſpirit of a *Greek* Prince (*Greek* for deſcent and language) even of *Ptolomee Philadelph* king of *Egypt*, to procure the tranſlating of the book of God out of *Hebrew* into *Greek*. This is the tranſlation of the *Seventie* interpreters, commonly ſo called, which prepared the way for our Saviour among the Gentiles by written preaching, as *S. John Baptiſt* did among the *Jews* by vocall. For the *Grecians* being deſirous of learning, were not wont to ſuffer books of worth to lie moulding in kings libraries, but had many of their ſervants, readie ſcribes, to copie them out, and ſo they were diſperſed and made common. Again, the *Greek* tongue was well kuown and made familiar to moſt inhabitants in *Aſia*, by reaſon of the conqueſts that there the *Grecians* had made, as alſo by the colonies, which thither they had ſent. For the ſame cauſes alſo it was well underſtood in many places of *Europe*, yea, and of *Afrik* too. Therefore the word of God being ſet forth in *Greek*, becometh hereby like a candle ſet upon a candleſtick, which giveth light to all that are in the houſe; or like a proclamation ſounded forth in the market place, which moſt men preſently take knowledge of; and therefore that language was fitteſt to contain the Scriptures, both for the firſt preachers of the Goſpel to appeal unto for witnes, and for the learners alſo of thoſe times to make ſearch and triall by. It is certain, that that tranſlation was not ſo ſound and ſo perfect, but that it needed in many places correction; and who had been ſo ſufficient for this work as the Apoſtles or apoſtolike men? Yet it ſeemed good to the holy Ghoſt and to them, to take that which they found, (the ſame being for the greateſt part true and ſufficient) rather than by making a new, in that new world and green age of the church, to expoſe themſelves to many exceptions and cavillations, as though they made a tranſlation to ſerve their own turn; and therefore bearing witneſſe to themſelves, their witneſſe not to be regarded. This may be ſuppoſed to be ſome cauſe, why the tranſlation of the *Seventie* was allowed to paſſe for currant. Notwithſtanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after *Chriſt*, *Aquila* fell in hand with a new tranſlation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a ſixth edition, the authours whereof were not known. Theſe with the *Seventie* made up the *Hexapla*, and were worthily and to great purpoſe compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midſt by *Origen* (for the worth and excellencie thereof above the reſt, as *Epiphanius* gathereth) but alſo was uſed by the *Greek* Fathers for the ground and foundation of their commentaries: Yea, *Epiphanius* above named doth attribute ſo much unto it, that he holdeth the authours thereof not onely for interpreters, but alſo for Prophets in ſome reſpect: and *Juſtinian* the Emperour enjoyning the *Jews* his ſubjects to uſe eſpecially the tranſlation of the *Seventie*, rendreth this reaſon thereof, becauſe they were, as it were, enlightened with prohetical

The tranſlation of the old teſtament out of the Hebrew into Greek.

Epiphan. de menſur. & ponderib. See S. Auguſt. 2. de doctrin. Chriſtian. cap. 15. Novelldiat. ax. 146. Περιφανῶς ὥσπερ χάρατος ἐπιλαμψάσης αὐτοῖς,

call grace. Yet for all that, as the *Egyptians* are ſaid of the Prophet to be men and not God, and their horſes flesh and not ſpirit: ſo it is evident, and *S. Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they ſtumbled and fell, one while through overſight, another while through ignorance; yea, ſometimes they may be noted to adde to the originall, and ſometimes to take from it; which made the Apoſtles to leave them many times, when they left the *Hebrew*, and to deliver the ſenſe thereof according to the truth of the word, as the Spirit gave them utterance. This may ſuffice touching the *Greek* translations of the Old Teſtament. Iſa. 31. 3. *S. Hieron. de optimo gene. interpret.*

Translation out of Hebrew and Greek into Latine.

There were alſo within a few hundred yeares after *Chriſt*, many translations into the *Latine* tongue: for this tongue alſo was very fit to convey the law and the goſpel by, becauſe in thoſe times very many countreys of the Weſt, yea of the South, Eaſt, and North, ſpake or underſtood *Latine*, being made provinces to the *Romanes*. But now the *Latine* translations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari poſſunt*, ſaith *S. Auguſtine.*) Again, they were not out of the *Hebrew* fountain (we ſpeak of the *Latine* tranſlations of the Old Teſtament) but out of the *Greek* ſtream: therefore the *Greek* being not altogether cleare, the *Latine* derived from it muſt needs be muddy. This moved *S. Hierome*, a moſt learned Father, and the beſt linguiſt without controverſie, of his age, or of any that went before him, to undertake the tranſlating of the Old Teſtament out of the very fountains themſelves; which he performed with that evidence of great learning, judgement, induſtry, and faithfulneſſe, that he hath for ever bound the Church unto him in a debt of ſpeciall remembrance and thankfulneſſe. *S. Auguſt. de doct. Chriſt. lib. 2. cap. 11.*

The tranſlating of the ſcripture into the vulgar tongues.

Now though the Church were this furniſhed with *Greek* and *Latine* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (for the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly learned were not content to have the Scriptures in the language which themſelves underſtood, *Greek* and *Latine*, (as the good lepers were not content to fare well themſelves, but acquainted their neighbours with the ſtore that God had ſent, that they alſo might provide for themſelves) but alſo for the behoof and edifying of the unlearned which hungred and thirſted after righteouſneſſe, and had ſouls to be ſaved as well as they, they provided tranſlations into the vulgar for their countrey-men, inſomuch that moſt nations under heaven did ſhortly after their converſion, heare *Chriſt* ſpeaking unto them in their mother tongue, not by the voice of their miniſter onely, but alſo by the written word tranſlated. If any doubt hereof, he may be ſatisfied by examples enow, if enow will ſerve the turn. Firſt, *S Hierome* ſaith, *Multarum gentium linguis Scriptura antè tranſlata, docet falſe eſſe quæ addita ſunt, &c.* that is *The Scripture being tranſlated before in the languages of many nations, doth ſhew that thoſe things that were added* (by *Lucian* or *Heſychius*) *are falſe.* So *S Hierome* in that place. The ſame *Hierome* elſewhere affirmeth that he, the time was, had ſet forth the translation of the *Seventie, ſuæ linguæ hominibus*; that is, for his countreymen of *Dalmatia*. Which words not onely *Eraſmus* doth underſtand to purport, that *S. Hierome* tranſlated the Scripture into the *Dalmatian* tongue; but alſo *Sixtus Senenſis*, and *Alphonſus à Caſtro* (that we ſpeak of no more) men not to be excepted againſt by them of *Rome*, do ingennouſly confeſſe as much. So *S. Chryſoſtome* that lived in *S. Hieromes* time, giveth evidence with him: *The doctrine of S. John* (ſaith he) *did not in ſuch ſort* (as the Philoſophers did) *vanish away: but the Syrians, Egyptians, Indians, Perſians, Ethiopians, and infinite other nations being barbarous people, tranſlated it into their* (*mother*) *tongue, and have learned to be* (*true*) *Philoſophers*, he meaneth Chriſtians. To this may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be theſe, *Every countrey that is under the ſunne, is full of theſe words*, (of the Apoſtles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the language of the Grecians, but alſo of the Romanes, and Egyptians, and Perſians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation uſeth.* So he. In like manner, *Ulpilas* is reported by *Paulus Diaconus* and *Iſidore* (and before them by *Sozomen*) to have tranſlated the Scriptures into the *Gothick* tongue: *Iohn* Biſhop of *Sevil* by *Vaſſeus*, to have turned them into *Arabick*, about the yeare of our Lord 717: *Beda* by *Ciſtertienſis*, to have turned a great part of them into *Saxon*: *Efnard* by *Trithemius*, to have abridged the French Pſalter, as *Beda* had done the *Hebrew*, about the yeare 800. King *Alured* by the ſaid *Ciſtertienſis*, to have turned the Pſalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolſtad*) to have turned the Scriptures into *Sclavonian*: * *Valdo*, Biſhop of *Friſing* by *Beatus Rhenanus*, to have cauſed about that time, the Goſpels to be tranſlated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them himſelf, or to have gotten them turned into *French*, about the yeare 1160: *Charles* the fifth of that name, ſurnamed *The wiſe*, to have cauſed them to be turned into *French* about 200 yeares after *Valdus* his time, of which tranſlation there be many copies yet extant, as witneſſeth *Beroaldus*. Much about that time, even in our *King Richard* the ſeconds dayes, *Iohn Trevisa* tranſlated them into *English* and many English bibles in written hand are yet to be ſeen with divers, tranſlated, as it is very probable, in that age. So the *Syrian* tranſlation of the New Teſtament is in moſt learned mens libraries, of *Widminſtadius* his ſetting forth; and the Pſalter in *Arabick* is with many, of *Auguſtinus Nebienſis* ſetting forth. So *Poſtel* affirmeth, that in his travell he ſaw the Goſpels in the *Ethiopian* tongue: And *Ambroſe Theſius* alledgeth the Pſalter of the *Indians*, which he teſtifieth to have been ſet forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practiſe of old, even from the firſt times of the converſion of any nation: no doubt, becauſe it was eſteemed moſt profitable, to cauſe faith to grow in mens hearts the ſooner, and to make them to be able to ſay with the words of the Pſalme, *As we have heard, ſo we have ſeen.* *S. Hieronym. Marcell Zoſim.* 2 Kings. 7. 9. *S. Hieron. præf. in 4. Euangel.* *S. Hieron. Sophronio. Six Sen. lib. 4. Alphon. à Caſtro lib 1. cap. 23.* *S. Chryſoſt. in Ioan. cap. 1. Hom. 1.* *Theodor. 5. Therapeut.* *P. Diacon. lib 12.* *Iſidor. in Chron. Goth. Sozom. lib. 6. cap. 37.* *Vaſſeus in Chron. Hiſpan. Polydor. Virg. S. hiſtor. Anglorum teſtatur idem de Alured noſtro Aventin. lib. 4.* *Circa annum. B Rhenan rerum German. lib. 2. Beroald. Thuan.*

The unwillingneſſe of our chief adverſaries, that the ſcriptures ſhould be divulged in the mother tongue, &c

Now the Church of *Rome* would ſeem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deſerving to be called a gift, an unprofitable gift: they muſt firſt get a licence in writing before they may uſe them; and to get that, they muſt approve themſelves to their Confeſſor, that is, to be ſuch as are, if not frozen in the dregs, yet ſowred with the leaven of their ſuperſtition. Howbeit is ſeemed too much to *Clement* the eighth, that there ſhould be any licence granted to have them in the vulgar tongue, and therefore he overruleth and fruſtrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Lucifugæ Scripturarum*, as *Tertullian* ſpeaketh) that they will not truſt the people with it, no not, as it is ſet forth by their own ſworn men, no not with the licence of their own Biſhops and Inquiſitours. Yea, ſo unwilling they are to communicate the Scriptures to the peoples underſtanding in any ſort, that they are not aſhamed to confeſſe, that we forced them to tranſlate it into *English* againſt their wills. This ſeemeth to argue a bad cauſe, or a bad conſcience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-ſtone, but he that hath the counterfeit; neither is it the true man that ſhunneth the light, but the malefactour, leſt his deeds ſhould be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that uſeth deceit. But we will let them alone for this fault, and return to tranſlation. Δῶρον ἄδωρον καὶ ὄνησιμον. *Sophocles* See the obſervation (ſet forth by Clement his authority) upon the fourth rule of Pius the 4. his making in the Index, *lib. prohib. pag. 15. verſ. 5.* *Tertul. de reſur. carnis.*

The ſpeeches and reaſons, both of our brethren, and of our adverſaries againſt this work,

Many mens mouthes have been open a good while (and yet are not ſtopped) with ſpeeches about the tranſlation ſo long in hand, or rather peruſals of tranſlations made before: and ask what may be the reaſon, what the neceſſitie of the employment: Hath the Church been deceived, ſay they, all this while? Hath her ſweet bread been mingled with leaven, her ſilver with droſſe, her wine with water, her milk with lime? (*Lacte gypſum malè miſcetur*, ſaith *S. Irenæ*) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cauſe to be offended, and to complain, yet that we had none. Hath the nurſe holden out the breaſt and nothing but winde in it? Hath the bread been delivered by the Fathers of the Church, and the ſame proved to be *lapidoſus*, as *Seneca* ſpeaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Alſo the adverſaries of *Judah* and *Jeruſalem*, like *Sanballat* in *Nehemiah*, mock as we heare, both at the work and workmen, ſaying, *What do theſe weak Jews, &c. will they make the ſtones whole again out of the heaps of duſt which are burnt? although they build, yet if a fox go up, he ſhall even break down their ſtone wall.* Was their tranſlation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish Romaniſts) alwayes go in jeopardie, for refuſing to go to heare it? Nay, if it muſt be tranſlated into *English*, Catholicks are fitteſt to do it. They have learning, and they know when a thing is well, they can *manum de tabula.* We will anſwer them both briefly: And the former, being brethren, thus with *S. Hierome*. *Damnamus veteres? Minime, ſed poſt priorum ſtudia in domo Dominj quod poſſumus laboramus*, That is. *Do we condemne the ancients? In no caſe: but after the endeavours of them that were before us, we* Neh. 4. 2. 3. *S. Iren. lib. 3. cap. 19.* Ioh. 3. 20. Pſal. 48. 8. *S. Hieron. Apol. adverſ. Ruffin.*

take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time. I have thought it my dutie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glorie in men, (although ancient) above that which was in them. Thus *S. Hierome* may be thought to speak.

A satisfaction to our brethren.

And to the same effect say we, that we are so farre off from condemning any of their labours that travelled before us in this kinde, either in this land or beyond sea, either in K. *Henries* time, or K. *Edwards* (if there were any translation, or correction of a translation in his time) or Qu. *Elisabeths* of ever renowned memorie, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The judgement of *Aristotle* is worthy and well known: *If Timotheus had not been, we had not had much sweet musick: but if Phrynis* (*Timotheus* his master) *had not been, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forwards to the saving of souls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Jews, as witnesseth *Epiphanius*: and as *S. Augustine* saith, *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade our selves, if they were alive, would thank us. The vintage of *Abiezer*, that strake the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges* 8. 2. *Joash* the king of *Israel* did not satisfie himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. *Aquila*, of whom we spake before, translated the bible as carefully, and as skifully as he could; and yet he thought good to go over it again, and then it got the credit with the *Jews*, to be called κατ' ἀκρίβειαν, that is, accurately done, as *S. Hierome* witnesseth. How many books of profane learning have been gone over again and again, by the same translatours, by others! Of one and the same book of *Aristotles* Ethicks, there are extant not so few as six or seven severall translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay what ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man, and the stemme whereof abideth for ever? And this is the word of God which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith *Tertullian*) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, because his Majesties is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spirituall wealth of *Israel*; let *Sanballats* and *Tobiahs* do so, (which therefore do bear their just reproof) but let us rather blesse God from the ground of our heart, for working this religious care in him, to have the translations of the bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is found alreadie (and all is found for substance, in one or other of our editions, and the worst of ours farre better than their authentick vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreable to the originall, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their dutie to the King, yea their obedience to God, and love to his Saints more, than by yeelding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it. For the very historicall truth is, that upon the importunate petitions of the Puritanes, at his Majesties coming to this crown, the conference at *Hampton* Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poore and emptie shift, yet even hereupon did his Majestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. This much to satisfie our scrupulous brethren.

Arist. 2. metaphys. cap. 1.

S. Epiphan. loco ante citato. S. August. lib. 19. de civit. Dei cap. 7.

Judg. 8. 2.

2 King. 13. 18, 19.

S. Hierom. in Ezech. cap. 3.

Jer. 23 28.

Tertul. ad Martyr. Si tanti vilissimum vitrum, quanti pretiosissimum margaritum. Hier. ad Salvin.

An answer to the imputation of our adversaries.

Now to the latter we answer, That we do not denie, nay we affirm and avow, that the very meanest translation of the bible in *English*, set forth by men of our profession (for we have seen none of theirs of the whole bible as yet) containeth the word of God, nay, is the word of God. As the Kings speech which he uttered in Parliament, being translated into *French*, *Dutch*, *Italian*, and *Latine*, is still the King speech, though it be not interpreted by every translatour with the like grace, nor peradventure so fitly for phrase, nor so expresly for sense, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verùm ubi multa nitent in carmine, non ego paucis offendor maculis, &c.* A man may be counted a vertuous man, though he have made many slips in his life, (else there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though he have some warts upon his hand; yea, not onely freckels upon his face, but also scarres. No cause therefore why the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the sunne, where Apostles or apostolike men, that is, men endued with an extraordinary measure of Gods Spirit, and priviledged with the priviledge of infaillibilitie had not their hand? The Romanists therefore in refusing to hear, and daring to burn the word translated, did no lesse than despite the Spirit of grace, from whom orginally it proceeded, and whose sense and meaning, as well as mans weakenesse would enable, it did expresse: Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Gauls*, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient: was *Catiline* therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezra*, and the prophesie of *Haggai* it may be gathered, that the temple built by *Zerubbabel* after the return from *Babylon*, was by no means to be compared to the former built by *Solomon* (for they that remembred the former, wept when they considered the later) notwithstanding, might this later either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks?* The like we are to think of translations. The translation of the *Seventie* dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravitie, majestie; yet which of the Apostles did condemne it? Condemn it? nay, they used it, (as it is apparent, and as *S. Hierome* and most learned men do confesse) which they would not have done, nor by their example of using of it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* bibles, or some pieces thereof, which they meet with, for that heretikes (forsooth) were the authours of the translations, (heretikes they call us by the same right that they call themselves catholikes, both being wrong) we marvell what divinity taught them so. We are sure *Tertullian* was of another minde: *Ex personis probamus fidem, an ex fide personas?* Do we trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of another minde: for he lighting upon certain rules made by *Tychonius* a *Donatist*, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in *S. Augustines* third book *de Doctr. Christ.* To be short, *Origen*, and the whole Church of God for certain hundred yeares, were of another minde: for they were so farre from treading under foot (much more from burning) the translation of *Aquila* a Proselyte, that is, one that had turned *Jew*, of *Symmachus* and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they joyned them together with the *Hebrew* Original, and the translation of the *Seventie* (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of, and perused by all. But we weary the unlearned, who need not know so much; and trouble the learned, who know it alreadie.

Horace.

James 3. 2.

Plutarch. in Camillo.

Ezra. 3. 12.

Tertull. de præscript. contra hæreses.

S. August. 3. de doct. Christ. cap. 30.

Yet before we end, we must answer a third cavill and objection of theirs against us, for altering and amending our translations so oft, wherein truely they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? *S. Augustine* was not afraid

S. August. Epist. 9.

afraid to exhort *S. Hierome* to a *Palinodia* or recantation: the same *S. Augustine* was not ashamed to retract, we might say, revoke, many things that had passed him, and doth even glorie that he seeth his infirmities. If we will be sonnes of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not onely of their service-books, portesses, and breviaries, but also of their *Latine* translation! The service-book supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in speciall use and request: but Pope *Hadrian* calling a councell with the aid of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the service book of *S. Gregorie* universally to be used. *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Romane* service was of two fashions; the new fashion, and the old, (the one used in one church, the other in another) as is to be seen in *Pamelius* a Romanist, his preface before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the yeare of our Lord 1277, Pope *Nicolaes* the third removed out of the churches of *Rome*, the more ancient books (of service) and brought into use the missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred yeares after, when the abovenamed *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himself confesseth, that every bishoprick almost had a peculiar kinde of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and priviledged and published by Bishops in their dioceses, and to establish and ratifie that onely which was of his own setting forth, in the yeare 1568. Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their ods and jarring, we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori:* they that are lesse sound themselves, ought not to object infirmities to others If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* translation of the New Testament, so much different from the vulgar, by his apostolike letter and bull: That the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges was necessarie for the work? Surely, as the Apostle reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter*: so we may say, that if the old vulgar had been in all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himself; then we are able to go further with them, and to averre, that more of their chief men of all sorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own inquisitor *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their own Cardinal *Thomas a vio Cajetan*, do either make new translations themselves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenour of Text and judgement about the text, so many of their worthies disclaiming the now received conceit; Nay, we will yet come nearer the quick: doth not their *Paris* edition differ from the *Lovain*. and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certain Catholikes (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they of no such matter, did strive what he could, out of so uncertain and manifold a varietie of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c. Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latine* edition of the Old and New Testament, which the councel of *Trent* would have to be authentick, is the same without controversie which he then set forth, being diligently corrected and printed in the printing house of *Vatican*? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the 8 his immeditate successour to account of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and material) and yet this must be authentick by all means. What is to have the faith of our glorious Lord *Jesus Christ* with yea and nay, if this be not? Again, what is sweet harmonie and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissentions among the *Grecians*, to compose his domestick broils (for at that time his queen and his sonne and heir were at deadly furie with him) so all the while that our adversaries do make so many and so various editions themselves, and do jarre so much about the worth and authority of them, they can with no shew of equitie challenge us for changing and correcting.

But it is high time to leave them, and to shew in brief what we proposed to our selves, and what course we held in this our perusall and survey of the Bible. Truely (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons in stead of wine, with wheat in stead of milk) but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not *exercendi causâ*, (as one saith) but *exercitati*, that is, learned, not to learn: For the chief overseer and ἐφεδρία under his Majesty, to whom not only we, but also our whole church was much bound, knew by his wisdome, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first, and to learn after; yea that τὸ σὺν πόνῳ μεθ ἡμέρας μανθάνειν, to learn ad practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with *S. Hierome*, *Et Hebræum sermonem ex parte didicimus, & in Latino penè ab ipsis incunabilis, &c. detriti sumus*; *Both we have learned the Hebrew tongue in part, and in the Latine we have been exercised almost from our very cradle.* *S. Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excell; because he translated not the Old Testament out of *Greek*, but out of *Hebrew*. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpnesse of wit, or deepnesse of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of *David*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that *S. Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together, not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truely it was the *Hebrew* text of the old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. *S. Augustine* calleth them precedent, originall tongues; *S. Hierome*, fountains. The same *S. Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, that *as the credit of the old books* (he meaneth of the Old Testament) *is to be tried by the Hebrew volumes, so of the New by the Greek tongue*, he meaneth by the Originall *Greek*. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in seventie two dayes; neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*, if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helps, as it is written of *Origen*, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overshot himself many times. None of these things: the work hath not been hudled up in seventy two dayes, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two dayes and more.

The purpose of the translatours, with their number, furniture, care &c.

S. Aug. lib. Retractat. Video interdum vitia mea. S. Aug. Epist. 8.

Durand. lib. 5. cap. 2.

Horat.

Galat. 4. 16.

Sixtus Senen.

Heb. 7. 11. and 8. 7.

Sixtus 5. præf. fixa bibliis.

Nazianzen. εἰς ὀρ. ἐπισκ. παρ.

Idem in Apologet.

S. Augustl. lib. 11. Confess cap. 2.

S. Aug. 3. de doct. c. 3. &c.

S. Hieron. ad Suniam & Fretel.

S. Hieron. ad Lucinium.

Dist. 9. ut veterum. Joseph. Antiq. lib. 12.

S. Hieron. ad Pammac. pro lib. adverss. Iovinian.

πρωτότοκοι. φιλεῖ γὰρ οὐκ εῦ. πρώην μὲν ἀνὴρ πρώτων μόχα.

Sophocl. in Elect.

Matters of such weight and consequence are to be speeded with maturitie: for in a businesse of moment a man feareth not the blame of convenient slackenesse. Neither did we think much to consult the translatours or commentatours *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdan to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needfull and fearing no reproch for slownesse, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that passe that you see.

Some peradventure would have no varietie of senses to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though, *Whatsoever things are necessarie, are manifest*, as *S. Chrysostome* saith: and as *S. Augustine. In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope, and charitie*: Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every where plainnesse, partly also to stirre up our devotion to crave the assistance of Gods Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so compleat as they should be, being to seek in many things our selves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulnesse, not in doctrin-all points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters of lesse moment, that fearfulnes would better beseem us than confidence, and if we will resolve, to resolve upon modestie with *S. Augustine*, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*: It is better to make doubt of those things which are secret, than to strive about those things that are un certain. There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the *Hebrew* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margine do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremtorily? For as it is a fault of incredulitie, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no lesse than presumption. Therefore as *S. Augustine* saith, that varietie of translations is profitable for the finding out of the sense of Scriptures, so diversitie of signification & sense in the margine, where the text is not so clear, must needs do good; yea, is necessarie as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth that any varietie of reading of their vulgar edition, should be put in the margine (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favourers, for this conceit. They that are wise had rather have their judgements at liberrie in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priviledge, as the Dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they finde that he is subject to the same affections and infirmities that others be, that his bodie is subject to wounds, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons moving us to set diversity of senses in the margine, where there is great probability for each.

πάντα τὰ ἀναγκαῖα δῆλα. *S. Chrysost. in 2 Thes. cap. 2.*

S. Aug. 2. de doct. Christ. c. 9.

S. Aug. lib. 8. de Gen. ad liter. cap. 5.

ἄπαξ λεγόμενα.

Hier. in Ezek. cap. 3.

S. Aug. de doct. Christ. c. 14.

Sixtus 5. præf. Bibl.

Another thing we think good to admonish thee of (gentle reader) that we have not tied our selves to an uniformity of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truely that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially carefull, and made a conscience, according to our dutie. But that we should expresse the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladnesse*, &c. Thus to mince the matter, we thought to savour more of curiositie than wisdome, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdome of God become words or syllables? why should we be in bondage to them if we may be free? use one precisely, when we may use another no lesse fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved that one of new fangleneſse called κεφάβατον, σικύωνας, though the difference be little or none; and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure if generally we should make verball and unnecessarie changings. We might also be charged (by scoffers) with some unequall dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behinde the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible alwayes; and to others of like qualitie, Get ye hence, be banished for ever; we might be taxed peradventure with *S. James* his words, namely, *To be partiall in our selves, and judges of evil thoughts*. Adde hereunto that niceneſse in words was alwayes counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same libertie in our *English* versions out of *Hebrew* and *Greek*, for that copie or store that he hath given us. Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old Ecclesiasticall words, and be take them to other, as when they put *washing* for *baptisme*, and *congregation* in stead of *Church*: as also on the other side, we have shunned the obscuritie of the Papists, in their *azymes*, *tunike*, *rationall*, *holocausts*, *prepuce*, *pasch*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like it self, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Reasons inducing us not to stand curiously upon an identitie of phrasing.

πολύσημα.

Abed. *Niceph. Calist. lib. 8. cap. 42.*

S. Hieron. in 4. Jonæ. See S. *Aug. epist. 10.*

λεπτολογία ἀδολεσχία. τὸ συνδιζειν ἐπὶ ὀνόματα.

See *Eusseb. præparat. lib. 12. ex Platon.*

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau*, sell your birthright for a messe of pottage. If light be come into the world, love not darkneſse more than light: if food, if clothing be offered, go not naked, starve not your selves. Remember the advice of *Nazianzene*, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards*: also the encouragement of Saint *Chrysostome*, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will inviting them, shall feel Gods will taking vengeance of them*. It is a fearfull thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednesse in the end when God speaketh unto us, to hearken; when he setteth his word before us, to reade it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

Gen. 26. 15.
Jerem. 2. 15.

Math. 8. 34.
Heb 12 16.

ὦδε ἀγβαπᾶ. δεινὸν παντὸς παραλεῖπειν ὧτινι καιρῷ πᾶγμα πίαν ἐπιζητεῖν.

S. Augusti. as artic. sibi falso objectt. Artic. 16.

Heb. 10. 31.

S. Chrysost. in epist. ad Rom. cap. 14. orat. 26. in ὕδωρ ἀμύχανον, σφέδρα ἀμύχανον.

A BRIEF

A BRIEF TABLE

Of the interpretations of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the Verse.

Whereas the wickednesse of time, and the blindenesse of the former age hath been such, that all things altogether have been abused and corrupted, so that the verie right names of divers of the holy men named in Scriptures have been forgotten, and now seem strange unto us, and the names of divers of infants that should ever have some godly advertisements in them, and should be memorials and marks of the children of God received into his houshold, have been hereby also changed and made the signes and badges of idolatrie and heathenish impietie: we have now set forth this table of the names that be most used in the old Testament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are within that faithfull family, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Ghost shall better be understood. We have medled rarelie with the Greek names, because their interpretation is uncertain, and manie of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be carefull: for he shall finde them in places most convenient amongst the annotations: at least so manie as may seem to make for any edification, and understanding of the Scriptures.

A.

Aaron, or Aharon, a teacher. Exod. 4. 14.

Abda, a servant. 1 Kings 4. 6.

Abdeel, a servant of God. Jer. 36. 26.

Abdi, my servant. 2 Chron. 29. 12.

Abdiah, a servant of the Lord. 1 Kings 18. 3. and Obadiah, one of the twelve Prophets.

Abdiel, the same. 1 Chron. 5. 15.

Abednego, servant of shining, Dan. 1. 7.

Abel, mourning, the name of a citie. Judg. 11. 33. 1 Sam. 6. 18. but Habel, the name of a man, doth signifie vanity. Gen. 4. 2.

Abgatha, father of the winepresse. Ester 1. 10.

Abiah, the will of the Lord. 2 Chron. 29. 1.

Abiam, father of the sea. 1 Kings 14. 31.

Abiasaph, a gathering father. 1 Chr. 6. 23. Exod. 6. 24.

Abiathar, father of the remnant, or excellent father. 1 Sam. 22. 21.

Abida, father of knowledge. Genes. 25. 4.

Abidan, father of judgement. Num. 1. 11.

Abiel, my father is God. 1 Sam. 9. 1.

Abiezer, the fathers help. Josh. 17. 2.

Abigail, the fathers joy. 1 King. 25 3.

Abihail, the father of strength. Num. 3. 35.

Abihu, he is a father. Exod. 6. 23.

Abihud, the father of praise. 1 Chro. 8. 3.

Abilene, lamentable. Luke 3. 1.

Abimael, a father from God. Genes. 10. 28.

Abimelech, the kings father, or a father of counsel, or the chief king. Gen. 20. 3.

Abinadab, a father of a vow, or of a free minde, or prince. 1 Sam. 16. 8.

Abinoam, father of beauty. Judg. 4. 6.

Abiram, an high father. 1 Kings 16. 34.

Abishag, the fathers ignorance. 1 Kings 1. 3.

Abishai, the fathers reward. 1 Sam. 26. 6.

Abishalom, the father of peace, or the peace of the father. 2 Sam. 15. 2.

Abishua, the father of salvation. 1 Chron. 6. 4.

Abishur, the father of a song, or of a wall, or of righteousnesse. 1 Chr. 2. 29.

Abital, the father of the dew. 2 Sam. 3. 4.

Abitob, the father of goodnesse. 1 Chron. 8. 11.

Abner, the fathers candle. 1 Sam. 13. 50.

Abram, an high father. Gen. 11. 31.

Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.

Abshalom, a father of peace, or the fathers peace, or reward. 2 Sam. 3. 3.

Achan, troubling. Josh. 7. 1. who is called, Achar, 1 Chron. 2. 7.

Adadezer, read Adarezer, beautifull help. 2 Sam. 8. 3. and 1 Chr. 18. 3.

Adaiah, the witnesse of the Lord. 1 Chron. 6. 41.

Adaliah, povertie. Ester 9. 8.

Adam, man, earthly. Gen. 5. 2.

Adiel, the witnes of God. 1 Chr 4. 36.

Adoniah, the Lord is the ruler. 2 Sam. 3. 4.

Adonibezek, the Lords thunder. Judges 1. 5.

Adonikam, the Lord is risen. Ezra 2. 13. and 8. 13.

Adonirā, the high Lord. 1 Kings 4. 6.

Adonizedeck, the Lords justice. Josh. 10. 1.

Agabus, a grashopper. Acts 11. 28.

Agar, a stranger. Gen. 16. 1. Gal. 4. 24.

Ahaz, taking, or possessing. 2 Kings 16. 1.

Ahasueros, a prince or head. Dan. 9. 1.

Ahban, a brother of understanding. 1 Chron. 2. 29.

Ahijah, brother of the Lord. 1 Chr. 2. 25.

Ahimaaz, brother of counsel. 1 Sam 14. 50.

Ahiman, brother of the right hand Num. 13. 23.

Ahimelech, a kings brother. 1 Sam. 21. 1.

Ahimoth, a brother of death. 1 Chr. 6. 25.

Ahinoam, the brothers beautie. 1 Sam. 14. 15.

Ahrah, a sweet savouring medow. 1 Chron. 8. 1.

Ahikam, a brother arising, or avenging. 2 Kings 22. 12.

Ahiezer, the brothers help. Num. 1. 12

Aholah, a mansion or dwelling in her self. Ezek. 23. 4.

Aholibah, my mansion in her. Ezek. 23. 4.

Ahud, praising or confessing. Jud. 3. 15.

Alian, high. 1 Chron. 1. 40.

Amalek, a licking people. Gen. 36. 12.

Amariah, the Lord said, or the lambe of the Lord. Zeph. 1. 1.

Amasa, sparing the people. 2 Sam. 17. 25.

Amashai, the gift of the people. 1 Chron. 6. 35.

Amashsi, the treading of the people. Neh. 11. 12.

Amasiah, the burthen of the Lord. 2 Chron. 17. 16.

Amithi, true or fearing. 2 Kin. 14. 25.

Ammiel, a people of God, or God with me. 1 Chron. 3. 5.

Ammishaddai, the people of the Almightie. Num. 1. 21.

Ammon, a people. Gen 19. 38.

Amon, faithfull, 2 Kings 21. 18.

Amos, a burden, one of the twelve Prophets.

Amoz, strong, the father of Ishai. Isai 1. 1.

Amzi, strong. 1 Chron. 6. 46.

Anah, afflicting, answering, or singing. Gen. 36. 2. and Hanna, gracious or mercifull. 1 Sam. 1. 2.

Ananiah, the cloud of the Lord. Acts 5. 1.

Andreas, manly. Matth. 4. 18.

Anub, a grape. 1 Chron. 4. 8.

Antipas, for all, or against all. Rev. 2. 13

Apadno, the wrath of his judgement; or the tabernacles of his palace. Dan. 11. 46.

Apollo, a destroyer. Acts 18. 24. the name also of an idol.

Apphia, bringing forth, or increasing. Philem. 2.

Aram, height, or their curse. Gē. 10. 23.

Arbel, Bel, or God hath avenged. Hos 10. 14.

Archelaus, a prince of the people. Mat. 2. 22.

Areli, the altar of God. Gen. 46. 16.

Arnashshte, fervent to spoil. Ez. 7. 21.

Asa

Asa, a physician, 1. Kings 15, 8.
Asael, God hath wrought, 2 Sam. 2. 18.
Asaph, gathering, 1 Chron. 6. 39.
Ashriel — Asharelah, the blessednesse of God, 1 Chro. 25, 2.
Ashbel, an old fire, Gen. 46. 21.
Asher, blessednesse, Gen. 30. 13.
Asael — Ashiel, the work of God, 1 Chro. 4, 35.
Ashur, blessed or travelling, Gen. 10. 22.
Astyages, governour of the citie, Dan. 13, 65.
Atarias — Atarah, a crown, 1 Chron. 2. 26.
Athaiah, the time of the Lord, Neh. 11. 4.
Athaliah, time for the Lord, 2 Kin. 8. 26.
Uzza — Aza, strength, Ezra. 2, 49.
Azanias — Azaniah, hearkening the Lord, Nehe. 10. 9.
Azareel, the help of God, 1 Chron 12. 6.
Asarias — Azariah, the help of the Lord, 2 Kings 14. 21.
Azmoth — Azarikam, help rising up, Neh. 11. 15.
Azmaveth, strength of death, 2 Sam. 23. 31.
Azubah, forsaken, 1 Kings 22. 42.
Azur, holpen, or helper, Jer. 28. 1.

B

Beel — BAal Bealim, lord, lords: the name of the idol of the Sidonians, or a generall name to all idols, because they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judg. 2. 13. & 3. 7.
Beeliada — Baalida, a master of knowledge, 1 Chr. 14, 7.
Beelmeon — Baalmeon, the lord or master of the
Beelmon — mansion of the house, as also Baalzibub, signifieth the same, Luke 11, 15. Num. 32. 28.
Baalzebub, the master of flies, 2 Kings 1. 2.
Baanah in affliction, 2 Sam. 4. 2.
Babylon — Babel, confusion, Gen. 10. 10. and 11. 9.
Badaias — Badaiah, the Lord alone, Ezra 20. 35.
Bediah — Baladan, ancient in judgement, 2 Kin. 20. 12.
Bildad — Baldad, old love, or without love, Job 8. 1.
Barachel, blessing God, Job 32. 2.
Berechiah — Barachiah, blessing the Lord, Zech. 1. 1.
Bar-jonah, son of a dove, Mat. 16, 17.
Barnabas, the sonne of consolation, Acts 4. 36.
Barrabbas, sonne of confusion, Matth. 27. 16.
Baruch, blessed, Jerem. 32. 12.
Bethsabe — Bathseba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
Bathshua, the daughter of salvation, 1 Chron. 3. 5.
Baltasar, Belteshaz zar, Belesha tzar, — Belshatsar, without treasure, or searcher of treasure, Dan. 5. 1.
Benaiah, the Lords building, 1 Chron. 4. 36.
Beleshazzar — Benjamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow. Gen. 35. 18.
Beraiah, the Lords creature, 1 Chron. 8. 21.
Barak — Berak, lightning, Judg. 4. 6.
Bered, hail, 1 Chron. 7. 20,
Phathovi ah. — Bethiah, the Lords daughter, 1 Chron. 4. 18.
Bezeleel — Bezaleel, in the shadow of God, Exod. 31. 2.
Balaam — Bileam, the ancient of the people, Num. 22. 5.
Boos, — Bilhah. old, or fading, Gen. 29. 29.
Boaz — Boas, in power, or strength, Ruth 2. 2.

C

CAiaphas, a searcher, Mattb. 26. 57.
Chalcol — Calcol, nourishing, 1 Kings 4. 31.
Chaselon, — Caleb, as an heart, Num. 13. 7.
Chasloni im, Caslu him. — Canaan, a merchant, Gen. 9. 18.
Carmi, my vine, Gen. 46. 9.
Caseluhim, as pardoned, Gen. 10. 14.
Cephas, a stone, John 1. 42.
Chephirah — Cephirah, a lionesse Ezra 2. 25.
Cherub, as a childe, Ezra 2, 59.
Chileab, the restraint of the father. 2 Sam. 3. 3.
Chilion, perfect, or all like a dove. Ruth. 1. 2.
Chislon — Cislon, hope, or confidence. Num. 34. 21,
Clemens, meek. Phil. 4. 3.
Col-hazeh — Col-hozeth, seeing all, Nehem. 3. 15.
Conaniah — Coneniah, the stabilitie of the Lord,
Cosbi — 2 Chron. 31. 13.
Cusbi — Cosbi, a liar, Num. 25. 18.
Cusan, Cusi black, or an Ethiopian, 2 Sam. 18. 21.

D

Dilaias
Delaias — DAlaiah, the poore of the Lord, 1. Chron. 3. 24.
Delaiah — Dalilah, a bucket, or consumer, Judg.
Delilah — 16. 4.
Damaris, a little wife, Acts 17. 34.
Dan, a judgement, Gen. 14. 14.
Daniel, judgement of God. Dan 1. 6.
Dathan, statute, or law. Num. 16. 1.
David, beloved. 1 Sam 17. 12.
Deborah, a word, or a bee. Gen. 35. 8.
Dalphon — Delphon, a dropping down. Ester 9. 7.
Demas, favouring the people. Colos. 4. 14.
Duel — Devel, know God. Num. 14. 1.
Debelam — Diblam, a cluster of figs. Hos. 1. 3.
Diblaim — Didymus, a twin. John. 11. 16.
Dinah — Dinah, judgement, Gen. 30. 21.
Diotrephes, nourished of Jupiter, 3. John. 9.
Dishon — Dishan, a threshing, Gen. 36. 21.
Dodavah — Dodanah, love. 2 Chron. 20. 37.
Rodanim — Dodanim, beloved. Gen. 10. 4.
Doeg, carefull. 1 Sam. 21. 7.
Dorcas, a doe. Acts 9. 39.
Darda — Dorda, generation of knowledge. 1 Kings 4. 31.

E.

EBer, passing, or passage. Gen. 10: 24.
Eden, pleasure. 2 Kings 19. 12.
Eder, a flock. 1 Chron. 23. 23.
Edom, reddy, or earthy. Gen. 25. 30.
Elhanan — Elchanan, the mercie of God. 2 Sam. 23. 24.
Eldaah, the love of God, Gen. 25. 4.
Eldad, the love of God. Num. 11. 26.
Elead — Eleadah, witnesse of God. 1 Chr. 7. 21.
Eleasah, the work of God. 1 Chron. 32. 39.
Eleazarus — Eleazar, the help of God. Exod. 6.
Eliazar — 23,
Eliab, my God the Father. Num. 26. 8.
Eli — Eliah, God the Lord. 1 Chron. 8. 27.
Elias — Eliakim, God ariseth. Isai 22. 20.
Eliam, the people of God. 2 Sam. 23. 34.
Eliasaph, the Lord increaseth, Num. 1. 14.
Eliashib, the Lord returneth. 1. Chro 3. 24.
Eliathas — Eliatha, thou art my God, 1 Chron
Eliathah — 25. 4.
Elichoenai, to the Lord mine eyes. 1 Chron. 26. 3.
Elidad, the beloved of God. Numb. 34. 21.
Elihu, he is my God, 1 Chron. 12. 20.
Elmelech — Elimelech, my God the King, or the counsel of God, Ruth 1. 2.
Elionai — Elioenai, to him mine eyes. 1 Chron. 3. 23.
Elipelet — Eliphal, a miracle of God. 1 Chron. 11. 35.
Eliphalet, the God of deliverance. 2 Sam. 5. 16.
Elishua — Elisha, my God saveth, 1 Kin. 19. 16.
Eliseus — Elishah, the lambe of God, Gen. 10 4,
Elisa — Elishapat, my God judgeth, 2 Chron.
Elisabeth — 23. 1.
Elisheba, the oath of God, or the fulnesse of God, Exod. 6. 23.
Elizur, the strength of God. Num. 1. 5.
Elkanah, the zeal of God, Exod. 6. 24.
Almodad — Elmoded, God measureth. Genes. 10. 26.
Elnathan, Gods gifts. Jer, 26, 22.
Elpaal — Elphaal, Gods work. 1 Chron. 8. 11.
Eluzai, God my strength. 1 Chron. 8. 11.
Eluzai, God my strength 1 Chron. 12. 5.
Elimas, a corrupter, or sorcerer. Acts 13. 8.
Enosh — Enos, man, or miserable. Gen. 4. 26.
Epaphroditus, pleasant. Phil. 2. 25.
Epenetus, laudable. Rom. 16. 5.
Ephab, wearie. Gen. 25. 4.
Gephar — Epher, dust. Gen. 25 4.
Ephron — Ephraim, fruitfull, or increasing. Gen. 41. 52.
Erastus, amiable. Acts. 19. 22.
Esau, working. Gen. 25. 25.
Eshcol, a cluster. Gen. 14. 24.
Eshek, violence, 1 Chron. 8. 39.
Esther — Ester, hid. Ester 2. 7.
Hester — Ethan, strength. 1 Kings 4. 31.
Eubulus, wise, or of good counsel, 2 Tim. 4. 21.
Eutychus, fortunate. Acts 20. 9.
Assebon — Ezbon, hasting to understand, 1 Chr. 7. 7.
Ezekiel, strength of the Lord, Ezek. 1. 3.
Azaliah — Ezeliah, neare the Lord. 2 Chron. 34. 8.
Ezer, an help. 1 Chron. 4. 4.
Ezra, an helper. Ezra 7. 1.
Azriel — Ezriel, the help of God, Jerem 36. 26.
Ezrikam, an help arising. 1. Chron. 3. 23.

G

GAal, an abomination. Judg. 9. 35.
Gabriel, a man of God, or the strength of God, the name of an angel. Dan. 8. 16.
Gad. a band, or garison. Gen. 30. 11.
Galal, a roll, 1 Chron. 9. 15.
Gamaliel, Gods reward. Acts 5. 35.
Gamariah — Gamaria, a consuming of the Lord,
Gemariah — Jer. 29 3.
Gazabar, a treasurer. Ezra 1. 8.
Godoliah — Gedaliah, the greatnesse of the Lord. Jerem. 38. 1.
Gideon — Gedeon, a breaker, or destroyer. Judg. 6. 13.
Giezi — Gehazi, valley of vision. 2 King. 4. 12.
Gera, a pilgrim or stranger. Grn. 46. 21.
Ginath, a garden. 1 Kings 16. 21.
Gog, a roof of an house. Ezek. 38. 2.
Goliah, a captivitie, 1 Sam. 17. 4.
Gomer, a consumer, Gen. 10. 2.

H

Abakuk — HAbakuk, a wrestler. Hab. 1. 1.
Habbaz ziniah — Habazaniah, the hiding of the Lords shield. Jerem. 25. 3.
Habaiah — Habiah, the hiding of the Lord. Neh. 7. 63.
Achaliah — Hacaliah, waiting of the Lord. Neh.
Hechc liah. — 10. 1.
Hadad, joy. Gen. 25. 15. 1. Chr. 1. 30.
Hada — Hagab, a grashopper. Ezra 2. 46.
Haggaba — Haggiah, the Lords feast. 1 Chr. 6.
Aggia — 30.
Amatha — Ham, Hamathi indignation or heat.
Abatha — Gen. 10. 18.
Hamdan, heat of judgement. Genes. 36. 26.
Hamul. mercifull. Gen. 46. 12.
Anameel — Hanameel, the mercie of God. Jere. 32. 7.
Haniel — Hananeel, the grace of God. Neh. 3. 1.
Hanani, gracious, or mercifull. 2. Kings 16. 7.
Ananias — Hananiah, grace of the Lord Jerem. 37. 13.
Azadiah — Harim, dedicate to God. 1 Chron.
Hazadi jah. — 24. 8.
Hasadiah, the mercie of the Lord. 1 Chron. 3. 20.
Hartil, an howling for sin. Ezra 2. 57.
Eva — Havah, living, or giving life. Gen. 3. 20.
Azael — Hazael, seeing God. 1 Kings 19. 17.
Ozea — Hazariah, seeing the Lord. Neh. 11. 5.
Chobor — Heber, a companion. Gen. 46. 17.

Hileiah

Helchi — Helkiah, the portion of the Lord. 2 King. 18. 18.
Hanoch Enoch — Henoch, taught, or dedicate. Gen. 5. 18.
Haphsiba, Epsiba. — Hepher, a digger, or deliver. 1 Chr. 4. 6. Hephzibah, my delight in her. 2 Kin. 21. 1.
Ezron — Heth, fear, or breaking. Gen. 23. 3. Hezri, Hezro, or Hezron, Azar, Ezri. Gen. 46. 12. Hiel, the Lord liveth. 1 Kings 16. 34.
Huram — Hiram, the height of life. 2 Sam. 5. 11.
Ezechias — Hiskihah, strength of the Lord. 2 King. 18. 1.
Obab — Hobab, beloved. Num. 10. 29. Hori, a prince. Gen. 36. 22.
Hoshaaiah — Hoshaiah, salvation of the Lord. Jer. 42. 1.
Hosea — Hoshea, salvation. Hosea 1. 1.
Hosah — Hosa, trusting. 1 Chron. 26. 10. Hotham, a seal, or signet. 1 Chron. 7. 32.
Huziel — Hoziel, seeing God. 1 Chron. 23. 9.
Haziel — Hul, sorrow, or infirmitie. Gen. 10. 23. Hur, libertie, or prince. 1 Chron. 4. 1,
Ousa — Hushah, hasting. 1 Chron. 4. 4.

I.

Iacob — Iaacob, a supplanter. Gen. 25. 26.
Ioakan — Iaakan, destroying. 1 Chron 5. 15.
Esiel — Iaasiel, the work of God. 1 Chron. 11. 47. Iaazaniah, the hearkening of the Lord. Jer. 3. 3.
Iobel — Iabel, bringing, or budding. Gen. 4. 20. Iabesh, drought. 2 Kings 15. 10. Iabez, sorrow. 1 Chron. 4. 9. Iabin, understanding. Joh. 11. 1. Iachin, stabilitie. Gen. 46. 10.
Iedaiah Iahel — Iadiah, knowing the Lord. Ezra 2. 36.
Ialoleel — Iael, a dove, or ascending. Judg 4. 17.
Iahzeel — Iahaleel, praising God. 1 Chron. 4 16.
Asiel — Iahaziel, God hasteth. Gen. 46. 24.
Achoel — Iahaziel, seeing God. Ezra 8. 5.
Iahiel — Iahehel, hope in God, or beginning in God. Gen. 46. 14.
Iahleel — Iair, lightened. Deut. 3. 14.
Iairus — Iakim, stablishing. 1 Chron. 8. 19.
Ambri — Iamin, right hand. Gen. 46. 10.
Iamrah — Iamuel, God in his day. Gen. 46. 10.
Iemuel — Ianohah, resting. Ioh. 16. 6. Ianum, sleeping. Iosh. 15. 53. Iapheth, perswading, and enticing. Gen. 5. 32.
Iaphie — Iaphia, lightening. 2 Sam. 5. 15.
Irpeel — Iarephel, health of God. Iosh. 18. 27. Iarib, fighting, or avenging. 1 Chr. 4. 24. Iashen, ancient. 2 Sam. 23. 32.
Iaasar — Iasher, righteous, Josh. 10. 13.
Iasub — Iashub, a returning. 1 Chron. 7. 1.
Iathanael — Iathniel, a gift of God. 1 Chr. 26. 2.
Iether — Iattir, a remnant, or excellent, Josh. 15. 48. Iethrai Ithri, Ithro, Ithron, the same.
Ionia — Iavan, making sad. Gen. 10. 2.
Iaaziel — Iaziel, the strength of God. 1 Chron. 15. 18. Iaziz, brightnesse. 1 Chron. 27. 31.
Ibbar — Ibhac, chosen. 2 Sam. 5. 15. Ichabod, where is glorie. 1 Sam. 4. 21.
Iaddo — Iddo, his confession. 1 Chron. 27. 21.
Chonias — Ieconiah, stabilitie of the Lord. 1 Chr. 3. 16.
Ieddia — Iedahiah, the hand of the Lord, or confessing the Lord. 1 Chr. 4. 37.
Ieddida, Iedidah — Iedidah, beloved. 2 Sam. 12. 25.
Ieddiah Iedidiah — Iediel, knowledge of God. 1 Chron. 7. 6
Iediael — Ieduthun, confessing. 1 Chron. 9. 16.
Ieiah — Iehiah, the Lord liveth. 1 Chron. 15. 24.
Ichieli — Iehiel, God liveth. 1 Chron. 26. 22.
Ioadan — Iehoadan, the Lords pleasure. 2 Kings 14. 2.
Ioahas — Iehoahas, the possession of the Lord. 2 Kings 23. 34.
Ioas — Iehoash, the fire of the Lord. 2 King 11, 21.
Ionan Iohannes — Iehohanan, grace, or mercie of the Lord. 1 Chron. 26. 3.
Ioacim — Iehoiada, the knowledge of the Lord, 2 Kings 11. 15. Iehoiakim, the rising or avenging of the Lord. 2 Kings 23. 34.
Iosaphat — Iehoshaphat, the Lord is the judge. 1 Chron. 3. 10.
Iehoshua, the Lords salvation. Zech. 3. 1.
Iosedec — Iehozodak, the justice of the Lord. 1 Chron. 6. 14.
Iuda Iudah — Iehudah, confession or praise. Gen. 29. 35.
Iacenna — Iekamiah, the Lord shall arise, establish, or avenge. 1 Chron. 2. 41. Iekodeam, the burning of the people. Iosh. 15. 50.
Iaphlet — Iephlet, delivered. 1 Chron. 7. 32. Iephunneh, beholding. Num. 13. 7. Ierahmeel, the mercie of God. 1 Chr. 2. 9.
Iared — Iered, ruling. Gen. 5. 15.
Ieruel — Ieriel, the fear of God. 1 Chron. 7. 2. Ierimoth, fearing death. 1 Chron, 7. 7. Ieroboam, increasing the people. 2 Kings 14. 23.
Iehoram — Ieroham, high. 1 Chron. 6. 27.
Ioram — Ierubbaal, let Baal avenge. Iudg. 6. 32.
Ierobaal — Iesaiah, salvation of the Lord. Isa 1. 1.
Esaiah — Ieshua, a saviour. Matth. 1. 16.
Iesus — Igal, redeemed. 1 Chron. 3. 22. Igdaliah, the greatnesse of the Lord, Jerem. 35. 4.
Igeal — Iobab, willing or voluntarie. 1 Chron. 2. 16. Iob, sorrowfull, or hated. Job 1. 1.
Iobab — Iobamah, the building of the Lord. 1 Chron. 9. 8.
Ibnijah — Iochebed, glorious. Exod. 6. 20. Ioel, willing, or beginning. Joel 1. 1.
Icchabed — Iokshan, an offence. Gen. 25. 2. Ioktan, a little one. Genes. 10. 25. Iona, a dove. 2 Kings 14. 25.
Ietsan — Ionadab, voluntarie or willing. 2 Sam. 13. 5.
Iektan — Ionathan, the gift of the Lord. Iudges 18. 30. Ioseph, increasing. Gen. 30. 24.
Iehonadab — Ioshabeth, the fulnesse of the Lord. 2 Chron. 22. 11.
Iehonathro — Ioshiah, the fire of the Lord, 2 Kings 22. 3. Iotham, perfect. 2 Kings 15. 32. Iozabad, endowed. 1 Chron. 12. 20.
Iehoshabat — Iphdeiah, Iphdiah, the redemption of the Lord. 1 Chron. 8. 25. Iphtah, opening. Judges 11. 1.
Iehoshabeath — Ira, a watchman. 1 Chron. 11. 28. Irad, a wilde asse. Gen. 4. 18.
Ioshiah — Iriah, the feare of the Lord. Jer. 37. 13.
Iosiah — Irmejah, exalting the Lord. 1 Chron. 5. 24.
Iotham — Ishacar, a wages. Gen. 30. 18.
Iozabad — Ishai, a gift or oblation. Ruth. 4. 17. Ish-bosheth, a man of shame. 2 Sam. 2. 12.
Iphdeiah — Ishmael, God hath heard. Gen 16. 11. Ishtob, a good man. 2 Sam. 10. 8. Israel, a prince of God, or prevailing with God. Gen. 35. 10. Ithamat, wo to the change. Exod. 6. 23.
Iphtah — Ittai, strong. 2 Sam. 23. 29.
Ira — Itiel, God with me. Nehem. 11. 7.
Irad — Iubal, a bringing, or fading. Gen. 4. 21.
Irijah — Iuchal, mightie. Jerem. 38. 1.
Ieremias — Iezebel, wo to the house. 1 Kings 16. 31.
Issachar — Izhak — Izhac, laughter. Gen. 17. 19.
Ishai — Izrahiah — Izrahiah, the Lord ariseth, or the clearnesse of the Lord. 1 Chron. 7. 3. Izreel, the seed of God. Josh. 15. 56.

K.

Chaath — Kahath, a congregation. Gen. 46 11.
Choath — Kainan, a buyer, or owner. Gen. 5. 9.
Kohath — Kain, a possession. Gen. 41. 11.
Casaiah — Kallaiah, the voice of the Lord. Neh. 12. 20.
Kallai — Kamuel, God is risen. Gen. 22, 21.
Chemuel — Kareah, bald. Ierem. 4. 11.
Kemuel — Kedar, blackness. Gen. 25. 13. Kedem, east. Jerem. 49. 28. Keren-happuch, the horn of beautie. Iob 42. 14. Kish, hard, or sore. 1 Sam. 9. 1.

Colia — Kolaiah, the voice of the Lord. Neh. 11. 7. Korah, bald. Gen. 36. 5. Kore, crying. 1 Chron. 9. 19.
Kushaiah — Kushaia, hardnesse. 2 Chron. 15. 17.

L.

Laadah, to gather, or testifie. 1 Chron. 4. 21.
Leedan — Laadan, for pleasure. 1 Chr. 7. 26. Laban, white. Gen. 24. 29. Lael, to God, or to the mightie. Num. 3. 24.
Laad — Lahad, to praise. 1 Chr. 4. 2.
Lemuel — Lamuel, with whom is God. Prov. 31. 1, 4. Lappidoth, lightnings. Judg. 4. 4.
Lahahim — Lebabim, inflamed. Gen. 10. 13.
Lamech — Lemech, poore, or smitten. Gen. 4. 18. Letushim, hammer-men. Genes. 25. 3. Levi, joyned, or coupled. Genes. 29. 34. Leah, painfull, or wearied. Gen. 29. 16.
Libni — Lobin, whitenesse. Exod. 6. 17.
Lotam — Lot, wrapped, or joyned. Gen. 11. 27.
Ludim — Lud, a nativitie, or generation. Gen. 10, 22.

M.

Maachah — Maachathi, broken. 2 King. 25. 23. Mahazioth, seeing a signe. 1 Chr. 25. 4.
Maaseiah — Mahseiah, the protection of the Lord Jer. 32. 12.
Maala — Mahlah, weaknesse, or a dance. Num. 26. 33.
Maasei — Maasai, my work. 1 Chron. 9. 12.
Maasias — Maaseiah, the work of the Lord. 1 Chron. 15. 18.
Maasaios — Maaziah, the strength of the Lord. 1 Chron. 24. 18. Makaz, finishing, or watching. 1 Kings 4. 9.
Machabani — Machbanni, my poore sonne. 1 Chr. 12. 13. Machi, poore, or a smiter. Num. 13. 16. Machir, selling, or knowing. Genes. 50. 23. Madaia, a measure, or judging. Gen. 10. 2.
Midian — Madan, strife. Gen. 25. 2. Magdalena, magnified, or exalted. Matth. 27. 56. Magdiel, preaching God. Gen. 46. 43. Magog, covering or melting. Gen. 10. 2.
Mahalon — Mahalah, infirmitie, or sicknesse.
Mahalath — 2 Chron. 11. 18. Maharai, hasting. 1 Chron. 11. 30. Mahath, wiping away, or fearing. 1 Chron. 6. 35. Malachi, my messenger. Mal. 1. 1.
Malachias — Mahaleel, praising God. Gen. 5. 12.
Mahalaleel — Mamzer, a bastard. Deut. 23. 2. Manahem, a comforter, 1 Kin. 15. 14. Manoah, rest. Judges 13 2.
Manoe — Maon, dwelling-place. Josh. 15. 55.
Maonathi — Mordecai, bitter, contrition. Ester 2. 5. Martha, bitter, or provoking. Luke 10. 38. Mattan, a gift. 2 Chron. 23. 27.
Mattanah — Matani, Mattaniah, Matthaniah. Mattharah, his gift. Ezr. 10. 33.
Manhanaim — Mattithia, a gift of the Lord. 1 Chron. 9. 31.
Mattathias. — Malchiel, God is my king. Gen. 46. 17.
Matthias — Malchiah, the Lord my King. Jer. 21. 1.
Melchiel — Melchizedek, king of righteousnesse. Gen. 14. 10. Malchishua, my king, the Saviour. 1 Sam. 14. 49. Mehetabel, how good is God? Gen 36. 39.
Melchiah — Mehuman, troubled. Ester 1. 10. Mehuiael, teaching God. Genes. 4. 18. Methushael, asking death. Gen. 4. 18. Methushelah, spoiling his death. Gen. 5. 21. Melatiah, deliverance of the Lord. Nehem. 3. 7.
Melchisedek — Menasseh, forgetting. Gen. 41. 51. Meraioth, bitternesse. 1 Chr. 9. 11. Mered rebellious. 1 Chron. 4. 17. Mesha, salvation. 1 Chron. 2. 42.
Melchiah — Meshe-
Manasseh — Merari — Mesha —

	Meshelemiah, the peace of the Lord, 1 Chron. 26, 1.
	Meshullam, peaceable, 2 Kings 22, 3.
	Mephibosheth, shame of mouth, 2 Sam. 4, 4.
	Meshech, prolonging, Gen. 10, 2.
Melcha	Milchah, a woman of counſel, Geneſ.
Milcha	11, 29.
	Milcom, their king or councellour the idol of the Ammonites, 2 Kings 23, 13.
	Mizzah, a dropping, or conſuming, Gen. 39, 13.
Micha	Micah, poore. or ſmitten, or who is here? 2 Chron. 34, 20.
	Michaiah, who is like the Lord? 2 Kings 22, 12.
Micheas	Michael, who is like God? 1 Chron.
Michaias	7, 3.
	Michal, who is perfect? 1 Sam. 14, 49.
	Mishael, who demandeth? Exod. 6, 22.
Maria	Miriam, exalted, ot teaching, Exod. 15, 20.
	Mithridath; diſſolving the law, Ezra. 8.
	Moab, of the father, Gen. 19, 37.
Moſes	Mosheh, drawn up, Exod. 2, 10.
	Moza, found, or unleavened, 1 Chr. 2, 46.
	Muſach, anointing, or vail, 2 Kings 16, 18.
	Mushi, departing, Exod. 6, 19.

N.

Noeman	NAamah, beautifull, Gen. 4, 22. Naaman. faire or beautifull, Gen. 46, 21.
Naarath	Naarah, a maid, or watching, Joshua 16, 7.
	Naariah, a childe of the Lord, 1 Chr. 3, 22.
Nebo	Nabaioth, buds, or propheſies, Geneſ.
Naboth	25, 13.
	Nabal, a fool, 1 Sam. 25, 3.
	Nadab, a prince, or liberall, Exod. 6, 23.
Nagge	Naggai, clearneſſe, Luke 3, 25.
	Nahaliel, the inheritance of God, Num. 21, 19.
Nahamani	Naham, Nahum, a comforter, or repentant, 1 Chron. 4, 19.
Nahash	Nahas, a ſerpent, 1 Chron. 4, 12.
	Nahor, hoarſe, or angrie, Gen. 11, 22.
	Naioth, beautie, or a dwelling place, 1 Sam. 19, 18.
	Naphtali, wreſtling, or compariſon, Gen. 30, 8.
	Nathan, given. 2 Sam. 5, 14.
Nabuchodonoſor	Nebuchad-rezzar, which is written for the moſt part in Jeremie, and ſometime in Ezekiel, Nebuchadnezzar, ſignifieth the mourning of the generation, Jer. 27, 8. and 34, 1.
	Nepheg, weak, 2 Sam. 5, 15.
Naphtuhim,	Nephtuim, an opening, Gen. 10, 13.
	Ner, a light, 1 Sam. 14, 51.
	Nethaneel, the gift of God, 2 Chron. 35, 9.
	Nethaniah, a gift of the Lord, 2 Kings 25, 23.
Nemrod	Nimrod, rebellious, Gen. 10, 8.
	Noadiah, the witneſſing or teſtification of the Lord, Ezra 8, 33.
	Noah, reſt, Gen. 5, 29.
	Nogah, brightneſſe, 1 Chron. 14, 6.
	Nun, ſonne, or poſteritie, Num. 13, 9.

O.

Obadia	OBadiah, the ſervant of the Lord,
Abdias	1 Chron. 3, 21.
Ebed	Obed, a ſervant, Judges 6, 26.
	Obed-edom, the ſervant of Edom, or a ſervant Edomite, 2 Sam. 6, 10.
	Obel, born, or brought, 1 Chron. 27, 30.
	Omer, ſpeaking, or exalting, Gen. 36, 11.
	Onam, ſorrow, ſtrength, Gen. 36, 23.
Oman	Onan, ſorrow or iniquitie, Gen. 38, 4.
Auran	Ohel, a tower, or darkneſſe, 2 Chron. 33, 14.
Oprath	Ophir, ashes, Gen. 10, 29.
	Ornan, rejoycing, 1 Chron. 21, 18.
	Orpah, a neck, Ruth 1, 4.
	Othni, my time, 1 Chron. 26, 7.
Athaliah	Otholiah, time to the Lord, 1 Chron. 8, 26.
Othniel	Othoniel, the time of God, Josh. 15, 17.
Ozia	Ozaziah, the ſtrength of the Lord,
Azariah	1. Chron. 15, 21.
Azriel	Ozziel, the help of God, 1 Chron. 27. 19.

P.

	PAgiel, God hath met, Num. 1. 13.
Phalalti	Palal, praying, or judging, Neh. 5. 25.
	Palti, deliverance of God, Num. 13. 10.
Phaltias	Paltiel, deliverance of God, Num. 34. 26.
Phallu	Palu, marvellous, Gen. 46. 9.
Pharaoh	Paroh, vengeance, Exod. 8. 1.
	Parvah, flourishing or fleeing, 1 Kings 4. 17.
	Pashur, increaſing libertie, Jerem. 20. 3.
	Pedahel, the redemption of God, Num. 34. 28.
Phadaſſur	Pedazur, a mightie redeemer, Num. 1. 10.
Adaiah	Pedaiah, the Lords redeeming; 2 King. 22. 1.
Pekahiah	Pekaiah, the Lords opening, 2 Kings 15. 22.
	Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
	Peltah, a miracle of the Lord, Nehem. 8. 7.
Phalatias	Pelatiah, deliverance of the Lord,
Phaltias	1 Chron. 3. 21.
	Peleg, a diviſion, Gen. 10. 25.
Peleth	Pelet, deliverance, 1 Cbron. 2. 33.
Phanuel	Penuel, ſeeing God, 1 Chron. 4. 4.
	Peresh, a horſeman, 1 Chron. 7. 16.
Pharez	Perez, a diviſion, Gen. 38. 29.
Pethathiah	Phruda, a diviſion, Ezra 2. 55.
	Pethaiah; the Lord openeth, Ezra 10. 23.
Phicol	Phichol, the mouth of all, Gen. 21. 22.
Phinees	Phinehas, a bold countenance, Num. 25. 7.
	Puah, a mouth, Gen. 46. 13.

R.

	RAmaah, thunder of the Lord, Nehem. 7. 7.
	Raddai, ruling, 1 Chron. 2. 14.
	Rahab, proud or ſtrong, Josh. 2. 1.
	Rabam, mercie or compaſſion, 1 Chr. 2. 44.
	Rahel a sheep, Gen. 29. 9.
	Ram, high, 1 Chron. 2. 9.
	Ramiah, exaltation of the Lord, Ezra 10. 25.
	Rapha, releaſe, or medicine, 1 Chr. 8 2.
	Reaiah, a viſion of the Lord, 2 Chr. 5. 5.
	Reba, the fourth, Josh. 13. 21.
	Rechab, a rider, 2 Kings 10. 15.
	Reelaiah, a shepherd to the Lord, Ezra 2. 2.
Roboam	Rehabeam, dilating the people, 1 Kin.
Rehoboam	11. 43.
	Rehum, pitifull, or pitied, Ezra 2, 2.
	Remaliah, the exaltation of the Lord, 2 Kings 15. 27.
Raphael	Rephael, medicine of God, 1 Chron. 26, 7.
	Rephaiah, medicine of the Lord, 1 Chron. 3, 21.
	Reu, his shepherd, Gen. 11. 19.
	Reuben, the ſon of viſion, ſo named, becauſe the Lord did ſee his mothers affliction, Gen. 29. 32.
Raguel	Reuel, a shepherd of God, Exod. 2. 18.
	Rezon, a ſecretarie, or lean, 1 King. 11. 23,
	Ribai, ſtrife, or increaſed, 2 Sam. 23. 29.
Rebecca	Ribkah, fed, Gen. 22. 23.
Rebekah	Rinnah, a ſong, or rejoycing, 1 Chr. 4. 20.
	Riphath, a medicine, or releaſe, Gen. 10. 3.
	Rogel, a footman, or an accuſer, Josh. 15. 7,
	Ruth, watered, or filled, Ruth 1. 4.

S.

Sabatha	SAbtah, a compaſſe, or old age, Geneſ. 10. 7.
Sabtecha	Sabteca, the cauſe of ſmiting, Gen. 10. 7.
	Sarah, a lady, or dame. Gen. 17. 15.
	Sarai, my dame, or miſtres, Gen. 11, 29.
Saba	Seba, a compaſſe, Gen. 10. 7.
Sheba	
	Seled affliction, 1 Chron. 2. 30.
	Semachiah. cleaving to the Lord, 1 Chron. 26. 7.
Sheal,	Shaa, Shaul, asked, Ezra 10. 29
Saul	1 Sam. 9. 2.
Saaph	Shaaph, flying, or thinking, 1 Chron. 4. 7.
	Shabbethai. my reſt, Nehem. 11. 16.
Sacar	Shacher, wages, 1 Chron. 11. 35.
Shageh	Shage, ignorant, 1 Chron. 11. 34.
Sellum	Shallum, peaceable, 2 Kings 15. 10.
Sallum	Shalman, peaceable, Hoſea 10. 14.
Shalmah	Shalmon, peaceable, Ruth 4 21.
Shalma	Shamgar, deſolation of the ſtrangers,
Salmon	Judges 3. 31.
Shamma	Shammah, deſolation, deſtruction, 1 Sam. 16. 9.
	Shammua, obedient, Num. 12. 5.
	Shaphan, a conie, or one hid, 1 Chron. 5. 12.
	Shaphat, a Judge. Num. 13. 6.
	Sharezer, a treaſurer. 2 Kings 19. 37.
Salathiel	Shealthiel, asked of God. Haggai 1. 1.
	Sheariah, the gate of the Lord. 1 Chron. 8. 38.
Shaba	Sheba, captivitie. Gen. 10. 7.
	Shebarim, hope. Joshua 7. 5.
Sethia	Sheber, hope, or wheat, 1 Chron. 2. 48.
	Shecaniah, the habitation of the Lord. 1 Chron. 3. 21.
	Shechem, a part, or portion, Num. 26. 31.
	Shedeur, a field of fire, or the light of the almightie. Num. 1. 5.
Segub	Shegub, exalted, 1 Kings 16. 34.
	Shehariah, the morning of the Lord, 1 Chron. 8. 26.
Seir	Sheir, rough, or hairie. Gen. 36. 20.
	Shelah, diſſolving. Gen. 38. 5.
	Shelah, ſending, or ſpoiling, Geneſ. 10. 24.
Salmiah	Shelemiah, peace of the Lord. Ezra 10. 39.
	Sheleph, drawing out, Gen. 10. 26.
	Shelesh, a captain, 1 Chron. 7. 35.
	Shelomiath, peaceable. Levit. 24. 11.
Salomon	Shelomoh, peaceable. 2 Sam. 5. 14.
	Shelumiel, the peace of God. Num. 1. 6.
Ishmaiah	Shemaiah, hearing the Lord. 1 Chr. 4. 37.
Shamariah	Shemariah, the keeping of the Lord Ezra 18. 32.
Shamed	Shemed, deſtroying 1 Chron. 8. 12.
	Shemer, a keeper. 2 Kings 16. 24.
	Shemida, a name of knowledge. Num. 26. 32.
Semuel	Shemuel, appointed of God, 1 Chron. 7. 2.
Samuel	Shemuel, heard of God. 1 Sam. 1. 20.
	Shephatiah, the Lord judgeth. 2 Sam. 3. 4.
Seraiah	Seraiah, a prince of the Lord, 1 Chr. 4. 14.
Serug	Sherug, a bough, or plant. Gen. 11. 20.
Seth	Sheth, ſet, or put. Gen. 4. 25.
	Shethar, a remnant, or hid. Eſter 1. 14.
	Sheva, vanitie. 1 Chron. 2. 49.
Sechia	Shiciah, the protection of the Lord 1 Chron. 8. 10.
Shimeah	Shimei, hearing, or obedient. Exod. 16. 17.
Simon	Shemeon, hearing, or obedient. Gen. 29, 33.
Samſon	Shimshon, there the ſecond time, becauſe the angel appeared the ſecond time at the prayer of his father. Judges 13. 24.
	Siphthan, a judge. Num. 34. 24.
Siphrah	Shiphrah, faire. Exod. 1. 15.
Sobab	Shobab, returned. 2 Sam. 5. 14.
	Shobal, a path. Gen. 36. 20.
Shebnah	Shobnah, a builder. 2 Kings 18. 18.
Sua	Shua, crying, or ſaving. Gen. 38. 2.
	Shuah, praying, or humiliation. Gen 52. 2.
Shubuel	Shubael, the returning of God. 1 Chr. 24. 20.
Shuah	Shuhah, a pit. 1 Chron. 4. 11.
	Shumathi, renouned. 1 Chron. 2, 53.
	Shumi, changed or ſleeping. Gen. 46. 16.

Sithri

Sithri, my ſecret. Exod. 6. 22.
Sodi, my ſecret. Num. 13. 11.
Sua, rooting up. 1 Chron. 7. 36.

T

Tabeal — Tabeel, good God. Iſai 7. 6.
Thahash — Tahash, haſting. Gen. 22. 24.
Tahath, fear. 1 Chron. 6. 37.
Tholmai — Talmai, a furrow. Joſh. 15. 14.
Thamar — Tamar, a palm tree. Gen. 38. 6.
Tanchumeth — Tanhumeth, conſolation. Jer. 40. 8
Talmon, dew prepared. 1 Chron. 9. 17.
Taphath, a little one. 1 Kings 4. 11.
Tebah, a cook, Gen. 22. 24.
Tehinnah, mercifull, or prayer. 1 Chron. 4. 12.
Terah, ſmelling. Gen. 11. 24.
Tikuth — Tiknah, hope. 2 Kings 22. 14.
Thiſon — Tilon, murmuring. 1 Chron. 4. 20.
Tiras, a deſtroyer. Gen. 10. 2.
Tirhana, a ſearcher of mercie. 1 Chr. 2. 48.
Tiria, a ſearch. 1 Chron 4. 16.
Toah. a dart. 1 Chron. 6. 34.
Tobiah, the Lord is good. Ezra 2, 60.
Thogarma — Togarmah, ſtrong, or bonie. Gen. 10. 3.
Tohu, living. 2 Sam. 1. 1.
Tola, a worm. Gen. 46. 13.
Thomas — Tom, a twin. Matth. 10. 3.
Tubal, born, or brought, or worldly. Gen. 10. 2.
Tubal-kain, worldly poſſeſſion. Gen. 4. 22.

V.

Ovaniah — VAnia, nourishment of the Lord. Ezra 10. 36.
Vashni, changed. 1 Chron. 6. 28.
Vashti, drinking. Eſter 1. 9.
Vophſi — Vopſi, a thing broken, or parched, Num. 13. 15.
Hur — Uri, my light. 1 Chron. 2. 20.
Ourias — Urijah, the light of the Lord. 2 Sam. 11. 3.
Uriel, light, or fire of God. 2 Chron. 13. 2.
Uthai, mine iniquitie, or time. 1 Chr. 9. 4.
Uzal, wandring. Gen. 10. 27.
Oza — Uzzah, ſtrength. 1 Chr. 6. 29. 2 Sam. 6. 3.
Uzzi, my ſtrength 1 Chron. 6. 5.
Uzziel. the ſtrength of God. 1 Chron. 7. 7.

Z.

ZAavan, trembling. Gen. 36. 27.
Zabad, a dowrie. 1 Chron. 2. 36.
Sebadiah — Zabadiah, a dowrie of the Lord. 1 Chron. 8. 15.
Zabdiel, a dowrie of God. 1 Chron. 27. 2.
Zaccur, mindefull. 1 Chron. 4. 26.
Zacheus — Zachai, pure. Ezra 2. 9.
Zaccai — Zachariah, mindefull of the Lord.
Zechariah — 1 Chron. 5. 7.
Zadok, juſtified, or juſt. 2 Sam. 8. 17.
Zalmonah, our image. Num. 33. 41.
Zanoah, forgetfulneſſe. Nehem. 11. 30.
Zebulun, a dwelling. Gen. 30. 20.
Zeeb, a wolf. Judges 7. 25.
Zelophead, a ſhadow of fear. Num. 26. 33.
Zemirah, a ſong. 1 Chron. 7. 8
Zepho — Zephaniah, the hiding of the Lord. 2 Kings 25. 18.
Zephi, a honey-comb. Gen. 36. 11.
Zerah — Zera, clearneſſe, or riſing up. Geneſ. 36. 13.
Zerahiah — Zerajah. the Lord ariſing. 1 Chron. 7. 8.
Zereth, ſcattering, heritage. Eſter 5. 10.
Zerubbabel, ſtrange from confuſion, or a ſtranger at Babel Hagg. 1. 1.
Zethan, their olive. 1 Chr. 26. 22.
Zia, ſweat, or ſwelling. 1 Chr. 5. 13.
Zedekiah — Zidkiah the juſtice of the Lord. 2 King. 24. 17.
Zidon, a hunter. Gen. 10. 15.
Zimri, a ſong. 1 Chron. 2. 6.
Zipporah — Zippora, a mourning. Exod. 2. 21.
Zopheth a ſeparation. 1 Chr. 4. 20.
Zuph, a watching, or a coming. 1 Chr. 6. 35.
Zuriel, the rock of God. Num. 3. 35.
Zurishadai — Zurishaddai, the rock of the Almightie. Num. 1. 6.

A Table of the principall things that are contained in the Bible, after the order of the alphabet. The firſt number noteth the chapter, and the ſecond the verſe.

A.

AAron and his doings. Exod. 4. and 10 and 28 and 29. Levit. 2. 10. Numb. 17. 3. Heb. 6. 7.
Aaron and Miriam ſpake againſt Moſes. Num. 12. 1.
Aaron eloquent, Exod. 4. 14.
Abba, father, Mark. 14. 36. Rom. 8. 15. Gal. 4. 6.
Abdon, a judge in Iſrael. Judg. 12. 13.
Abel, a citie where dwelt the wiſe. 2 Sam. 20. 18.
Abiathar, the ſon of Abimelech, and his doings. 1 Sam. 22 and 23. 1 Kings 1 and 2.
Abigail the wife of Nabal. 1 Sam. 25. 3.
Abihu, burnt with fire from the Lord. Lev. 10. 2.
Abihu, ſeeth God in Sina. Exod. 24. 10.
Abijam, king of Judah. 1 Kings 15. 1.
Abimelech, king of Gerar, and his doings. Geneſ. 20 and 26.
Abimelech, the ſonne of Gideon murdereth his brethren, and after reigneth in Iſrael. Judg. 9.
Abiſhai purſueth Sheba. 2 Sam. 20. 10.
Abner his doings and death. 1 Sam. 17. 55. unto the 2 Sam. 4.
The abomination of the Jews. Iſa. 1. 13. of Jeruſalem, Ezek. 16. 2.
Abraham, and his doings from the 11 of Gen. unto the 25. 11. his faith, Rom. 4. 3. Heb. 11. 17.
Abraham, a prophet. Gen. 20. 7.
Abſolom, and his doings, from the 2 Sam. 14 unto the 19.
Abſent from God. 2 Cor. 5. 6.
The abſtinence of Moſes and Elijah, Exod. 34. 28. 1 Kings 19. 8.
Abundance cometh of God. Deut. 8. 17. 18.
Acceſſe to God by Chriſt. Rom. 5. 2. Eph. 2. 18. and 3. 12.
Every man ſhall give account of himſelf to God. Rom. 14. 12.
Chriſt is accurſed for our ſakes. Gal. 3. 13.
Achan, the ſonne of Carmi, ſtoned and burnt to death. Josh. 7. 25.
Achish, king of Gath, 1 Sam. 21. 11. and 27. 2.
Adam, and his creation. Gen. 1. 27. and 2. 7.
Adam laboureth. Gen. 3. 23.
Adam the figure of Chriſt. Rom. 5. 14.
Adam the firſt, Adam the laſt, 1 Cor. 15. 45.
Adonibezeck, king. Judges 1. 6.
Adonijah, Davids ſon, and his ambition 1 Kins 1 and 2.
Adopted in Chriſt. Eph. 1. 5. Rom. 9. 4. Gal. 4 5.
Adoram ſtoned to death. 1 Kings 12. 18.
Adverſitie and proſperitie are of God. Job. 2. 10. Prov. 3, 33.
Adulterie forbidden. Gen. 26, 10. Exod. 20. 14 1 Cor. 6. 9. Heb. 13. 4.
Adulterie muſt be avoided. Exod. 20. 14. Prov. 5. 3. 1 Cor. 10. 8. 1 Theſ. 4. 3.
The adulterie of David. 2 Sam. 11 and 12.
Our Advocate toward God the Father, Jeſus Chriſt. 1 John 2. 1.
Degrees of affinitie. Lev. 18.
The affliction and croſſe of David for his ſinne. 2 Sam. 21. 10.
The affliction of this preſent time are not worthy, &c. Rom. 8. 18.
Affliction to them that truſt in any other than in God. Deut. 31. 17.
Affliction to them that afflict the faithfull, 2 Theſſ. 1. 6.
To afflict the ſoul for a day. Iſai 58. 5.
Agabus the prophet, Acts 11. 28. and 21. 10.
Agag, king of the Amalekites. 1 Sam. 15. 8. 9.
Agree with thine adverſarie. Mat. 5. 25.
Agrippa king. Acts 25. 13.
Ahab, and his wicked doings from the 16 of 1 Kings unto the 22. 41.
Ahaziah, the ſonne of Joram, and his doings. 2 Kings 8 and 9.
Ahazia, the ſon of Ahab, and his doings. 1 Kin. 22. 49. 2 Kings 1. 2.
Ahaz king of Judah an idolater. 2 Kings 16. 11.
Ahiah, the ſonne of Ahitub. 1 Sam. 14. 3.
Ahimaaz. 2 Sam. 17. 17. and 18. 19.
Ahimelech. 1 Sam. 22. 1. and 22. 9.
Ahitophel and his doings. 2 Sam. 15. and 16. and 17.
Aholah and Aholibah. Ezek. 23. 4.
Aholiab, an excellent workman. Exod. 31. 6.
Our aid of Chriſt. Heb. 4. 14.
The aid of Iſrael is of God. Deut. 33. 26.
Alexander the copper-ſmith. 2 Tim. 4. 14.
Alms-deeds are pleaſant ſacrifices. Phil. 4. 18.
Give not thine alms grudgingly. 2 Cor. 9. 7.
Chriſt our altar. Heb. 13. 10.
The altar and the form thereof. Exod. 20. 24.
The altars of the Gentiles. Exod. 34. 13.
Amalekites. Exod. 17. 8. Num. 14, 25. Deut. 25, 17. 1 Sam. 15. 2, 3.
Amaſa, the head of Abſoloms armie. 2 Sam. 17. 25. and 20. 4.
Amaziah king of Judah. 2 Kings 14. 1.
Amaziah the prieſt of Bethel. Amos 7. 10.
Ammonites, Gen. 19. 8. Deut. 23. 3. Judges 11. 3. 2 Sam. 10.
Amnon defileth his ſiſter Tamar. 2 Sam. 13.
Amon king of Judah wicked. 2 Kings 21. 19, 20.
Amorites, Gen. 14. 7. Deut. 2. 24. and 20. 17. Judges 1. 34. 1 Kings 20.
Amos the prophet, Amos 1. 1.
Amram the ſonne of Kohath. Exod. 6. 18.
Joshua killeth the Anakims. Joshua 11. 21. Judg. 2. 20.
Ananias, and his wife Saphiras death. Acts 5. 10.
Ananias the chief prieſt. Acts 23. 2.
Ananias the diſciple of Chriſt. Acts 9. 10.
The ſeventie ancients of the people of Iſrael; Num. 11. 16.
Angels and their creation. Col. 1. 16.
The angel denied to be worshipped. Rev. 19. 10. and 22. 9.
The angel guideth the hoſt of Iſrael. Exod. 14. 29.
The angel ſheweth of Chriſts birth. Luke 2. 10.
Angels, keepers of the little ones. Matth. 18. 10.
Peters angel. Acts 12. 15.
The angels miniſter unto Chriſt. Matth. 4. 11. they comfort him in the garden. Luke 23. 43.
Angels, the miniſters of God. Heb. 1. 7.
The three angels that Abraham received into his houſe. Gen. 18. 2. 5. Lot alſo receiveth two; Gen, 19. 1. 3.
To be angrie with they brother is damnable. Matt. 5. 22.
Anna the propheteſſe. Luke 2. 36.
Annas father in law to Caiaphas. John 18. 13.
Be ready alwayes to give an anſwer of the hope that is in you. 1 Pet, 3. 15.
Antichriſt, who? 1 Joh. 2. 22, and 4. 3. 2 Theſ. 2. 3.
The Antiochians firſt that were named Chriſtians. Acts 11, 16.
Apollos, a learned man. Acts 18. 24.
The Apoſtles afflicted for Chriſts ſake. Acts 4. 3. and 5. 18.
The apoſtles ask who is the greateſt in the kingdome of heaven, Matth. 18. 1.
The apoſtles firſt ſent to the Jews. Mat. 10. 6.
The apoſtles ſhall judge the twelve tribes. Matth. 19. 28.

Apoſtles why they were ordained in the church. 1 Cor. 1. 28.
God judgeth not according to the appearance. 1 Sam. 16. 7.
Aquila and Priſcilla doe harbour the church, 1 Cor. 16. 19.
The ruin of the Arabians. Iſai 21. 14.
King Arad ſlain. Num. 21. 3.
The Aramites, 2 Sam. 8. and 10. 2 Kings 5. and 6. and 7. and 1.
Araunah ſelling his threshing-floore to David, 2 Sam. 24. 24.
Mamre a citie of Arbah, called alſo Hebron, Gen. 35. 22.
Ariſtarchus fellow priſoner with Paul, Col. 4. 10.
The ark of God, the form and uſe thereof. Exod 25. 10. Deut. 10. 3. and 31. 26. Josh. 3. 3. 1 Sam. 4, unto the 7. 3. 2 Sam. 15. 24.
The ark of Noah, Gen. 6. 14. and 7. 1. 1 Pet. 3. 20.
The ſtretched out arm of God. 1 King. 8 42.
Arpachshad, his birth and age. Geneſ. 11. 10, 12, 13.
Flee arrogancie, Rom. 12. 3.
Aſa king of Judah, and his doings, 1 Kings 15. 8.
Aſael, Joabs brother ſlain. 2 Sam. 2. 23.
Aſaph, the brother of Heman, chanter. 1 Chr. 6. 39.
Asher, Jacobs ſonne. Gen. 30. 13. his bleſſing, and his portion. Deut. 33. 24. Josh. 19. 24.
Ashima, the idol that the men of Hamath made in Samaria. 2 Kings 17. 30.
Ashtaroth, the idol that the Jews worshipped, Judges 2. 13. and 3. 7.
Paul is forbid to preach in Aſia, Acts 16. 6. at length he preacheth there. Acts 19. 10.
Ashkelon taken by Judah. Judges 1. 18.
Jeſus entreth on an aſſe into Jeruſalem. Matth. 21. 7.
Aſſes in uſe among the Iſraelites. Gen. 42. 26. Judg. 12. 14.
The aſſe of Balaam ſpeaketh. Numb. 22, 28.
Aſshur, went out of the land of Shinar, Gen. 10. 11.
Aſſuerus king, his doing and his laws in the book of Eſter.
Athaliah reigneth over Judah. 2 King. 11. 3.
Paul reproveth the Athenians for their ſuperſtitions, Acts 17. 22.
Azariah reigneth in ſtead of his father Amaziah, and is ſtriken with a leproſie. 2 King. 15. 1, 5.
Azariah the prophet, 2 Chron. 15. 1.

B.

BAal perazim, a certain place. 2 Sam. 5. 20.
Baal peor, an idol, the Iſraelites for joyning themſelves thereunto, are put to death, Num. 15. 3. Deut. 4. 2.
Baanah and Rechab kill Ish-bosheth. 2 Sam. 4. 6.
Baasha king of Iſrael, and his doings. 1 King. 15, 16. to chapter 16. 8.
The deſtruction of Babel foreſpoken, Iſa. 13.
The building of Babels tower. Gen. 11. 4.
Babes in Chriſt, 1 Cor. 3. 1.
Backbiting forbidden, Levit. 19. 16. Prov. 16. 22.
Backbiting is to be avoided. 1 Pet. 2. 1.
Balaam, the ſonne of Beor, Num. 22, and 23. and 24. 2 Pet. 2. 15. He is ſlain. Josh. 13. 22.
Balak, King of the Moabites, Num, 22. and 23. and 24.
Juſt balances, Lev. 19. 36.
One baptiſme, Epheſ. 4 5.
John ſent to baptize, John 1. 3.
The diſciples of Chriſt baptize, John 4. 3.
Chriſt is baptized. Matth. 3. 15.
To be baptized in the name of the Father, &c. or of Jeſus, Matth. 28. 19. Acts 2. 38.
To be baptized into Chriſt, is to put on Chriſt. Rom. 6. 3. Gal. 3. 27.
We are baptized unto the death of Chriſt, Rom. 6 3.
Chriſt baptizeth with the holy Ghoſt and with fire, Matth. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 16, 33.
Barabbas, the murtherer, Luke 23. 18. Joh. 18. 40.
Barak and Deborah deliver Iſrael, Judges 4.
Baruch, Jeremias ſcribe, Jere. 36. 4.
Barzillai, and his doings, 2 Samuel 19, 31. 1 Kings 2. 7.
The baſtard ſhall not enter into the congregation of the Lord, Deut. 23. 2.
Prieſts are forbidden to ſhave their heads or beards, Lev. 21, 5.
The ſhaven beard was a ſigne of ſorrow to the Jews. Iſai 15. 2.
Creation of beaſts. Gen. 1, 24.
Paul fought with beaſts at Epheſus, 1 Cor. 15. 32.
Beaſts, clean and unclean, Levit. 11. 2. Deut. 14. 4.
When thou goeſt to bed think on Gods word, Deut. 11. 19.
Behemoth and his propertie, Job 40. 1.
Bela a citie called alſo Zoar. Gen. 14. 2.
Beleeve in Jeſus Chriſt, and they ſinnes ſhall be forgiven, Acts 10. 43.
To beleeve is the gift of God, Matth. 13. 11. and 16, 17. John 6. 44.
To him that beleveth, all things are poſſible, Mark 9. 23.
He that beleeveth in Chriſt ſhall never perish, John 3. 15.
Belshazzar, king of the Babylonians, Dan. 5.
Benaiah killed Joab, 1 Kings 2. 34.
Ben-hadad, king of Aram, and his doings, 1 Kings 15. 18. 2 Chron. 16. 2.
Benjamin, Gen. 33. 18. and 43. and 44. and 45. Deut. 33. 12.
Beth-el, or Luz, Geneſ. 28. 19. Judg. 1. 23 1 Sam. 10. 3.
Beth-lehem, called alſo Ephrath, Gen. 35. 19 Mich. 5. 2. Luke 2. 4.
Bethſaida, an unfaithfull city, Matth. 11. 21.
Beth-sheba, Urias wife lieth with David, 2 Sam. 11. 4.
Bethshemites are punished for looking into the ark of the Lord, 1 Sam. 6. 19.
Bethuel, the father of Rebekah. Gen. 22. 23.
Bezaleel an excellent workman, and his doings, Exod. 31. 1. and 35. 10.
Who bideth in Chriſt, 1 John 2. 6.
How God bideth in us, 1 John 3. 24.
Bilhah Rahels maid. Gen. 29. 29. and 30. 3.
A bill of divorcement, Deut. 24. 1.
To bind and looſe, Matth. 16. 19, John 20. 23.
Birds created, Gen. 1. 20.
Birds clean and unclean, Levit. 11. 13.
Eſau eſteemeth not his birth-right, Geneſ. 25. 32.
The office of a true bishop, 1 Tim. 3. Tit. 1. 5. 1 Pet. 5. 2.
Bishops muſt be faultleſſe, Tit. 1. 7.
The Bishop of our ſouls, Jeſus Chriſt, 1 Pet. 2. 25.
Bitterneſſe and fierceneſſe to be avoided, Eph. 4. 31.
The blaſphemer ought to be ſtoned to death, Levit. 24. 15, 16.
Blaſphemy againſt the holy Ghoſt, Mat. 12. 31. Mark 2. 28. 29
The deſcription of a bleſſed man, Pſal. 1. 1. Matth. 5. 3.
The bleſſed of God are called sheep. Matth. 25. 33.
To bleſſe God for to give thanks unto him, Gen. 24. 27.
Bleſſing, for gift, Gen 33. 11. 2 Cor. 9 5.
The manner of bleſſing the people, Num. 6. 24. and Gen. 48. 20.
Bleſſing to thoſe that obey and ſerve the Lord, Exod. 23. 25. Daut. 8. 6. and 11. 27. and 28. 2.
Lay no ſtumbling block before the blinde, Lev. 19. 14.
The blinde born for the glory of God. John 9. 3.
The blinde guide. Mat. 15. 14.
The blinde healed by Chriſt, Mat. 9. 29.
Chriſt healeth the blinde with his ſpittle, Mark 8. 23, 24, 25.
Blindneſſe of heart. Rom. 11. 8. Epheſ. 4. 18.
The bloud, for the man that is ſlain, Josh. 20. 5.
By the bloud of Chriſt we have remiſſion of ſins, Mat. 26. 28. Heb. 4. 14. 1 Pet. 1. 2.
John and James called Boanerges by Chriſt, and what that is to ſay, Mark 3. 17.
Boaz and his doings, Ruth 2. and 3. and 4.
Our bodies are conſecrate unto Chriſt, 1 Cor. 6. 15. they are the temples of the holy Ghoſt, 1 Cor. 6. 19.
All the faithfull are one body, Rom. 12. 5.
To bring the body in ſubjection, 1 Cor. 9. 27.
The body of Chriſt the church. Epheſ. 1. 23.
Our bodies are earthen veſſels, 2 Cor 4 7. and 5. 1.
To be in the book of life, Phil. 4. 5. and to be raſed out of it, Exod. 32. 32.
The books of curious arts are burnt, Acts 19. 19.
Joſiah commandeth to ſave the prophets bones, 2 Kings 23. 18.
He that is born of God, ſinneth not, 1 John 3. 9.
They that are born of God, John 1. 13. 1 John 5. 1.
Change not the ancient bounds, Deut. 19. 14. and 27. 17. Prov. 22. 28. and 23. 10.
The bow in the cloud, Gen. 19 14.
Man liveth not onely by bread. Deut. 8. 3.
We are all one bread, 1 Cor. 10 17.
Chriſt the living bread, John 6. 51.
The feaſt of unleavened bread, Exod. 23. 15. and 34. 18.
The breaking of bread, Acts 2. 46.
The shew-bread, Levit. 24. 15.
Bread comforteth the heart, Gen. 18. 5. Judg. 19. 5. Pſal. 104. 15.
Common bread, hallowed bread, 1 Sam. 21. 4.
To eat bread in the ſweat of the brows, Geneſ. 3. 19.
Jacob deſireth onely bread to eat, and clothes to put on, Gen. 28. 20.
Breaking of bread. Acts 2. 42.
Whom Jacob calleth his brethren, Gen. 29. 4.
Chriſt not aſhamed to call us brethren, Heb. 2. 11.
The brethren and couſins of Chriſt beleeve not in him, John 7. 5.
Brotherly love, Rom. 12. 10.
Buggerers ſhall not poſſeſſe the kingdome of heaven. 1 Cor. 6. 9. 1 Tim. 1. 10.
Every one ſhall beare his own burden, Gal. 6. 5.
We muſt beare one anothers burden. Gal. 6. 2.
Burnt-offerings, Levit. 6. 9, 12.
The fiery bush, Exod. 3. 2.
The faithfull are Gods building, 1 Cor. 3. 9.
To build upon Chriſt, gold, ſilver, &c. 1 Cor. 3. 12.

C.

CAiaphas and his doings, Mat. 26. 57. John 11. 49.
Ten caldrons for the temple, 1 King. 7. 38.
Caleb and his doings, Num. 13. 7. and 14. 6. Josh. 14. 6.
The golden calf, Exod. 32. it is ground into powder, Exod. 32. 20.
Many called, and few choſen. Matth. 20. 16. Rom. 9. 6.
Chriſt is come to call ſinners, Mat. 9. 13.
Love them that call upon the Lord with pure heart, 2 Tim. 2. 22.
The golden calves of Jeroboam, 1 Kings 12. 28.
Canaan is accurſed, Gen. 9. 25.
Canaan, a fat land, flowing with milk and hony, Exod. 3. 8.
The land of Canaan is the holy habitation of God, Exod. 15. 13. promiſed to Abraham, Gen. 12. 7.
The ſonnes of Canaan, of whom deſcended the Cananites, Gen. 13. 15.
The Canaanites diſcomfited by the tribe of Juda, Judg. 1. 4.
The Canaanites ſmote the Iſraelites, Num. 14. 45.
The Canaanites that remained, were as thorns to Iſrael. Judg. 2 3.
The Canaanitish woman, Matth. 25. 22.
The candleſtick and fashion thereof, Exod. 25. 31. and 37. 17. and 40. 24.
Capernaum an unbeleeving city. Mat. 11. 23.
The Caphtorims deſtroyed the Avims, Deut. 22. 23.
The captivity of the kings of Judah foreſpoken, 2 Kings 20. 17. Jer. 16. 14. and 20. 4.
The cares of this world choke up the word, Mark 4. 19.
God carried the children of Iſrael upon eagles wings, Exod. 19. 4.
The centurion and his faith. Mat. 8. 5.
God rejecteth the Jewish ceremonies, Iſa. 1. 11. and 66. 3. Heb. 10. 5.
The decree of Auguſtus Ceſar, Luk. 2. 1.
Chamois a beaſt, Deut. 14. 5.
Elijah the chariot of Iſrael, 2 Kings 2. 12.
Chariots of iron in uſe among the Canaanites, Judg. 1 19. and 4. 4.
To make himſelf chaſte for the kingdome of heaven, Mat. 19. 12.
Bleſſed is the man that God chaſtiſeth, Job 5. 17.

Chaſtiſe thy children betimes, Prov. 13. 24. and 19. 18. and 22. 15.
Chaſtity is the gift of God, Wiſd. 8. 21.
Chemosh the abomination of Moab, 1 Kings 11. 7.
The cherubims keep the way of the tree of life Gen. 3. 24.
Offend not little children, Mat. 18. 6.
The rod of correction for children, Prov. 22. 15.
The angels of little children, Mat. 18. 10.
Children as concerning maliciouſneſſe, and not in underſtanding, 1 Cor. 14. 20.
Children brought to Chriſt, Mat. 19. 3.
Chriſt receiveth the childe into his armes, Mark 9. 36.
We are the children of God by faith, Gal. 3. 26.
Childrens obedience to their parents, Epheſ. 6. 1.
Chorazin, a city that Chriſt reproveth for her unbelief, Mat. 11. 21.
Paul a choſen veſſel, Acts 9. 15.
Chriſt conceived, Luke 1. 35. is born, Luke 2. 7. is circumciſed, Luke 1. 21. is baptized. Mat. 3. 15. ſent to preach liberty to the captives. Iſa. 61. 1 Luke 2. 31. and 4 43. and 5. 32. he ſpeaketh the words of God. John 3. 34. he preacheth that the kingdome of the Meſſias is at hand, and exhorteth to repentance, and to beleeve the goſpel, Mat. 4. 17. and 9. 35. he is hungry, Matth. 4 2. he is weary, John 4. 6. he is poore, Matth. 8. 20. he entreth into Jeruſalem riding upon an aſſe, Matth. 21. 7. he is ſold by Judas, Matth. 26. 14. he is buffeted. Matth. 26, 67. he is delivered to be crucified, Mat. 27. 26. he prayeth for them that perſecute him, Luk. 23. 34. he yeeldeth up the ghoſt, Matth. 27. 50. his reſurrection, Matth. 28. he is carried up into heaven, Mark 16. 19. Luke 24. 51.
The coming of Chriſt fore-ſpoken, Num. 24. 17. Iſa. 40. 10.
Chriſt, God eternall, John 1.
Chriſt greater than David, Mat. 22. 44.
Chriſt promiſed to Adam, Gen. 3. 15. to Abraham, Gen. 12. 3.
Chriſt ſent of God, John 8. 42.
Chriſt ſent to ſave the Jews, Mat. 15. 24.
Chriſt without ſin, 1 Pet. 2. 22.
Falſe Chriſts, and falſe prophets do great miracles, Mat. 24. 5, 24.
Chriſtians ſo named firſt in Antiochia, Acts 11. 26.
Chriſtians are free, 1 Pet. 2, 16. John 8. 32.
Chriſtians hated of the world, Mat. 10, 22. Luk. 21. 17.
The church is the houſe of God, 1 Tim. 3. 15.
The church of God is not contentious, 1 Cor. 11. 16.
The apoſtles forbid the Gentiles to be circumciſed, Acts 15. 28.
Circumciſe the foreskin of the heart, Deut. 10. 16. and 30, 6. Rom. 2. 29. Coloſſ. 2. 11.
Paul circumciſeth Timothy, Acts 16. 3.
God circumciſeth our hearts, and why, Deut. 30. 6.
Abraham commanded to circumciſe his family, Gen. 17. 9. 10.
Circumciſion and uncircumciſion are nothing, 1 Cor. 7. 19.
Circumciſion is ſervitude, Gal. 2. 4.
The ſecond circumciſion under Joshua, Josh. 5. 2.
We have no continuing city here, Hebrews 13. 14.
None clean before God, Job. 25. 4.
The cloud filleth the houſe of the Lord, 1 Kings 8. 10.
The renting of the clothes, a ſigne of great heavineſſe, Josh. 7. 6. Mat. 26. 65. 2 Sam. 1. 11.
To heap coals upon the head of his enemy, Rom. 12. 20.
One ought to comfort another, 1 Theſſ. 4. 18. and 5. 14.
The Comforter is promiſed, John 14. 16. and 15. 26. and 16. 7.
The ten commandments, Exod. 20. 1. Deut. 5. 7.
Teach thy childe the commandments of God, Deut. 6 7.
Commandments of men being contrary to Gods, are not to be received, Tit. 1. 14.
The coming of Chriſt in the day of judgement, Matth. 24. 30. 2 Pet. 3. 10. Iſa. 3. 14. and 13. 9.
The coming of Chriſt with his angels, Matth. 16. 27.
The coming of the Lord, Iſa. 35. 4. and 62. 11. Mal. 4. 1.
The common uſe of goods in the primitive church, Acts 2. 44.
The word concubine for wife, Judges 19. 2.
A ſhame not to confeſſe Chriſt, 2 Timoth. 1. 8.
To confeſſe God, for to praiſe him, is oft times in the Pſalmes.
To confeſſe that Jeſus is Chriſt, is the gift of God, Mat. 16. 17.
Remiſſion to them that confeſſe their ſinnes, 1 John 1. 9.
Moſes confeſſeth to God the ſin of the people Exod. 32. 31.
Confeſſion of ſins commanded to the prieſts of the Jews, Levit. 16. 21.
Confeſſion of our ſins to God, 1 Kings 8. 47. Pſal. 32. 5.
Curſed is he that hath his confidence in man, Jer. 17. 5.
God is not the authour of confuſion, but of peace, 1 Cor. 14. 33.
Who ought to be excluded out of the congregation of the Lord, Deut. 23. 1.
The conſcience of the wicked is alwayes fearfull, Prov. 28. 1.
Chriſt the conſolation of Iſrael. Luke 2. 25.
The good converſation of Chriſtians, Phil. 1. 27. and 3 17.
The converſation of ſaints ſhould provoke us to follow their faith, Heb. 13. 7.
Contemners of the word of God ſhall be puniſhed, 1 Sam. 2. 30. Iſa. 28. 14.
Cornelius the captain, Acts 10. 1.
Brotherly correction, Proverbs 27. 5. Matth. 18. 15.
They that refuſe correction, are threatned of God, Lev. 26 23.
The correction of the Lord, Heb. 12. 5.
It is permitted to correct thy brother: but to hate him it is forbidden, Levit. 19. 17.
Circumciſion the covenant of God, Geneſ. 17. 13.
The covenant of God with Noah, Geneſ. 9. 11.
Covetouſneſſe is idolatry, Col. 3. 5.
Covetouſneſſe is inſatiable, Prov. 27. 20.
Covetouſneſſe the root of all evil, 1 Timoth. 6, 10.
Covetouſneſſe to be avoided, Prov. 15. 16. Iſa. 3, 12. Jer. 8. 10. Eph. 5 3.
Be of good courage in affliction, John 16. 33.
The Iſraelites aſk counſel of God in their affairs, Judges 1. 1. and 20. 18. 23. 1 Sam. 10. 22. and herein they uſe the help of the prophets, 1 Samuel 9. 9. 2 Kings 22. 13.
God breaketh the counſels of the heathen, Pſal. 33. 10.
Covetouſneſſe required in Chriſtians, Eph. 4. 32. 1 Cor. 13. 4.
Zealous Phinehas killeth Cosbi the Midianitish harlot, Num. 25. 7, 8, 15.
All things created by Chriſt, Col. 1. 16.
The creation of man, Gen. 1. 27.
God is our creatour, Deut. 32. 18.
The goſpel hath been preached to every creature, Col. 1. 6.
Every creature of God is good, 1 Timotheus 4. 4.
The creature is ſubject to vanity, Romanes 8. 20.
God uſeth his creatures according to his pleaſure, Iſa. 55. 9.
We are new creatures by faith in Chriſt, 2 Cor. 5. 17. Gal. 6. 15.
They of Creta, lyars, Titus 1. 12.
The faith of Criſpus, and his whole houſe, Acts 18. 8.
Take thy croſſe. Matthew 10. 38. and 16. 24.
Paul rejoyced in the croſſe of Jeſus Chriſt, Gal. 6. 14.
The crown of righteouſneſſe, 2 Timotheus 4. 8.
The crown of thorns, Mat 27. 29.
Who crucifie the flesh, and the luſts thereof, Gal 5. 24.
The cup and bread that we receive in remembrance of Chriſt, 1 Cor. 10. 16.
The cup for death and croſſe, Mat. 20. 22.
Curſed is he that fulfilleth not the law, Gal. 3. 10.
Curſed is he that hangeth on the tree, Deut. 21. 23.
The curtains of the tabernacle, Exod. 22. 5. 36. 8.
Old cuſtome cannot be forgotten, Proverbs 2. 6.
Cyrus king of Perſia and his doings, Iſa. 44. 28. and 45. 1. Ezra 1. 1.

D.

DAgon the god of the Philiſtines, 1 Sam. 5. 2.
Damaris beleeveth in Chriſt, Acts 17. 34.
The damned are called goats, Mat. 25. 32.
Dan the ſon of Jacob, Gen. 30 6. and 49. 16. Deut. 33. 22. Josh. 19 40.
The deeds of darkneſſe, Rom. 13. 12.
Darius doings, Dan. 5. 31. and chap. 6. and 9 and 11. Ezra 6. 1.
Dathan for his rebellion is conſumed with fire, Num. 16.
David danceth before the Lord, 2 Sam. 6. 14.
David deceiveth Saul, 1 Sam. 20. 5. he deceived king Achish, 1 Sam. 27. 10.
David deſpiſed the commandment of the Lord in committing adultery, 2 Sam. 12. 9.
David doth not punish the curſed ſpeaking of Shimei, 2 Sam. 16. 10.
David lamenteth his ſonne Amnon, 2 Sam. 13. 31.
David of neceſſitie eateth the shew-loaves, 1 Sam. 21. 6. Mat. 12. 3, 4.
David of what ſtock he came, Ruth 4. 17.
Davids doings, from the 1 Sam. 14. 13. to 1 King. 2. 12.
David ſlew a lion, 1 Sam. 17. 34, 35.
David upright before the Lord, 1 King. 14. 8. and 15. 3.
No difference of dayes among the faithfull Rom. 14. 5.
Debate and ſtrife, are works of darkneſſe, Rom. 13. 12, 13. 1 Cor. 1. 10. and 11. 16.
Debir a city, Josh. 10. 3. and 15. 15.
What is required in deacons, 1 Tim. 3. 8.
Deacons ordained in the church by the apoſtles, Acts 6. 5.
We muſt not exceed meaſure in lamenting the dead, 1 Theſſ. 4. 13.
Saul ſeeketh to the dead, 1 Sam. 28. 11.
Seek not to the dead for any thing, Deut. 18. 11. Luke 16. 29.
The dead ſhall heare the voice of the Sonne of God, and ſhall live, John 5 25.
Chriſt foreſpeaketh his own death, Matthew 16 21.
Death ſwallowed up into victory, 1 Cor. 15. 54.
The ſecond death, Revel. 20. 14.
Death cometh through diſobedience, Deut. 30. 17, 18.
The day of death uncertain, Luke 12. 40.
Curſe not the deaf, Levit. 19. 14.
Chriſt healeth the deaf, Mark 7. 32.
Of Deborah and Barak. Judg. 5. 1.
Deborah Rebekahs nurce dieth, Gen. 35. 8.
Deborah the wife of Lapidoth, Judg. 4. 4.
Deceive not thy brother, Leviticus 19. 13 and 14.
God will reward every one according to his deeds, Mat. 16. 27.
Delilah betrayeth Samſon, Judg. 16.
If we deny Chriſt, he will deny us, 2 Timoth. 2. 12.
The aſſurance of the deſperate, Ezek. 33. 10.
Debts not demanded before the yeare of freedome, Deut. 14. 2.
Chriſt healeth two poſſeſſed of devils, Mat. 8, 28 and 12. 22.
The devil confeſſeth that he knoweth Chriſt and Paul, Mark 1. 24 Luke 4. 34. Acts 19. 15.
The devil is a murtherer, John 8 44.
The devil prince of this world. Eph. 2. 2. John 12. 31 Coloſſ. 2. 15. the accuſer of the faithfull, Revel. 12. 10. our adverſary and enemy, 1 Pet. 5. 8. Eph. 6. 12.
Devils driven out by faſting and prayer, Matth. 7. 21.
The devil ſeduceth the woman, and is therefore curſed, Gen. 3. 14.
The king is bound to reade the book of Deuteronomie, and why, Deut. 17. 19, 20.
Deuteronomie is commanded to be read to women and children. Deut. 31. 11, 12. 13.
Deuteronomy is delivered to the Levites and Elders, Deut 31. 9.

Joſiah readeth the book of Deuteronomy to the people, 2 Kings 23. 2.
The diligence of miniſters. Prov. 27. 23.
Dinah, the daughter of Jacob, ravished, Gen. 34. 2.
Dionyſius an Areopagite beleeveth in Chriſt, Acts 17. 34.
Diotrephes reproved for his arrogancy, 3 John 9.
Seventy diſciples ſent to preach, Luke 10. 15.
The diſciples wherein they may be known. John 8. 31. and 13. 35.
Diſeaſes are the fruits of ſin, John 5. 14.
In diſeaſes God ought to be ſought unto, 2 Kin. 1. 16.
Diſguiſing raiment is forbidden both to man and woman, Deut. 22. 5.
How God hateth diſobedience, 1 Sam. 15. 23.
The diſobedient ſtricken with madneſſe, and blindneſſe, Deut. 28. 28.
The man that diſobeyeth the judge, ſhall die, Deut 17. 12.
He that diſobeyeth God, is ſubject to many curſes, Deut. 28. 15.
Againſt divorcement, 1 Cor. 7. 10.
Divination forbidden, Levit. 20. 27. Deut. 18. 10. 11. Iſa. 8. 19.
He or she that hath the ſpirit of divination, ought to be ſtoned to death, Leyit. 20. 27.
Sound doctrine, Tit. 2. 7, 8.
No doctrine but Chriſts ought to be received, 2 John 10. Col. 2. 8.
Doctrines of devils, 1 Tim. 4. 1.
Doeg diſcloſed David to Saul, 1 Sam. 22. 9.
Give not holy things to dogs, Mat. 7. 6.
The dog is returned to his vomit, 2 Pet. 2. 22.
Dammage, that one doth to another, Exod. 22. 5.
The dove ſent out of the ark, Gen. 8. 8.
The dumbe is healed, Mat. 9. 32,
The dragon, the old ſerpent, Revel. 20. 2.
By dreams God ſpeaketh to the prophets, Num. 12. 6.
Spirituall drink, 1 Cor. 10. 4
Chriſt was called in ſcorn a drinker of wine, Mat. 11. 19. the apoſtles alſo, Acts 2. 13.
The dropſie is healed, Luke 14. 2.
The evils that come of drunkenneſſe, Prov. 23. 29.
Drunkenneſſe to be avoided, even of kings, Prov. 31. 4. Luk. 21. 34. Epheſ. 5. 18.
Man is duſt, Gen. 3. 19.
The duſt of the feet ſhaken off, againſt whom, Mat. 10. 14.
Many dwelling-places in the houſe of God, John 14. 2.
Paul deſireth to die, Phil. 1. 23.
Chriſt prayeth not to die, Mat. 26. 39.
Chriſt deſireth to die for us, Luk. 12. 50.
It is ordained for all to die once, Heb. 9. 27.
Chriſt died for our ſins, Rom. 4. 25.

E.

THe earth is curſed for Adams transgreſſion, Gen. 3. 17.
The earth is corrupt, Gen. 6. 11.
Man ſhall return to the earth, Gen. 3. 19.
To eat the fleſh of Chriſt, John 6. 51. 63.
Ebedmelech the black More, Jer. 38 7.
Eber and his ſons, Gen. 10. 25.
Eſau, why he is called Edom, Gen. 25. 30.
Edom denieth paſſage to Iſrael, Numb. 20. 14. 18.
Edom rebelleth from under Judah, 2 Kings 8. 20.
The Egyptians eat not with the Hebrews, Geneſ. 42 32 of whon look in Exod. 11. and 12, Deut. 23. 7. Jerem. 46. Ezek. 32. 12.
Egypt the iron fornace, Deut. 4. 20.
Ehud a Judge in Iſrael, Judg 3. 15.
The Ekronites and their doings. 1 Sam. 5. 10.
What conditions the elders ought to have, Tit. 2, 2.
Eleazar the ſon of Aaron, Exod. 6. 25. Joſh. 24. 33.
Gods purpoſe is by his election, Rom. 9. 11.
Election of grace, Rom. 11. 5.
Make your calling and election ſure, 2 Pet. 1. 10.
As touching the election, they are loved for their fathers ſakes, Rom. 11. 28.
The elect have obtained that Iſrael obtained not, Rom. 11. 7.
We know that ye are elect of God, 1 Theſſ. 1. 4.
Election lieth in God, and not in us. Rom. 9. 11. 16.
The elect are few in number, Mat. 7. 14.
Elected before the foundation of the world Epheſ. 1. 4.
The elect of God cannot be condemned, Rom. 8. 33, 34.
The elect were choſen before the foundations of the world, Epheſ. 1. 4. 1 Pet. 1. 2.
Eli the prieſt and his doings, 1 Sam. 1. and 2, and 3, and 4.
Eliakim called alſo Jehoiakim, 2 Kings 23. 24.
Elias and Eliſeus, Luk. 4. 25, 27.
Elijah the prophet and his doings, 1 Kings 17. unto the 2 Kings 2.
Elimelech and his wife Naomi, Ruth 1. 2.
Elizabeth Zacharias wife, Luke 1. 5.
Eliſha bald, 2 Kings 2. 23.
Eliſha doth good for evil, 2 Kings 6. 22.
Eliſha his life and his doings, 1 King. 19. unto the 2 Kings 13. 22.
Eliſha is called from the plough to propheſie, 1 Kings 19. 16.
Eliſheba Aarons wife, Exod. 6. 23.
Elon a judge in Iſrael, Judg 12. 11, 12.
Elymas the ſorcerer withſtanding Pauls preaching, Acts 13. 8.
Emmanuel, Mat. 1. 23.
Take from among you all enchanters, Deut. 18. 10, 11.
Enchanters and ſoothſayers driven out of Iſrael by Saul, 1 Sam. 28. 3.
The end of all things is at hand, 1 Pet. 4. 7.
He that endureth to the end, ſhall be ſaved, Mat. 24. 13. 2 Theſſ. 2. 13.
Eneas healed by the meanes of Peter, Acts 9. 33.
Love thine enemies, Matth. 5. 44. Prov. 25. 21.
Chriſt prayeth for his enemies, Luk. 23. 34.
Enoch the ſon of Sheth, Gen. 4. 26.
Flee envy, Gal. 5. 26. 1 Pet. 2. 1.
Envious perſons, Prov. 23. 6.
Epheſians worshipped Diana, Acts 19. 35.
Ephraim and his doings, Gen. 41. 52. and 48. 5. and 50. 23.
The Ephraimites murmure againſt Gideon, Judg. 8. 1.
The epicures diſpute with Paul, Acts 17. 18.
Pauls epiſtles hard to be underſtood, 2 Pet. 3. 16.
The earneſt of the ſpirit in our hearts, 2 Cor. 1. 22. and 5. 5.
Eſarhaddon reigneth after Sennacherib, 2 King. 19. 37.
Eſau and his doings, Gen. 25. unto the 37.
Who are to be eſchewed, 2 Tim. 3. 5.
Eſter and her doings, Eſter 2 and 4 and 5 and 6 and 7 and 8 and 9.
Hate that which is evil Rom. 12. 9.
Recompenſe not evil for evil, Rom. 12. 17.
God turneth the evil into good, Gen. 50. 20. Rom. 8. 28.
Do not company with evil men, Prov. 24. 1.
We are evil of nature, Matth. 7. 11. Geneſ. 6. 5.
An eunuch Candaces chief governour, beleeveth in Jeſus Chriſt, Acts 8. 37.
Eutichus reſtored to life. Acts 20. 9, 10.
He that exalteth himſelf, ſhall be brought low, Luk. 18. 14.
Examine all things, 1 Theſſ. 5. 21.
Examine thy ſelf before thou come to the ſupper of the Lord, 1 Cor. 11. 28.
Excommunicate thoſe that love not Jeſus Chriſt, 1 Cor. 16. 22.
The excommunication that Paul uſed, 1 Cor. 5. 5.
Exorciſts hurt by the evil ſpirit, Acts 19. 13, 16.
Experience bringeth hope, Rom. 5. 4.
The good eye, Mat. 6. 22.
Eye for eye, Exod. 21. 24. Mat. 5. 38.

F.

OLd wives fables, 1 Tim. 4. 7.
Every one ought to prove his faith, 2 Cor 13. 5.
Continuance in faith, Col. 1. 23.
The ſhield of faith, Epheſ. 6. 16.
Chriſt prayeth for Peters faith, Luk. 22, 32.
The definition of faith, Heb. 11. 1.
Faith cometh by hearing, Rom. 10. 7.
The apoſtles pray to have their faith increaſed, Luk. 17. 3.
Faith in God by Chriſt, 1 Pet. 1. 21. Matth. 12. 21.
Faith joyned with charity, 1 Tim. 1. 5.
Faith is the gift of God, Phil. 1. 29. 2 Pet. 1. 3.
The end of faith is the ſalvation of our ſouls, 1 Pet. 1. 9.
The faith of Abraham, Gen. 15. 6. and 24. 7.
The faith of the fathers, Heb. 11.
By faith the ſpirit is received, Gal. 3. 2.
By faith the heart is purified, Acts 15. 9. Joh 15. 3.
By faith we reſiſt the devil, 1 Pet. 5. 9.
Faith without works is dead, Jam. 2 17.
The faithfull are the children of Abraham, Rom. 9. 8.
The faithfull ſhall not come into condemnation, John 5. 24.
To fall into the hands of the living God, Heb. 10 31.
To fall upon the face. Geneſ. 17. 17. Ruth 2, 10.
A great famine in Samaria, 1 Kings 18. 2. 2 Kings 6. 25.
The famine of Gods word foreſpoken, Amos 8. 11.
Moſes faſteth fourty dayes, and fourty nights, Exod. 34. 28. Chriſt likewiſe, Mark. 4. 2.
Fained faſting, Iſa. 58. 3. Zech. 7. 5. Mark. 6. 16.
The father of Chriſt is our Father, John 20. 17.
He that knoweth Chriſt, knoweth the Father, John 14. 7.
Honour thy father and mother, Matth. 15. 4. Mark 7. 10.
Fathers are charged to teach their children the law of God, Deut. 11. 19.
He that beateth his father, or mother, ſhall die the death, Exod. 21. 15. Prov. 20. 20,
God doth right unto the fatherleſſe, Deut. 10. 18.
The fatherleſſe, Deut. 14. 19. and 24. 19. and 26. 12. and 27. 19.
The fearefull muſt abſent themſelves from war, Deut. 20. 8.
Learn to feare God, Deut. 14. 23.
The fear of God is true wiſdome, Job 28. 28.
The worthieſt places at feaſts, Mat. 23. 6.
Feaſts made at sheepshearings, 2 Sam. 13. 23.
God teacheth to fight, 2 Sam. 22. 35.
The finger of God, for his power, Exod. 8. 19.
The firſt-born in the land of Egypt dy. Exod. 11. 4. 5. and 12. 29. 30.
Of firſt fruits, Exod. 22, 29. Leait. 23. 10.
The firſt fruits pertained to the high prieſts, Num. 5. 9.
Fiſhes clean and unclean, Levit. 11, 9, 10, 11.
Paul never uſed flattery, 1 Theſſ. 2. 5.
Flee in time of perſecution, Mat. 10. 23.
The deeds of the flesh, Gal. 5. 19.
Man is but flesh, Gen. 6. 3.
To be in the flesh, or to live according to the flesh, Rom. 7. 5.
Flesh and bloud, that is whatſoever is in man, Mat. 16. 17.
The wiſedome of the flesh is death. Rom. 7. 24. and 8. 6.
Flesh luſteth againſt the ſpirit, Gal. 5. 17.
The flesh of Chriſt eaten by faith, John 6. 54.
The care of the flesh ought to be rejected, Rom. 13. 14.
To eat the flesh with the bloud is forbidden, Gen 9. 4.
Be carefull over your flocks, Prov. 27. 23.
Noahs floud, Gen. 6. and 7. and 8.
The cauſe of the univerſall floud, Gen. 6. 5.
An offering of floure, Levit. 2. 1.
By the fold is underſtood the church, John 10. 16.
A rod belongeth to the fools back, Prov. 26. 3.
Forbear one another, Epheſ. 4. 2.
Chriſt delivered by the determinate counſel and foreknowledge of God, Acts 2. 23.
We are elect according to the foreknowledge of God, 1 Pet. 1. 2.
Our forerunner, Chriſt. Heb. 6. 20.
How oft thou oughteſt to forgive thy brother, Mat. 18. 21. 22.
Fornication ought not to be named among us, Epheſ. 5. 3.
Fornicatours ſhall not inherit the kingdome of God, 1 Cor. 6. 9.
Forſake thy father and mother for Chriſts ſake, Mat. 19. 29.
Forſake thy ſelf, Mat. 16. 24.
Fools. Prov. 12. unto 18.
The foxes of Samſon, Judg. 15. 4.

Mans fragility, Isa. 40. 6. 7.
The tree is known by the fruit, Matth. 7. 16.
Wo to them that be full, Luk. 6. 25.
The pillar of fire, Exod. 40, 38.
Christ is come to put fire on the earth, Luke 12. 59.
Everlasting fire prepared for the devil, Matth. 25. 41.
A law touching fire that consumeth the corn, Exod. 22. 6.
The fiery law, Deut. 33. 2.

G.

GAal Ebeds son, and his doings, Judg. 9. 26.
Gad the prophet, 1 Sam. 22, 5. 2 Sam. 24, 11.
Gad the son of Jacob, Gen. 30. 11. and 49. 19. Josh. 22.
The counsel of Gamaliel, Acts 5, 25.
The garment made of linnen and woollen, forbidden, Deut. 22, 11.
Aarons garments, Exod. 28.
The strait gate leadeth to life, Mat. 7. 13, 14.
Judgement done in the gates of the city, Deut. 22, 15.
Gatherings for the saints, 1 Cor. 16. 1.
Gedaliah is slain, 2 Kings 25. 25.
The gelded shal not enter into the congregation of the Lord, Deut. 23. 1.
Gentlenesse is praise worthy, Ephes. 4, 2, Gal. 5. 22.
Election of the Gentiles, Psal. 2. 8. and 18. 43. 44
Israel is forbidden to be at peace with the Gentiles, Deut. 7. 2, 3.
The conversion of the Gentiles, Isa. 2, 2. Acts 11, 27. and 4, 27.
The holy Ghost fell upon the Gentiles, Acts 10. 44, 45.
The vocation of the Gentiles by preaching, Isa. 64. 18, 19.
The conversation of the Gentiles before they knew the truth, Ephes. 2. 1, 2, 3.
Christ calleth the Gentiles whelps, Matth. 15. 26.
God for a time suffered the Gentiles to walk in their own wayes, Acts 14. 16.
The men of Gibeah and their wickednesse, Judg. 19, 22.
Gideon and his doings, Judg. 6, and 7. and 8.
The triall that Gideon took of his souldiers, and how many they were, Judg. 7, 5.
God measureth the gift according to the heart, Matth. 12, 44.
Salvation is the gift of God. Ephes. 2, 8.
The gift of God is not bought with money, Acts 8. 20.
Gehazi received gifts of Naaman, 2 King. 5, 23, 24.
The gifts of the holy Ghost are divers, 1 Cor. 12, 4.
To be girded with verity. Ephes. 6, 14.
Give, and it shall be given unto you. Luke 6, 38.
It is a blessed thing to give rather than to receive, Acts 20, 35.
God loveth a cheerfull giver, 1 Cor. 9, 7.
The desire of vain glory, Gal. 5, 26.
Man ought not to glory in himself, 1 Cor. 4, 7. but in the knowledge of God, Jer. 9, 23, 24.
Gluttons and drunkards are to be avoided, Prov. 23, 20.
Gluttony, Rom. 13, 13.
The goat charged with all the iniquities of the people, Levit. 16, 22.
The people require new gods, Exod. 32, 1.
God is almighty, Gen. 17, 1. and 35. 11.
God is a spirit, John 4, 24.
God is every where and seeth all things, Jer. 23, 23, 24.
God is immortall, 1 Tim. 1, 17. and 6. 16.
God is invisible, Exod. 33, 20. Joh. 1, 8. 1 Tim. 1, 17. Moses saw him, and how. Exod. 23, 10. so did Jacob, Gen. 32, 30.
The living God is the God of Israel, Exod. 29, 45. Levit. 26, 13. 2 Cor. 6, 17.
God is with thee, a kinde of salutation, Judg 6, 12. Ruth 2. 4.
There is but one God to the faithfull, 1 Corinth. 8, 6.
Gog and his fall, Ezek. 38. and 39.
Going out of Egypt, Exod. 12, 37.
Goliah slain by David, 1 Sam. 17.
Gomorah consumed with fire from heaven, Gen. 19, 24.
Follow that that is good, Rom. 12, 9.
No goodnesse dwelleth in our flesh. Rom. 7, 18.
Thou that art taught, minister to thy teacher in all good things, Gal. 6, 6. 1 Cor. 9, 14.
Do good without fainting, Gal. 6, 9. even to thine enemies, Luke 6, 35.
The definition of the gospel, Rom. 1, 16.
The sum of the gospel, Ephes. 1, 7.
Christ preacheth the gospel, Mar. 1, 14.
The gospel is the word of the eternall God, 1 Pet. 1, 23. it is the word of truth. Ephes. 1, 13.
The end of them that obey not the gospel of God, 2 Thess. 2, 10. 1 Pet. 4, 17, 18.
The gospel of John, why it is written, John 20, 30.
The gospel ought to be preached to all creatures, Mark 16, 15.
Blasphemy against the holy Ghost, Matthew 12, 31.
The graces and gifts of the holy Ghost are divers, 1 Cor. 12, 4.
The holy Ghost is sent, Acts 2, 2.
The holy Ghost promised to the apostles, Luke 24, 49 John 14, 16. Acts 1, 8.
God giveth the holy Ghost to them that desire him, Luke 11, 13.
To go unto his fathers for to die, Genesis 15, 15.
Through grace we are saved, Ephes. 2, 5.
The grain of corn that falleth to the ground, John 12, 24.
Eat of thy neighbours grapes, but bear none away, Deut. 23, 24.
The Greeks seek for wisdome, 1 Cor. 1, 22.
Grieve not the holy Spirit of God, Ephes. 4, 30.
Gyants, Gen. 6, 4.
Gyants in the land of Canaan, Numbers 13. 34.

H

HAbel murthered by his brother, Gen. 4, 8. Heb. 11, 4. Matth. 23, 35.
Hadad Solomons enemy, 1 King. 11, 14.
Haggai the prophet, Ezra. 5, 1.
Hagar Sara's maid. Gen. 16. and 21.
Ham mocketh his father Noah, Gen. 9, 22.
Haman is hanged. Ester 7, 9, 10.
Hannah the wife of Elkanah, and mother of Samuel, 1 Sam. 1. and 2.
Hananiah the false prophet, Jer. 28, 1.
Common hands, Mark 7, 1.
The laying on of hands, Acts 19, 6, 1 Tim. 4. 14.
Christ sitteth at table with unwashen hands, Luke 11, 38.
None can escape the hand of God, Amos 9, 2. Deut. 32, 39.
Christ by laying on of hands healeth the sick, Luke 4, 40.
To stretch the hands out towards heaven, 1 Kings 8. 22. Exod. 9, 22. and 17, 11.
The mans hand that was dried up is healed, Matth. 12, 10.
Christ layeth his hands upon the infants, Matth. 19, 15.
Hannah nursed her childe, 1 Sam. 1, 23.
Of Hanun king of the Ammonites, and of the ill intreaty of Davids servants, 2 Sam. 10, 4.
Haran the son of Terah, Gen. 11, 27.
Haraphah of the stock of gyants, 2 Sam. 21. 16.
God whom he will, he maketh hard hearted, Rom. 9, 18.
Nothing is hard to God, Gen. 18, 14.
The harvest, Levit. 19, 9.
The harvest of the faithfull, Matth. 9, 37. John 4, 35.
Hazael king over Aram, 1 Kings 19, 15. unto the 2 Kings 14, 1.
The Head of the church, Christ, Ephes. 4. 15.
Heare Christ, Deut. 18, 18. Matth. 17, 5.
Singlenesse of heart, 2 Cor, 1. 12. 1 Petr. 1, 22.
Uncircumcised hearts, Jer. 9, 26, Deut. 10, 16. out of the which come evil thoughts, Matth. 15, 19.
The Lord seeth the heart of man, 1 Sam. 16, 7. Rom. 8, 21.
The heart of man is wicked, Gen. 6, 5. Deut. 2, 29, 19.
Gods laws written in the hearts of the faithfull, Heb. 8. 10.
The good heart speaketh good things, Matth. 12, 35.
The creation of heaven, Gen. 1, 6, 7, 8.
New heavens and new earth, 2 Pet. 3. 13.
The heavens shut up because of Gods wrath, Deut. 11, 17.
Hebron, a city, Gen. 35. 27.
It is comely for a woman to have long haire, 1 Cor. 11, 15.
Not a haire of them shall perish, that suffer for Christ, Luke 21, 18.
Our haires be numbred, Matth. 10, 30.
Christ the heire of all things, Heb. 1, 1.
A description of hell, Isa. 30, 33.
Heman the singer, 1 Chron. 6, 33.
Henoch the first city, Gen. 4, 17.
Henoch the son of Cain, Gen. 4, 17.
Henoch taken up, Gen. 5, 24.
Herbs created, Gen. 1, 11.
There must be heresies, and why, 1 Cor. 11, 19.
Heresies are deeds of the flesh, Galatians 5, 19, 20.
Hereticks must be avoided, Tit. 3, 10.
The heritage of the Levites, Deuteronomie 18, 2.
An heritage reserved for us in heaven, Matth. 25, 34. Gal. 3, 17, 18. Tit. 3, 7, 1 Pet. 1. 3, 4.
Christ calleth Herod a fox, Luke 13. 32.
Herod killeth the infants, Matth. 2, 16.
The day of Herods nativity, Mark 6, 21.
Herods opinion of Christ, Matth. 14. 2.
Hezekiah king of Judah, and his doings, 2 Kings 18, and 19. and 20. Isa. 30. unto the 40.
The river Hiddekel, Gen. 1, 14.
Give the workman his hire, Levit. 19, 13. Deut. 24, 14, 15.
Hiram the king of Tyre, and his doings, 2 Sam. 5. 11. and Hiram the cunning workman, 1 Kings 7, 13
God commandeth the Hittites to be destroyed utterly, Deut. 20. 17.
Hony in the lions body. Judg. 14, 8. Honour all men, 1 Petr. 2. 17.
Give honour to thy wife as to the weaker vessell, 1 Petr. 3, 7.
Give honour to whom ye ow honour, Rom. 3, 17.
We are saved by hope, Rom. 8, 24.
Hope maketh not ashamed, Rom. 5, 5.
Hophni the son of Eli, 1 Samuel 2, 34. and 4, 4.
Horeb a mountain, called also Sina, Deut. 1, 2.
God is the horn of our salvation, 2 Samuel 22, 3.
Horims chased out by the sons of Esau, Deut. 2, 12.
The number of Solomons horses, 1 King, 4, 26. 2 Chron. 9, 25.
Abrahams and Lots hospitality, Gen. 18, 2. and 19, 2.
Use hospitality, Rom. 12, 13. Heb. 13, 2. 1 Pet. 4, 9.
The body of man is called an earthly house, 2 Cor. 5, 1.
The house infected with the plague of leprosie, Levit. 15. 34.
The house of God, the house of prayer, Isa. 56, 7. Matth. 21, 13.
The house of God, the people of Israel, Num. 12, 7.
The house of God, the temple, 2 Sam. 12. 20. Huldad the propheteſſe, 2 Kings 22, 14. 2 Chron. 34, 22.
He that humbleth himself, shall be exalted, Matthew 23, 12. Philippians 2, 8, 9 Jam. 4, 10.
Humility, Prov. 16, 19. Matth. 11, 29. Luke 14, 11. Ephes. 4, 2.
An hundred fold is promised to them that shall forsake that they have, to follow Christ, Mat. 19, 29.
Rulers over hundreds established by Moses, Exod. 18. 21.
Blessed are they that hunger and thirst for righteousnesse, Matth. 5. 6.
Christ is an hungred, Matth. 4, 2.
Of husbands, 1 Cor. 7, 11. Ephes. 5. 22.
Hushai, and his doings, 2 Samuel 15, 32. and 17, 5.
Hypocrisie, Prov. 12, 5, and 30, 12.
Hypocrisie reproved, Isa. 58, 2.
An hireling, John 10, 12.

I

JAcob, and Esau abound in riches, Genesis 36. 7.
Jacob and his doings, Genesis 25. unto the 50.
Jacob beloved of God, Rom. 9. 13.

Iacob is accompanied of God, whithersoever he goeth, Gen. 28. 15.
Iacob is called Israel, Gen. 32. 28.
Iacob wrestleth with God, Gen. 32. 24.
Iabin king of Canaan, Judg. 4. 2.
Iahaziel a prophet, 2 Chron. 20. 14.
Iair, judge in Israel, Judg. 10. 3.
Iames saw Christs resurrection, 1 Cor. 15. 7.
Iames the brother of John is put to death, Acts 12. 2.
Iannes and Jambres resisted Moses. 2 Tim. 3. 8.
Iaphet and his sons, Gen. 10. 2.
Iasons assurance, for receiving of Paul, Acts 17. 9.
Ibzan a judge in Israel, Judg. 12. 8.
Idolaters ought to die, and wherefore, Deut. 17. 2. they shall not inherit the kingdome of heaven, 1 Cor. 6. 9. 10.
Idolaters slain by the sons of Levi, Exod. 32. 26, 27, 28.
Things consecrated to idols, 1 Cor. 8. Acts 15. 20.
Idols are but vanitie, 1 Sam. 12. 21. 1 Kings 16. 26. they are abomination. Deut 7. 25. and 27. 15.
Idols forbidden, Lev. 26. 1. Deut. 18. 9.
Iehoahaz the son of Jehu the king, and his doings, 2 Kings 13. 1.
Iehoiachin succeedeth Iehoiakim his father, 2 Kings 24. 8.
Iehoiada the high priest, 2 Kings 12. 4.
Iehoiakim servant to the king of Babel, 2 King. 24. 1.
Iehonadab the son of Rechab, 2 King. 10. 15.
Iehoram the king of Judah, and his doings, 1 Kings 22. 50. 2 Kings 8. 16.
Iehoram the son of Ahab, 2 Kings 3. 1.
Iehoshaphat king of Judah, 1 Kings 15. 24. 2 Kings 3. 1.
Iehoshuah the son of Jehozadak, Hag. 1. 1.
Iehu a prophet, 1 Kings 18. 7.
Iehu king of Israel, and his doings, 1 King. 19. 16. unto the 2 Kings 11.
God is a jealous God, Exod. 20. 5. Deut. 5. 9.
The law of jealouse, Num. 5.
Iericho destroyed. Josh. 2. and 6. built up again by Hiel, 1 Kings 16. 34.
Iericho wholly exercrable to the Lord, Joshua 6. 17.
The hand of Jeroboam dried up, 1 Kings 13. 4.
Ieroboam king of Israel, and his doings, 1 Kin. 11. 26. unto the 15.
The ruin of Jerusalem, Mat. 23. 38.
Ierusalem built again, Nehem. 3. 1.
Ierusalem called also Jebusi, Josh. 15. 8. and 18. 28.
Gideon called Jerubbaal, and wherefore, Judg. 6. 32.
Jesus the name of the Messias, Mat. 1. 21. Luke 1. 31 Phil. 2. 10.
Vain jesting forbidden, Ephes. 5. 4.
Iethro Moses father in law, Exod. 3. 1. and 18. 1.
The Jews baptized in Moses. 1 Cor. 10. 2.
The Jews exercised in afflictions. Deut. 8. 16.
The Jews obstinacy. Isa. 48. 4. Acts 28. 27.
The remnant of the Jews shall return, Isai 10. 21.
Iezebel and her cruel doings, 1 Kings 16. and 18. and 19. and 21. 2 Kings 9. 33.
The image is a curse to him that maketh it, Deut. 27. 15.
Mans imaginations are evil, Gen. 6. 5.
We ought not to company with infidels, 2 Cor. 6. 14.
Infidels are called the dry tree, Luke 23. 31.
Infirmities come upon us for our sinnes, John 5. 14.
The Levites inheritance, Deut. 10. 9.
Every one shall bear his own iniquities, Deut. 24. 16.
Injuries ought to be forgotten, Levit. 19. 18.
Innocents concerning evil, and wise unto that which is good, Rom. 16. 19.
None is innocent before God, Exod. 34. 7.
Three things are insatiable, Prov. 30. 15.
Wicked inventions, Deut. 28. 20.
Christ is our intercessour, Rom. 8. 34.
Ioab and his doings, from the 2 Sam. 2. unto 1 Kings 2. 35.
Ioash preserved through the help of his aunt Jehosheba, 2 Kings 11. 2.
Ioash the father of Gideon, Judg. 6. 29.
Ioash the son of Ahaziah, and Jehoash the son of Jehoahaz, 2 Kings 11. 2. and 14. 8.
Job an example of patience, Jam. 5. 11.
Joshebed the wife of Amram, Exod. 6. 20.
Iohanan, Jer 40. and 41. and 42. and 43.
John baptist exhorteth to repentance, Matth. 3. 2.
John baptist is buried, Matth 14. 12.
John Mark the minister of Paul and Barnabas, Acts 12. 25.
Ionathan the son of Saul, and his doings, 1 Samuel 14. and 18. and 19. and 20. and 31.
Ioseph and his doings, from the 30. of Genesis unto the end of the book.
Ioseph of Arimathea, Mat. 27. 57.
Ioses called Barnabas, Acts 4. 36.
The good king Josiah, and his doings, 1 Kings 13. 2. 2 Kings 21. 24. and 22. 1.
Ioshua and his doings, Exod. 24. 13. and 32. 47. Num. 11. 21. and 13. and 14. Deut. 1. 38. and throughout his whole book.
Iotham the son of Jerubbaal, Judg. 9. 5.
The journeys of the children of Israel, Numb. 33.
Iephthah, and his doings, Judg. 11. and 12.
Isaiah the prophet, 2 Kings 19. 20. his visions, Isa. 1. and 2. and 6.
Ishai Davids father, Ruth 4. 22. 1 Samuel 16. 11.
Ish-bosheth, and his doings, 2 Sam. 2. and 3. and 4.
Ishmael and his life, Gen. 16. and 17. and 21. and 25.
Why Jacob was called Israel, Gen. 32. 28.
True Israelites who. Rom. 9. 6. 8.
Carnall Israel described. Hos. 9. 7.
Israel sinned not of ignorance, Romanes 10. 19.
Iubal the inventer of the harp, Gen. 4. 21.
The jubile, Levit. 25. 10.
The rest of Judah led away to Babel, 2 Kings 25. 11.
Iudah Leahs son, Gen. 29. 35.
Iudas that betrayed Christ, John 18. 2. His repentance, Matthew 27. 3. He hanged himself, and burst in the midst, Acts 1. 18. Mat. 27. 5.
The generall judgement, Isa. 2. 19. and 26. 11. the signes that shall come before it, Matth. 24. 29.
Iudgement for affliction, 1 Pet. 4 17.
Iudgement beginneth at the house of God, 1 Pet. 4. 17.
Gods judgements are a great depth, Psal. 36. 6.
The office of a judge, Exod. 22. 28.
What manner of men ought to be judges, Exod. 18. 21. and 23. 2, 3.
Iudge not another, Mat. 7. 1. and 12. 7.
The Judge of all the world, Gen. 18. 25.
A judge ought not to have any respect of persons, Levit. 19. 15.
Iudges are called gods, Exod. 22. 29. Psal. 82. 6.
The judges gave sentence according to Moses law, Deut. 17. 11.
Iustified by faith, Rom. 5. 1. not by works, Gal. 3. 10.
We are justified, or condemned by our words, Matth. 12. 37.
Iustified, what it signifieth. Titus 3. 4. Acts 13 38. 39.
Isaac the son of Abraham, and his doings, Gen. 21. unto the 28. 6. and 35. 29.

K.

NAtivity of Kain, and his doings, Gen. 4. 1. to verse 19. 1. John 3. 12.
Keilah, a city delivered by David, 1 Samuel 23. 1.
God keepeth his as the apple of the eye, Deut. 32. 10.
Keturah the wife of Abraham, Genesis 25. 1.
The keyes of the kingdome of heaven promised, Mat. 10. 19. are given by Christ to his apostles, John 20. 23.
Man ought to keep him from all kinde of evil, 1 Thess. 5. 22.
The rigour of a king, 1 Sam. 8. 11.
What is required in kings, Deut. 17. 15.
What is the honour of kings, Prov. 25. 2.
The kingdome of Christ eternall, Isa. 9. 7. Luk. 1. 33.
The kingdome of heaven suffereth violence, Matt 11. 12.
The kingdome of God within us, Luke 17. 21.
Kiriath-arba a city, called also Hebron, Josh. 14. 15.
Kirath-sepher, a city called also Debir, Joshua 15. 15.
Paul kissed of the faithfull, Acts 20. 37.
The holy kisse of Christians, Romanes 16. 16. 2 Cor. 13. 12.
God hath not cast away his people, which he knew before, Rom. 11. 2.
Whom God knew before, them he ordained to be like fashioned unto the image of his son, Rom. 8. 29.
To know God and Jesus Christ, whom he hath sent is eternall life, John 17. 3.
The knowledge of salvation, Luke 1. 77.
Kohath and his sonnes, Exod. 6. 18. Joshua 21. 5.
Korah for his rebellion is striken of God, Num. 16.
The red kow, Num. 19.

L.

LAban the brother of Rebekah, and his doings, Gen. 24. 29.
The labourers are few, Mat. 9. 37.
Man appointed to labour, Gen. 3. 19.
He that doth not labour ought not to eat, 2 Thess. 3. 10.
We ought to live by our labours, Prov. 5. 15.
We ought to labour with our hands, 1 Thess. 4. 11.
The ladder that Jacob saw in his dream, Gen. 28. 12.
Christ calleth to him them that are laden, Mat. 11. 28.
The Lords passeover, Exod. 12. 11
Jesus the Lambe of God, John 1. 29.
Lamech and his two wives, Genes. 4. 19. and 5. 26.
The lame from his mothers wombe is healed, Acts 3. 7.
The last shall be first, Mat. 19. 30.
Wo to them that laugh, and why, Luke 6. 25.
The law a yoke, Acts 15. 10.
The end of the law, Christ, Rom. 10. 4.
By the law cometh knowledge of sin, Rom. 3. 20.
The law given to the lawlesse, 1 Tim. 1. 9.
The law is given unto the people, Exod. 20. Deut. 5.
The law not given for the just, Gal. 5. 18.
The law our schoolmaster to bring us to Christ, Gal. 3. 24.
Before the law, sin was not counted sin, Rom. 5. 13.
The law written in the heart of the faithfull, Heb. 8. 10.
Lazarus raised up John 11. and 12.
Lazarus sick, John 11. 14
Leah conceiveth, Gen. 29. 32.
Purge the old leaven, 1 Cor. 5. 7.
Leaven for wicked doctrine, Mat. 16 6, 12.
The leper healed by faith, Mat. 8. 2.
The ten lepers healed, Luke 17. 12.
The judging of leprosies, Deut. 24. 8. Levit. 13. and 14.
The law of lending, Exod. 22. 14.
Lend to the needy, Deut. 15. 8. Mat. 5. 42.
The letter killeth, and the spirit giveth life, 2 Cor. 3. 6.
Levites elected to the ministery, Num. 3. 45.
Levi the son of Jacob, Gen. 29. 34. he slayeth the Sechemites, Gen. 34. 25.
Paul useth not his liberty, 1 Cor. 9 4. 12.
Liberty giveth not occasion to the flesh, Gal. 5. 13.
The liberty of the spirit, 2 Cor. 3. 17.
The brevity of mans life, Psal. 89. Job 7.
To finde his life, and to lose it, Mat. 10. 39.
Our life Christ, John 14. 6. Col. 3. 4.
The life of man is as the dayes of an hireling, Job 7. 1.
The life of man is but a vapour, James 4. 14.
The life of the flesh is in the blood, Lev. 17. 11.
The creation of the light, Gen. 1. 3.
The Lion of the tribe of Juda, Revel. 5. 5.
The fruit of the lips, Heb. 13. 15.
As thy soul liveth, a kinde of oath, 1 Samuel 1. 26.
Man liveth by the word of God, Deut. 8. 3.
Twenty loaves do fill an hundred men, 2 Kings 4. 42.
Lois the grandmother of Timothy, 2 Tim. 1. 5.
To loose sins, Mat. 18. 18. John 20. 23.
Lot Abrahams nephew, and his doings, Gen. 11. and 13. and 19. Deut. 2. 9. 19.
Lots wife turned into a pillar of salt, Gen. 19. 26. Luke 17. 32.
Precepts of love, Prov. 3. 28.
The force and power of love, 1 Cor. 13.

Love covereth a multitude of sins, Prov. 10, 12. 1 Pet. 4. 8.
God is love, 1 John 4. 16.
God loved us first, 1 John 4. 19.
Love excelleth faith and hope, 1 Cor. 13. 13.
Love envieth not, 1 Cor. 13. 4.
They love God that keep his commandments, 1 John 2. 5.
Love is not provoked to anger, 1 Cor. 13. 5.
Love is the fulfilling of the law, Rom. 13. 8.
The love of God in our hearts, Rom. 5. 5.
In whom the love of God is perfit, 1 John 2. 5.
Love one another, John 13. 34.
To love the stranger as thy self, Levit. 19. 34.
To love thine enemies, Mat. 5. 44.
He that loveth another, hath fulfilled the law, Rom. 13. 8.
He that loveth Christ, keepeth his commandments, 1 John 14. 15. 21.
God so loved the world, that he hath given his Son, &c. John 3. 16.
Luke a physitian, Col. 4. 14.
The lunatick healed, Mat. 17. 15.
Lust is forbidden, Deut. 5. 21. Exod. 20. 17. 1 Cor. 10, 6.
The people lusteth for flesh, and is punished, Num. 11. 4. 33.
God cannot lie, Titus 1. 2.
He that denieth Christ, is a lyar, 1 John 2. 22.
All men are lyars, Isa 9. 17.
The father of lies, John 8. 44.
The lye of Ananias and Saphira, Acts 5. 3.
Jacob lyeth to his father, Gen. 27. 19.
The prophet lyeth, 1 Kings 13. 18.
The lying spirit in the mouth of the prophets, 1 Kings 22. 23.
Lying to be avoided, Ephes. 4. 25.

M.

THe word preached to the Macedonians, Acts 16. 10.
Seek not to the magicians, Levit. 19. 31.
Magicians banished out of Israel by Saul, 1 Sam. 28. 3.
Obey the magistrates, Rom. 13. 1.
Magistrates that fear God, Exod. 18. 21, Deut. 1. 13.
The bond-maids of the Jews, Exod. 21. 7. Levit. 19. 20. and 25. 44. Deut. 15. 12.
Makkedah, a city taken by Joshua, Josh. 10. 28.
Malchus, whose eare was smitten off, Joh. 18. 10.
He that ceaseth not from malice, shall perish, 1 Sam. 12. 25.
All things subject to man, Gen. 1. 26.
The outward man, 2 Cor. 4. 16.
Man and wife, are one flesh, Gen. 2. 24.
The old man is crucified with Christ, Rom. 6. 6. Col. 3. 9.
Man made according to the image of God, Gen. 1. 26.
Man naturally is the childe of wrath, Ephes. 2 3.
The man of God, for the prophet, 2 Kings 1. 9. and 8. 11.
Manna a meat unknown to the children of Israel, Exod. 16. 15. Deut. 8. 3. the people loath to eat it, Num. 11. 6. it ceaseth to fall from heaven, Josh 5. 12.
Manasseh the king of Judah, 2 Kings 21. 1.
Manasseh the son of Joseph, and his doings, Gen. 41. 51. and 48. 1. Josh. 23. 29. and 14. 4. and 22. 1.
The mandrakes of Leah, Gen. 30. 14.
Maneh, Ezek. 45. 12.
The mantle of Elijah, and of Elisha, 1 Kings 19. 19. 2 Kings 2. 13.
Marah the place of bitter waters, Exodus 15. 23.
The praise of marriage, Heb. 13. 4.
Of marriage, 1 Cor. 7.
They that breake the laws of marriage are reproved, Mal. 2. 14.
The institution of marriage, Gen. 2. 22. and the confirmation thereof, Gen. 9. 1.
Unlawfull marriage, Levit. 18. 6.
Marriage in Cana, John 2. 1.
The marriage of Rebekah, Gen. 24.
They that forbid to marrie, are spirits of errour 1 Tim. 4. 3.
Mary Magdalene and her doings, Matth. 27. 61 John 20. 1.
Mary sitteth at Christs feet, Luke 10. 39.
Mary the sister of Martha, John 11. 1. and 12. 3. Luke 10. 39. Mat. 26. 7.
Mary the virgine, and mother of our Saviour Jesus Christ, according to the flesh, Luke 1. 31. and 2. 7. John 2, 3.
Mark Barnabas sisters sonne, Col. 4. 10.
Martha receiveth Christ into her house, Luke 10. 38. her faith, John 11. 27.
Christ our master, John 13. 13. Mat. 23. 8.
Christ forbiddeth us to be called masters, Mat. 23. 8. Jam. 3. 1.
The duty of masters towards their servants, Eph. 6. 9.
Matthew called of Christ, Mat. 9. 9.
Matthias elected to be an apostle, Acts 1. 26.
Just measures, Levit. 19. 36.
Medad and Eldad do prophesie, Numbers 11. 27.
Christ our Mediatour, 1 Tim. 2. 5.
Moses the Mediatour of Israel, Deut. 5. 5.
Meditate in the word of God day and night, Deut. 11. 19. Josh. 1. 8.
Melchi-sedec, Gen. 14. 18. Heb. 7. 1.
Mortifie your members, Col. 3. 5.
The duties of our members, Rom. 6. 19.
Menahem who, and his cruelty, 2 Kings 15. 14. 17.
Men ought to love their wives, Ephes. 5. 25. Prov. 5. 18.
Mephibosheth the son of Jonathan, and his doings, 2 Sam. 4. 4. and 9. 7. and 16. 1.
The Gentiles received to mercy, Romanes 11. 30.
Mercy is praised, Prov. 14. 21. and 19. 17.
Mercie more than sacrifice, Mat. 9. 13.
The mercy of David toward Saul, 1 Samuel 24. 7.
The mercy of God throughout all ages, Luke 1. 50.
The form of the mercy-seat, Exod. 25. 17. and 36. 34.
Mercy shall be shewed to the mercifull, Matth. 5. 7. Prov. 11. 25.
Shew mercy with cheerfulnesse, Romanes 12. 8.
God is mercifull to those that love him, Exod. 20. 6. and 34. 7. Deut. 5. 10.
God be mercifull unto thee, a manner of blessing, Gen. 43. 29.
Methushael, Gen. 4. 18.
Michael striveth against the devil, Jude 9.
Michah an Ephraimite, Judg. 17.
Michaiah the prophet, and his doings, 1 King. 22. 8.
Michal the wife of David, 1 Sam. 18. 27. and 25. 44. 2 Sam. 3. 13. and 6. 16.
Micah the son of Mephibosheth. 2 Samuel 9. 12.
The Midianites are slain at Gods commandment, Num. 25. 17.
Beginners must be fed with milk, Hebrew 5. 12.
The sincere milk of the word, 1 Pet. 2. 2.
Millo built by Solomon, 1 Kings 9. 24.
The nether and upper milstone, Deuterono. 24. 6.
The wicked are delivered into a lewd minde, Isa. 57. 20. Rom. 1. 28.
The ministery of the word is the preaching of the same, Acts 20. 24.
Christ is our minister, Matthew 20. 28. Heb 8. 2.
Against false ministers, Jer. 23. 25.
Who so murmureth against the ministers, murmureth against God, Exod. 16. 8.
The ministers of God what manner of men they ought to be, Levit. 21. 21.
Ministers ought to have for their preaching sufficient, Rom. 15. 27.
Ministers that tickle the eares with pleasant fables, 2 Tim. 3. 6. and 4. 3. Tit. 1. 10, 11.
Christ came to minister unto, Mat. 20. 28.
The Jews demand miracles, Mat. 12. 38.
The Lord proveth us by miracles, Deut. 13. 3.
He that by false miracles deceiveth the people, shall die the death. Deut. 13. 5.
Christ by miracles glorifieth his father, Matth. 15. 31.
Miriam the sister of Moses, and her doings, Exod. 15. 20. Num. 12. and 20. 1. Deut. 24. 9.
Moabites, Numb. 2. 1. Deut. 2. 9. Judg. 3. 1 King. 11. 7. 2 Kings 23. 13.
Moab the son of Lot, Gen. 19. 37.
Offer not thy children to Molech, Levit. 18. 21. and 20. 2.
Molech the abomination of the Ammonites, 1 Kings 11. 7.
Money delivered to be kept, Exod. 22. 7.
Of money that one hath received to keep, Exod. 22. 7. Levit. 6. 4. Deut. 24. 10.
The worshippers of the moon were put to death, Deut. 17. 3. 5.
Mordecai and his doings, Ester 4. and 6. 13.
The Morians and their ruine, Zeph. 2. 12.
Mortifie the members of sinne, Col. 3. 5.
The Lord burieth Moses, Deut. 34. 6.
Moses and the prophets are the scripture of the old testament, Luke 16. 29.
Moses disobeyed of the Israelites, Acts 7. 39.
Moses murmureth, Num. 11. 11.
Moses shall accuse the Jews, John 5. 45.
The mote in thy brothers eye, Mat. 7. 3.
He that doth not honour his mother, is accursed, Deut. 27. 16.
The froward mouth, Prov. 4. 24.
Mouth is given to man of God, Exod. 4. 11.
A law for murther, Num. 35. 11.
The murtherer shall die the death, Levit. 24. 21. Deut. 19. 11, 12.
He is a murtherer that hateth his brother, 1 John 3. 15.
Beware that thou murmure not against God, 1 Cor. 10. 10.
Murmurers consumed with the fire of the Lord, Num. 11. 1.
The murmuring Israelites are consumed by the hand of God, Num. 16. 41, 49.

N.

NAaman the leper washeth himself in Jordan, and is healed, 2 Kings 5. 14.
Nabals unthankfulnesse, 1 Sam. 25.
Naboth stoned to death, 1 Kings 21. 13.
Nadab and Abihu burnt with fire from the Lord, Levit. 10. 2.
Nadab the son of Jeroboam, 1 Kings 14. 20.
Nahor the father of Terah. Gen. 11. 4.
Nahshon the son of Amminadab, Num. 1. 7.
A good name, Prov. 22. 1.
The name of God defiled by swearing, Levit. 16. 12.
To take the name of God in vain, Exod. 20. 7. Deut. 5. 11.
The name of God was heard of in all places, 1 Kings 8. 42.
Women gave the names to their children, Gen. 29. 32. and 30. 6. as of Samson, Judg. 13. 24.
Noami the wife of Elimelech, Ruth 1. 2.
Naphtali, Joshua 19. 32.
Nathaneel, a true Israelite, John 1. 47.
Nathan the prophet, 2 Sam. 7. 2. 1 Kin. 1. 22.
Christ nursed in Nazareth, Matth. 2. 23. and 13. 54.
Nazarites and their law, Num. 6.
They of Nazareth despised Christ, Mat. 13. 55.
Nebat, 1 Kings 15. 1.
Nebuchad-nezzar, 2 King. 24. 1. Dan. 1. and 2. and 3. and 4. Isa. 14. 14. Jer. 27. 8.
Nehemiah and his doings, reade his book.
Every man in his necessitie is our neighbour, Luke 1. 29. 37.
A good neighbour, Prov. 27. 10.
The birds nests, Deut. 22. 6.
Newnesse of life, Rom. 6. 4.
Nicodemus, John 3. 1. and 19. 39.
Nimrod, Gen. 10. 9.
Nineveh built up, Gen. 10. 11. her destruction is forewarned, Nah. 3. 1. she repenteth, Jona 3. 9.
Noah and his doings, Gen. 5 unto the 10.
Noah in his drunkennesse is mocked of his son, Gen. 9. 21. 22.
Noah the preacher of righteousnesse, 2 Pet. 2. 5.
Nob, a city that Saul destroyed, 1 Samuel 22. 19.

O.

OBadiah hideth the prophets of God, 1 Kin 18. 4.
Obed-Edom, blessed of the Lord, and why, 2 Sam. 6. 11.
Obed the son of Ruth, Ruth 4. 17.
By Christs obedience we are made righteous, Rom. 5. 19.
Obedient to father and mother, Exod. 20. 12, Deut. 5. 16.
Christ became obedient unto the death, Phil. 2. 8. Heb. 5. 8.
To obey God rather than men, Acts 4. 19. and 5. 29.
To obey, is better than sacrifice, 1 Sam. 15 22.
We must obey the voice of God, Deut. 30. 20.

Oblation for ſinne, Num. 19.
Divers oblations reade the booke of Leviticus.
Deſtruction of the obſtinate, Ezek. 6. 11.
Obed the prophet reproveth the Iſraelites, 2 Chr. 28. 9.
Give no occaſion of offence to thy brother, Rom. 14. 13. 1 Chron. 10. 32.
The diſciples offended with Chriſt, Matth. 15. 12.
Offend not, Matth 18. 6
To offer beaſts in ſacrifice, Levit 1.
Chriſt was offered once for us, Heb. 7. 27. and 9. 26 and 10. 12.
The pure offering of the Gentiles, Malachi 1. 11.
Of the king of Bashan, and his people conquered, Num 21. 33 35.
The praiſe of old age. Prov. 16. 31.
The perſon of the old man ſhould be honoured, Levit. 19. 32.
The wilde olive, Rom. 11. 17.
Omri king of Iſrael, 1 Kings 16. 16.
Onan is ſlain by the Lord, and why? Geneſis 38. 9
Oneſiphorus, 2 Tim. 1. 16.
They beleeve that are ordained to eternall life, Acts 13. 48.
Publick ordinances, Prov. 16 11.
Unlawfull ordinances, Iſa. 10.
Oreb is ſlain, Judg. 7. 25
Organs invented by whom, Gen. 4. 21.
Moſes calleth Oshea the ſon of Nun, Jehoshua, Num. 13. 17
An oath is the end of all ſtrife, Heb. 6. 16
Othniel judgeth Iſrael, Judg 3 9.
The ox that goreth man or woman, is ſtoned to death, Exod. 21 28.
The holy ointing oil, Exod. 30 31.
The ointing of Chriſt, Dan 9. 24.
The ointing of Chriſt, the holy Ghoſt, 1 John 2. 27.
The ointing of kings, 2 Sam. 6. 16. and 10. 1. and 16. 13.
To oint the ſick with oil, Jam. 5. 14.

P.

PAtience neceſſarie, Heb. 10. 36.
The praiſe of patience, Prov 16. 31.
The patience of Iob, Iob 1. and 2.
God is patient. Exod. 34. 6. Rom 15. 5.
Be patient, 1 Theſſ 5. 14.
The ſick of the palſie is healed. Mat 9 2.
The parable of the bramble, Judges 9. 14. of trees, Judges 9 8 of children ſitting in the market, Matthew 11. 16 of the unclean ſpirit that turned back to the houſe, Matth. 12. 43. of the ſower, Matth. 13. 1. of the tares, and of the leaven, of the muſtard ſeed, Matth. 13. of the hid treaſure, Mat. 13. 44. of the net caſt into the ſea, Mat. 13 47. of the publicane and of the phariſee, Luke 18. 9. of two ſons, Matthew 21. 28. of the fig-tree, Matth. 24 32. of the thief, Matth 24 43 of the talents, Matthew 25. 15. of the Samaritane, Luke 10 30. of the young man that was ſo rich, Luke 12. 16 of the fig-tree that was fruitleſſe, Luke 13. 6. of the prodigall ſonne, Luke 15. 11. of him that gave accounts of his ſtewardſhip, Luke 16. 1 of the widows importunitie, Luke 18. 2. of the ten virgines, Matthew 25. 1.
How in old time was executed the right of parentage, Ruth 4. 17.
Our paſchall Lambe, Chriſt, 1 Cor. 5. 7.
The paſſeover, Exod. 12. 21.
The day of the paſſeover, Exod. 12. 14. Deut. 16. 1.
Iſaiah reproveth the paſtours of his time, Iſa. 56. 10.
The patriarks, Rom. 9. 5.
Paul the miniſter of the Gentiles, Romanes 15. 19. Gal. 1. 16. 1 Tim 2. 7. the ambaſſadour of Ieſus Chriſt, 2 Corinthians 5. 20. a Phariſee, Acts 23. 6. an Hebrew, 2 Cor. 11. 22. Philip 3. 5. an example of life and doctrine, Philipp. 3. 17. he fleeth, Acts 14 6. he is ſtoned, Acts 14. 19. beaten with rods, Acts 16. 22. in danger to be drowned in the ſea, Acts 27. 14. he faſteth and prayeth, Acts 14. 23. he laboureth with his hands, Acts 18. 3. and 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8. 1 Corint 4 12. he was a tent maker, Acts 18. 3. he ſpeaketh well of his ſlanderers, 1 Cor. 4 12. he was no man-pleaſer, 1 Theſſal. 2. 4. Satan would not ſuffer him to come to the Theſſalonians, 1 Theſſ 2. 18. no man aſſiſted him before Nero, 2 Tim. 4 16.
We are called to peace, Col. 3. 15.
God is the authour of peace, 1 Theſſalonians 5. 23
Peace be unto you, a ſalutation of the Jews, Gen 43. 23.
Peace-makers the children of God, Matth. 5. 9.
Sacrifices of peace-offerings, Levit. 3. 1.
The peace that Solomon had round about him, 1 Kings 4. 24
Peace to the churches of Jewry, Galile, and Samaria, Acts 9. 31.
Have peace with all men, Rom. 12. 18.
Peace with God to them that are juſtified by faith, Rom. 5. 1.
Be peaceable, 1 Theſſ. 4. 11.
Peleg the ſonne of Eber, Geneſ. 10. 25. and 11. 16.
The loſt penie, Luke 15. 18.
Peninnah, one of Elkanahs wives, 1 Samuel 1. 2.
The feaſt of Pentecoſt. Exod. 23. 16.
The people of God are a royall prieſthood, 1 Pet. 2 9.
Perah the river, Gen. 2, 14.
Paul exhorteth us to perfection, Heb. 6. 1.
Againſt perjurie, Lev 19. 12.
The Perizzites, Deut. 20. 17. Judg. 1. 4.
Fear not them that perſecute, Matth. 10. 28.
Bleſſed are they that ſuffer perſecution. Matth. 5 10.
Perſecutions are ſent of God, and why, Pſal. 30. 9. 10, 11.
Perſecutions make ſome to be offended, Mark 4. 17.
Perſecution to them that would live in Ieſus Chriſt. 2 Tim. 3 12.
Chriſt exhorteth us to perſever in him, John 15 4
Peter and John men unlearned, Acts 4. 13.
Andrew bringeth Peter to Chriſt, John 1. 42. he is called Satan, Mark 8 33
David of three plagues chuſeth rather the peſtilence, 2 Sam. 24. 14
The phariſees and Sadduces. generations of vipers, Matthew 3. 7. ſerpents. Matth. 23. 33. theeves and robbers, John 10. 8.
The phariſees devour widows houſes, Luke 20 47.
The phariſees mock Chriſt, Luke 16 14.
Pharez birth, Gen 38 29. and 46. 12.
Philip is called, John 1. 43. and 14. 8. Acts 8. 26. and 21. 8.
Out of whom came the Philiſtines. Gen. 10 14. of whom, reade Judg. 4 and 10. and 13. and 14 and 15 and 16. 1 Samuel 4. and 5. and 6. and 7. and 13 and 2 Sam. 5. and 21.
Beware leſt thou be ſpoiled by philoſophie, Col. 2. 8.
The phiols of the temple, 2 Chron. 4. 21.
Phineas the ſon of Eli the prieſt, 1 Samuel 1. 3. and 2. 12. and 4 11.
Phineas the ſon of Eleazar the prieſt, Exodus 6 25. he ſlayeth Zimri and Cozbi, Numb. 25. 7. 8
Pilate and his doings, John 18 29.
Pilate ſinned leſſe than Judas, John 19. 11.
The pillar conducted the children of Iſrael, Exod. 13. 21.
The pillars of the tabernacle, and their faſhion, 1 Kings 7. 15.
Pishon, one of the rivers of paradiſe, Geneſis 2. 11.
Pithom, a citie, Exod. 1. 11.
Ieroboam builded the high places, 1 Kings 12. 31. they are thrown down by Hezekiah, 2 Kings 18. 4.
Plagues ſent upon the diſobedient, Deuteron. 28. 15.
Plagues ſent upon the Egyptians, Exod. 7 unto the 11.
Plagues to the diſobedient, Deuteronomie 28. 22.
Iſrael planted in the mountain of his inheritance, Exod. 15. 17. 2 Sam. 7. 10
Paul planted the Corinthians, 1 Corinthians 3. 6.
Men-pleaſers cannot be the ſervants of Chriſt, Gal. 1. 10.
Pollution that cometh in the night ſeaſon, Deut. 23. 10.
There ſhall be poore alwayes, Deut. 15. 11. Mat. 29. 11.
Shut not thy heart from thy poore brother, Deut. 15. 7. Prov. 28. 27.
He that giveth to the poore, giveth to Chriſt, Mat. 25. 40.
Poore in ſpirit, Mat. 5. 3.
The poore receive the Goſpel, Mat. 11. 5.
Poverty to the diſobedient, Deuteronom. 28. 15. 22.
The pool Bethesda, John 5. 2.
If it be poſſible have peace with al men, Rom. 12. 18.
Chriſt prayeth that if it were poſſible, that houre might paſſe from him. Math. 14 35.
If it were poſſible the very elect ſhould be deceived. Mat. 24. 24. Mark 13. 21.
If it had been poſſible you would have given to me your eyes, Gal. 4. 15.
All things are poſſible to God, Mat. 19. 26.
Ezekiel prepareth a pot, Ezek. 24. 3.
The potter maketh of the clay what he will, Jer 18. 6.
There is no power but of God, Rom. 13. 1.
Man by his own power is not able to attain to riches, Deut. 8. 17. neither doth he poſſeſſe any thing for his righteouſneſſe, Deut. 9. 4.
The mighty power of God. Iſa 50. 2.
The power of God ſhewed in Pharaoh, Exod. 9, 16
Pray alwayes, Matth. 7. 7. Luke 18. 1. Rom. 12. 12. Epheſ. 6. 18. Coloſſ. 4. 2. 1 Tim. 2. 8.
Prayer and faſting. Acts 13. 3. and 14. 23.
Paul deſireth the faithfull to pray for him. Rom. 15 30. 2 Cor. 1. 11. Heb. 13. 18.
Pray for kings princes, magiſtrates, 1 Tim. 2. 1, 2.
Pray for them that hurt thee. Mat. 5. 44.
Pray one for another, Jam. 5. 16.
Chriſt falling flat upon his face, maketh his prayer, Matth. 26. 39. John 17. 1. Luke 22. 41. the ſame doth Paul, Acts 20. 36.
The prayers of all ſaints, Revel. 8. 3.
Pray with the ſpirit and underſtanding, 1 Cor, 14. 15.
Chriſt prayeth all the night long, Luke 16. 12. Moſes prayeth fourtie dayes and fourtie nights, Deut. 9. 25.
Chriſt prayeth for us, John 16. 26. and 17. 9. 20
He prayeth for Peter, Luke 22. 32.
Chriſt prayeth to his Father for us, Heb. 7. 25. and 9 24.
Paul prayeth without ceaſing, 1 Theſſal. 1. 2. he prayeth in the temple, Acts 22. 17.
None can preach but he that is ſent, Rom. 10, 15.
Chriſt preached alwayes openly, John 18. 20.
Preachers are called Gods labourers, 1 Corin. 3. 9.
Preachers ought to beware of uſurped authoritie, 1 Pet. 5. 3
Chriſt preacheth in the ſhip, Mat. 13. 2.
We are predeſtinate according to the purpoſe of God. Epheſ. 1 11.
We are predeſtinate to be adopted in Jeſus Chriſt, Epheſ. 1. 5.
Plead not againſt God in his predeſtination, Rom. 9. 20
The preſumtion of the Corinthians, 1 Corint. 4. 6.
Chriſt our high prieſt, Hebrew 2. 17. and 3. 1. and 7. 15.
The office of prieſts, Lev. 10 6. and 16. 2. their covetouſneſſe, Iſa. 3. 12.
The high prieſt, wherefore he was ordained, Heb. 5. 1. and 8 3.
An exhortation to princes, Ezek. 45. 9.
Wicked princes. Job 34 30.
Princes are the miniſters of God, Romanes 13. 14.
God leadeth away princes as a prey, Job 12. 19.
Againſt thoſe princes that oppreſſe the poore, Amos 4. 1. and 6. 1. Zeph. 3. 3.
The remembrance of priſoners, Heb. 13. 3.
Chriſt our prophet, Deut. 18. 15.
The childe of promiſe, Rom. 9. 8.
The land of promiſe, Deut. 8. 7.
The promiſes of God are true, Gen. 32. 10.
The promiſe of the Father, the holy Ghoſt, Acts 1. 4.
To propheſie is better than to ſpeak ſtrange tongues, 1 Cor. 14. 5.
Propheſie is the gift of God, Rom. 12. 6.
The prophet reproveth Jeroboam, 1 Kings 13. 2.
Obadiah hid an hundred prophets, 1 Kings 18. 4.
Elijah ſlayeth Baals prophets, 1 King. 18. 40.
Jehu deſtroyeth them alſo, 2 Kings 10. 19. 25.

The doctrine of falſe prophets, Ezek. 13. 2. and 22. 25. Jer. 23. 9. 11.
Foure hundred and fifty falſe prophets againſt Eliah the true and onely prophet of God, 1 Kings 18. 19.
The ſpirits of prophets are in the power of the prophets, 2 Cor. 14. 32.
The falſe prophets ſhall die the death, Deut. 18. 20. and 13. 1. 5.
Baals prophets cut themſelves with knives, 1 Kings 18. 28.
The prophets example to us of patience, Jam. 5. 10.
The authority of the prophets of God, Micah 3. 8. 2 Kings 5. 8.
The prophets did deſire to ſee Chriſt, Matth. 13. 17.
The prophets in old time where called Seers, 1 Sam. 9. 9.
The ſons of the prophets poore, 2 King. 6. 2. they were refreshed by Eliſha, 2 King. 4. 43.
Falſe prophets work miracles, Deut. 13. 1. Mat. 24. 24.
Proſperity and adverſitie are of the Lord, Prov. 4. 33.
The proſperity of the wicked, Job 21. 7.
God reſiſteth the proud, 1 Pet. 5 5.
God proveth Abraham, Gen. 22. 1.
God proveth his people, Exod. 15. 25. and 16. 4.
Gods providence toward the wicked, 1 Kings 18. 1.
Of publicanes, Luke 3. 12.
The publicanes beleeve in Chriſt, Mat. 21. 32. they juſtified God, Luke 7. 29.
The publicane is juſtified rather than the phariſee, Luke 18. 14.
Sharp punishment purgeth away the evil, Prov. 20. 30.
The pure of heart are bleſſed, Mat. 5. 8.
Chriſt himſelf hath purged our ſins, Heb. 1. 3,
Phygellus turned from Paul, 2 Tim. 1. 15.

Q.

QUails fall upon the camp, Exod. 16. 13. Num. 11. 31.
Foolish queſtions, 2 Tim. 6. 23.
Avoid foolish queſtions, Tit. 3. 9.
Queſtions and ſtrife of words, 1 Tim. 6. 4.

R.

RAbbah a city of the Ammonites. 2 Sam. 12. 26.
Rahab the harlot, Josh. 2. and 6.
Rachel Jacobs wife, and her doings, Gen. 29. and 30. and 31. and 35.
Firſt and latter rain, Deut. 11. 14.
Chriſt raiſed from the dead, delivereth us from the wrath to come, 1 Theſſ. 1 10.
To be raiſed up with Chriſt, Rom. 6. 4.
We ſhall be raiſed through Chriſt, 2 Cor. 4. 14.
Ahab and Jehoshaphat go up againſt Ramoth Gilead, 1 Kings 22 29.
The raven ſent out of the Ark, Gen. 8. 7.
Ravens ſent by the proviſion of God to feed Elijah. 1 Kings 17. 6.
Follow not thine own reaſon, Deut. 12. 8.
The rebellion of the Iſraelites, Dsut. 9. 24. and 31. 27.
The rebellion of Korah. Num 16. 1. 2,
The rebellion of the people of Iſrael, Deut. 9. 22.
Rebekah the wife of Iſaac, Gen. 22. unto the 28. Rom. 9. 10.
What fruit they have that receive Chriſt, John 1. 12.
Rechabites, Jer. 36. 2.
Rechab killeth Ish-bosheth. 2 Sam. 4. 5, 6.
Reconciled unto God by Chriſt, Rom, 5. 10. Col. 1. 20. 21.
Reconcile thee to thy brother, Mat. 5. 24.
The day of reconciliation, Levit. 23. 7.
Chriſt our Redeemer, 1 Cor. 1. 30. Mark. 10. 45.
Redemption by grace, Epheſ. 1. 7.
Redemption by the bloud of Chriſt, 1 Pet. 1. 19 Eph. 1. 7. Heb. 9. 12.
A bruiſed reed, Iſa. 42. 3. Mat. 12. 20.
God is our refuge, 2 Sam. 22. 23. Pſal. 9. 9. Jer. 16. 9.
Cities of refuge, Josh. 20. 2.
Rehoboam and his doings. 1 Kin. 11. 43. and 12. and 14.
Wherein pure religion ſtandeth, Jam. 1. 27.
Remiſſion of ſins, free. Pſal. 32. 1. Col. 1. 22.
The renewing of the holy Ghoſt, Tit. 3. 5.
Exhortation to repentance, Acts 2. 38. and 3. 19. and 17. 30. and 26. 30.
Repentance and converſion, Acts 3. 19.
Repentance is the gift of God, Lam. 5. 21.
God repenteth, 1 Sam. 15. 11.
God repenteth that he had made man. Gen. 6. 6.
Of the reprobate, Mat. 13. 13.
The reſurrection of the dead, 1 Cor. 15. 12.
Reſt promiſed to them that beare the yoke of Chriſt, Mat. 11. 29.
Reſt promiſed to the troubled, 2 Theſſ. 1. 7.
A reſt remaineth for the people of God, Hebr. 4. 9.
To retain ſins, John 20. 23.
Reuben, his birth, and doings, Gen. 29. 32. and 35. 23. and 37. 21. and 42. 22. and 49. 3. 4.
Reuel the prieſt of Midian, Exod. 2. 18.
God taketh no reward, Deut 10. 17.
The reward blindeth the eyes, Deut. 16. 19.
The reward is according to the work, 1 Cor. 3. 8.
The reward of ſin is death, Rom. 6. 23.
Rezin the king of Aram, 2 Kings 16. 5.
Woman was made of the rib of Adam, Geneſ. 2. 21.
Wo to the rich, and why, Luk. 7. 24. Jam. 5. 1. 1 Tim. 6. 9.
The covetous rich man, Eccles 6. 2.
Man cannot ſerve God and riches, Luk. 16, 13.
The deceitfullneſſe of riches, Mark. 4. 19.
The church is founded upon Chriſt the ſure Rock, Mat. 16. 18.
Water guſheth out of the rock of Horeb, Exod. 17. 6.
A prophecie of the Romanes. Num. 24. 24.
Chriſt the Root of Jeſſe, Rom. 15. 12.
Ropes on the head was a ſigne of ſubmiſſion, 1 Kings 20. 31.
Avoid roaring and curſed ſpeaking, Eph. 4. 31.
Curſe not the ruler of the people, Exod. 22. 28.
Rulers appointed over ten, by Moſes, Exod. 18. 25.
What manner of rulers God requireth, Exod. 18. 21. Deut. 1. 13.
He that ruleth, let him rule with diligence, Roman. 12. 8.

S.

THe everlaſting ſabbath, Iſa. 66. 23.
The true obſervation of the ſabbath, Iſa. 56. 2. and 58. 13.
Sacrifice for ſin, Heb. 5. 1. and 8. 3.
Sacrifices of juſtice, Deut. 33. 10.
The ſale and the ſeller, Levit. 25. 23.
Solomon and his doings, 2 Sam. 12. 24. unto the 1 Kings 12.
Every man ſhall be ſalted with fire, Mark 9. 49.
The ſalt of the earth, the Apoſtles, Matth. 5. 13.
Salute no man by the way, Luk. 10. 4.
Samaria beſieged, 1 Kings 20. 2 Kings 6. 19.
Samaria full of Idolatry, 2 Kings 17. 29.
Samſon and his doings, Judg. 13. unto the 17 Chapter.
Samuel and his doings, 1 Sam. 1. unto the 25. chap. verſe 1.
Sanctifie the Lord God in your hearts, 1 Pet. 3. 15.
The form of the ſanctuary. Exod. 25 8.
The purging of the ſanctuary, Lev. 16. 16.
Sarah nurſeth her ſon Iſaac, Gen. 21. 7.
Satan the god of this world, 2 Cor. 4. 4.
The number of them that ſhall be ſaved, is ſmall, Luk. 13. 23.
Saul king of Iſrael, and his doings, 2 Sam. 9. unto the end of the book.
The profit of the ſcriptures. 2 Tim. 3. 16. 17.
The underſtanding of the ſcriptures, is the gift of God, Luke 24. 45.
The ſcribes ſit in Moſes ſeat, Matth. 23. 2.
Chriſt the ſeed of David, 2 Sam. 7. 12.
A ſeer, that is, a prophet, 1 Sam. 9. 11.
The ceremoniall law forbiddeth to ſeethe meat on the ſabbath, Exod. 16. 23.
To ſell his goods, and to give them, &c, Matth. 19 21. Luke 12. 33. and 18. 22.
The ſepulchre of Chriſt, Matth. 27. 63.
Sergius Paulus, Acts 13, 7.
The braſen ſerpent ſet up, Num. 21. 9. John 3, 14. broken in pieces, 2 Kings 18. 4.
Of ſervants, Exod. 21. 2. Deut. 15, 12.
The ſervant that knoweth the will, &c. Luke 12. 47.
The duty of ſervants, Epheſ. 6. 5.
Serve God, Exod 23. 25. Heb. 12. 28. Deut. 6. 13. Josh. 24. 14.
Serve God with a good heart, Deut. 28. 47.
The true ſervice of God. Iſa. 11. 16, 17.
The outward ſervice, that lacketh faith, is rejected, Iſa. 43. 22.
Salmaneſer the king of Aſhur. 2 Kings 18. 9.
Shammah alone ſlew many Philiſtines, 2 Sam. 23. 11.
Shallum killeth Zechariah the ſon of Jeroboam, 2 Kings 15. 10.
Shebnah, 2 Kings 18. 18. Iſa. 22. 15.
The Shechemites are burnt, Judg. 9. 45.
Shechem ſlain, Gen. 34. 26.
Shem, Geneſis 5. 32. and 10. 21. and 11. 10.
Shemaiah, a prophet, 1 Kings 12. 22.
Shelah the ſon of Arpachshad, Gen. 11. 12.
Shelah the ſon of Judah, Gen. 38. 5.
Loſt sheep, Matth. 15. 24.
The sheep of Chriſt hear his voice, John 10. 27.
The office of a shepheſd, Ezek. 33. 2.
The good shepherd, Chriſt, Joh. 10. 11. 1 Pet. 5. 4.
Chriſt the shepherd of the faithfull, Ezek. 34. 23.
Chriſts birth declared to the shepherds, Luke 2. 1. 9.
Falſe shepherds, Jer 12. 10. and 23. 1. Ezek. 34. 2.
Shepherds that admonish not, Ezek. 3. 18.
The golden shields of Solomon, 1 Kings 10. 17. and 14. 26.
Shimei his villany and doings, 2 Sam. 16. 5. and 19. 16. 1 Kings 2. 36.
In Shiloh was the tabernacle of the congregation, Josh. 18. 1. 1 Sam. 1. 24.
Shuah the father of Judahs wife, Geneſis 38. 2.
The ſick ought to ſend for the elders of the church, Jam. 5. 14.
Chriſts ſide is pierced, John 19. 34.
A ſigne given to Hezekiah. 2 Kings 20. 9. 10. 11.
A ſigne given to Saul for a confirmation, 1 Sam. 10. 2.
Signes which ſhall come before the latter day, Luke 21. 25.
Sihon king of Heshbon given into the hands of Iſrael, Deut. 2. 24.
Simeon and his doings, Gen. 29. and 34. and 42. and 46. and 49.
Simeon the phariſee, Luke 7. 36. 49.
Simon the ſorcerer, Acts 8. 9.
Sinai a mountain, Exod. 19. 1. Gal. 4. 25.
David the ſweet ſinger of Iſrael, 2 Sam. 23. 1.
Davids ſingers, 1 Chron. 25. 1.
Sing ſpirituall ſongs to the Lord, Epheſ. 5. 19.
To ſing with the ſpirit and underſtanding. 1 Cor. 14. 15.
Chriſt hath delivered us from ſin, Luke 1. 73.
God onely forgiveth ſin, Num. 14. 18.
The knowledge of ſin by the law, Rom. 3. 20.
He that committeth ſin, is of the devil, 1 John 3. 8.
He that committeth ſin, is the ſervant of ſin, John 8. 34.
Sin againſt the holy Ghoſt, Mark. 3. 29.
By the ſin of Adam death entred into the world, Rom. 5. 12.
The Lord washeth away our ſins. Iſa. 4. 4. 1 Cor. 6. 11.
Sinners captives, Rom. 7. 23.
Chriſt is come to call ſinners, Matth. 9. 12, 13.
The penitent ſinner ſhall live, Ezek. 33. 11. Deut. 33. 2, 3.
Siſera, Judg. 4.
The skie red in the morning, Matt. 16. 3.
To ſleep, for to die, Geneſ. 47. 30. Matth. 9. 24.
He that ſlayeth a man, ſhall die the death, Exod. 21. 12. Levit. 24. 17.
The ſmell of Noahs ſacrifice. Gen. 8. 21.
What punishment he ſhall have that ſmiteth his father, or a woman with childe, Exod. 21. 15, 22, 23.
Of the Sodomites, Geneſ. 13. and 14. and 19. Ezek. 16. 44.
Joſeph ſold by Gods providence, Gen. 45. 5.
The ſolemn feaſts of the Jews, Exod, 23. 14.

Chriſt prayeth in a ſolitarie place, Mark. 1. 35.
The ſong of Moſes, Deut. 32. 1.
The ſongs of Solomon, a thouſand and five, 1 Kings 4. 32.
The diſobedient ſon is ſtoned to death, Deut. 21. 20, 21.
Sopater, Acts 20. 4.
Sorcerers ought to die the death, Levit. 20. 27.
Sorrow not above meaſure for them that are dead, 1 Theſſ. 4. 13.
Soſthenes, Acts 18. 17.
The dutie of ſouldiers, Luke 3. 14.
Joſiah took away ſoothſayers, 2 Kings 23. 24.
What man ſoweth, that ſhall he reap, Galatians 6. 7.
Gods providence even upon the ſparrow, Mat. 10. 29.
Evil ſpeakers ſhall not inherit the kingdome of God, 1 Cor. 6. 10.
Who ſo ſpeaketh, let him ſpeak the words of God, 1 Pet. 4. 11.
Sobrietie in ſpeaking. Prov. 17. 27.
The ſpies of the land of promiſe are ſlain for ſtirring up the people, Num. 14. 36.
Spies ſent into Jericho, Josh. 2. 1.
Sanctification of the ſpirit, 1 Pet. 1. 2.
The fruit of the ſpirit, Gal. 5. 22.
The wiſdome of the ſpirit, Rom. 8. 6.
We muſt not beleeve every ſpirit, 1 John 4. 1.
Lying ſpirits, Iſa. 19. 14.
The ſpirit and the fleſh luſt one againſt another, Gal. 5. 17.
Spirit for winde, Gen. 8. 1.
Grieve not the holy ſpirit of God, Epheſ. 4. 30.
The ſpirit prayeth for us, Rom. 8. 26.
Spoils divided equally, 1 Sam. 30. 24. Josh. 22. 8.
The ſpouſe of Chriſt the church, Pſal. 45. 10.
Paul baptizeth Stephanas and his family, 1 Cor. 1. 16,
Steven and his death, Acts 6. 5. and 7.
Chriſt the corner-ſtone is refuſed, Mat. 21. 42. 1 Pet. 2. 7.
The ſtone to ſtumble at, 1 Pet. 2. 1.
It raineth ſtones, Josh. 10. 11.
God loveth the ſtranger, Deut. 10. 18.
Oppreſſe not ſtrangers, Exod. 23. 9. Lev. 19. 33, 34.
Strangers had the tithes given them, Deut. 14. 29.
Strangled things forbidden, Gen. 9. 4.
God is our ſtrength, 2 Sam. 22. 3. Exod. 15. 2.
The waters of Strife, Num. 20. 13.
Strive not with any, Prov. 20. 3. 2 Tim. 2. 23, 24.
The Elders of Succoth put to death, and how, Judg. 8. 14, 16.
The ſunne and moon for ſignes, and for ſeaſons, Gen. 1. 14.
The ſun ſtayed at the words of Joshua, Josh. 10. 12, 13.
The ſupper of the Lord with his diſciples, Mat. 26. 26.
The ſupper of the Lord ought to be done in his remembrance, Luke 22. 19.
Swear by the name of the living God, Deut. 6. 13.
Swear not at all, Mat. 5. 34.
Swear not by the name of ſtrange gods, Exod. 23. 13.
Swear not in vain, Deut. 5. 11.
Paul ſweareth, 2 Cor. 1. 23.
The authority of the temporall ſword, Geneſ. 9. 6. Rom. 13. 4. 6.

T.

THe form of the tabernacle, Exod. 26. and 36 and 39. 32.
The feaſt of tabernacles, Levit. 23. 34.
The tables of the teſtimony, Exod. 32. 15.
Tabitha is raiſed up again, Acts 9. 36.
Againſt talebearers, Prov. 26. 22. and 18. 8.
Tamar a widow and her doings, Gen. 38.
Tamar the daughter of David, 2 Sam. 13. 1.
Teachers ordained in the church, 1 Cor. 12. 18.
The holy Ghoſt is the teacher of the faithfull, John 14. 26.
The temple for the body of Chriſt, John 2. 21.
The temple is built up again, Hag. 1. 14. Ezra 4. 1. and 6. 14.
The temple of Solomon, 1 King. 6. 1 and 8 13.
The temple of the Lord is burnt, 2 Kings 25 9.
Tempt not God, Deut. 6. 16. Mat. 4. 7. 1 Cor. 10. 9.
Terah Abrahams father, Gen. 11. 27.
Terah dieth in Haran, Gen. 1. 32.
The deſcription of the old teſtament, Josh. 24. Heb. 9.
The bloud of the teſtament, Heb. 9. 20.
The new teſtament, Gen. 3, 15. Heb. 8. 8, 10. and 10. 16. for remiſſion of ſinnes, Matth. 26. 28.
Thankſgiving becometh Saints, Eph. 5. 4.
The punishment of theft, Exod. 22. 1.
Theft forbidden, Exod. 20. 15.
The thoughts of mans heart wicked, Geneſ. 6. 5.
Follow not the thoughts of thine own heart, Rom. 15, 39.
Thomas an Apoſtle, John 11. 16. and 20. 24.
The ſeed choked with thorns, Mark. 4. 7.
The latter times, 1 Tim. 4. 1.
The diverſities of times, Gen. 1. 14. and 8. 22.
Times muſt not be obſerved, Gal. 4. 10.
Timotheus, 1 Cor. 4. 17.
Who live of the tithes, Deut. 14. 29.
The tithes of ſeeds, 1 Sam. 8. 15.
The tithes of the land are the Lords, Levit. 27. 30.
Toi the king of Hamath, 2 Sam. 8 9.
Tola a judge in Iſrael, Judg. 10. 1.
The fault and vertue of the tongue, Jam. 3. 5. Prov. 12. 13. and 13. 4. and 14. 3.
Refrain thy tongue from evil, 1 Pet. 3. 10.
Diverſitie of tongues, 1 Cor. 12. 28. and 14. 2.
Tooth for tooth, Exod. 21. 24.
The good treaſury of the heart, Mat. 12. 35.
Dry tree, green tree, Luke 23. 31.
The good tree beareth good fruit, Mat. 12. 33.
The tree of life, the tree of knowledge, Geneſ. 2. 9.
The tree that maketh the waters ſweet, Exod. 15. 25.
Trees created for man, Gen. 1. 22. and 29. 16.
Fruitfull trees muſt ſtand in time of war, Deut. 20. 19.
The fruitfull trees three yeares uncircumciſed, Levit. 9. 23.
Trumpets of ſilver, Num. 10. 2.
Tribulation, Rom. 8. 35. Heb. 12. 5.
Tribulation bringeth patience, Rom. 5. 3.
We muſt by tribulations enter into the kingdome of heaven. Acts 14. 22.
Tribulations to the faithfull, 1 Pet. 4. 12, 13.
Pay tribute, Rom. 13. 7.
Chriſt payeth tribute to the magiſtrate, Matth. 17, 22.
Tubal-kain, the firſt braſier and iron ſmith, Gen. 4. 22.

V.

VAriance a work of the fleſh, Gal. 5, 20.
The vail of the tabernacle, Exod. 16. 31.
The vail of Moſes face, Exod. 34. 33, 35.
Vengeance is forbidden, Prov. 21. 22. 1 Sam. 11. 2. Levit. 19. 18. Luk. 9. 55.
Vengeance pertaineth to God, Deut. 32. 35. Rom. 12. 19. Heb. 10. 33. 1 Theſſ. 4. 6.
Chriſt is the verity, John 14. 6.
The veſſels of the young men. that is, their bodies, 1 Sam. 21. 5.
Noahs vineyard, Gen. 9. 20.
Laws concerning vineyards, Exod. 22. 5. Deut. 20. 6. and 22. 9. and 23. 24.
Virgins taken in war, Num. 31. 18.
Hearts uncircumciſed, Levit. 26. 41.
Vncleanneſſe ought not once to be named among Chriſtians, Eph. 5. 3.
Company not with the ungodly, 1 Cor. 5. 11.
An union of the Jews and Gentiles in Chriſt, Iſa. 19. 44.
Vocation of the Jews and Gentiles, Rom. 1. 9.
Hearken to the voice of the Lord, Exod. 15. 26. Deut. 13. 4. and 30. 20.
Vows ought to be performed, Num. 30. 3. Gen. 23. 21.
Uriah the husband of Bath-sheba, 2 Samuel 11. 3.
Uriah the prieſt, 2 Kings 16. 11.
Of uſury, Deut 23. 20.
A law againſt uſury, Deut. 23. 19.
Uzziah, otherwiſe called Azariah the ſon of Amaziah king of Judah, 2 Kings 14. 21. 2 Chron. 26. 1.

W.

TO walk with God, Gen. 5. 24.
Divers cauſes of freedom from war, Deut. 20. 5.
War is ſent for the ſin of the people, 1 Kings 8. 33. Levit. 26. 23, 25.
No man warreth at his own coſt. 1 Cor. 9. 7.
To watch, Mat. 24. 42. and 25. 1, 13. 1 Theſſ. 5. 2, 6. Col. 4. 2.
Unclean water, Levit. 11. 38.
Water changed into wine, John 2. 8.
The water of life, John 4. 14. and 7. 38.
Bitter waters, Exod. 15. 23.
Waters flowing out of the rock, Exod. 17. 6.
The kings way, Num. 21. 22.
To go the way of all the earth, for to dy, 1 Kings 2. 2.
The way of the Lord is uncorrupt, 2 Sam 22. 31.
The way of verity, 2 Pet. 2. 2.
The weak in knowledge eat herbs, Rom. 14. 2.
Davids weapons againſt Goliah, 1 Samuel 17. 40.
The weapons of the faithfull, 2 Cor. 10. 4. Eph. 6. 11.
A wedding garment, Mat. 22. 12.
Of weights, Deut. 25. 13. Hoſ. 12. 7.
The feaſt of weeks, Exod. 34. 22.
Well-doing cometh of the Lord, Phil. 1. 6. Prov. 16. 1. and 20. 24.
The Philiſtines fill up Abrahams wells, Geneſ. 26, 14.
Iſrael in his wealth forſook God. Deut. 32. 15.
Bleſſed are they that weep, Matth. 5. 4. Luk. 6. 21.
Weep with them that weep, Rom. 12. 15.
The viſion of wheels, Ezek. 1. 15.
The viſion of the great whore, Rev. 17.
Whoredome punished by death. Gen. 38. 24. Levit. 18. 29.
The hire of an whore ought not to be given up for a vow, Deut, 23. 18.
Avoid the company of whores, Prov. 6. 24. and 23. 27.
Young widows, 1 Tim. 5. 11.
The duty of the wife, Eph. 5. 22. Tit. 2. 5.
The praiſe of a vertuous wife, Prov. 18. 22.
The good wife and the bad, Prov. 12. 4.
A prudent wife is the gift of God, Prov. 19. 14.
A contentious wife is to be avoided, Prov. 21. 9.
The wife not found to be a virgin, Deut. 22. 14.
The wife ought to be carefull for her family, Titus 2. 5.
The wife ſuſpect of adultery, Num. 5. 12.
God worketh in us both the will and the deed. Phil. 2. 13.
To will is preſent with us, but to perform is not, Rom. 5. 18.
Prieſts may not drink wine, Levit. 10. 8.
Wine maketh glad the heart of man, Judg. 9. 13. Pſal. 24 15.
Wiſdome and ſimplicity required, Matth. 13. 16.
The wiſdome of the fleſh diſobedient to the law of God, Roman 8. 7. 1 Cor. 1. and 2. and 3.
Chriſt is the wiſdome of God, Luk. 11. 49.
The wiſdome of God hid in the goſpel, 1 Cor. 2. 7.
What the wiſdome of this world is with God, 1 Cor. 1. 19, 20. and 3. 19.
Beare not falſe witneſſe, Exod. 20. 16. and 23. 1.
The teſtimony of witneſſes, Deut. 17. 6.
What punishment is appointed for falſe witneſſe bearing. Deut. 19. 16.
The woman diſeaſed with an iſſue of bloud, is healed, Mat. 9. 20.
The woman that hath the bloudy iſſue, Levit. 15. 19.
Let every woman have her husband, 1 Cor. 7. 2. Epheſ. 5. 22.
The woman that turneth her husband from the true God ſhall dy the death, Deut. 13. 6.
He that ſtriketh a woman with childe, Exod. 21, 22.
Womans duty, 1 Cor. 11. 6. and 14 34.
Paul preacheth to women, Acts 16. 13.
The Jews might not marry ſtrange women, Exod. 34. 12, 16. Ezra 17. 3, 4.
Women preſerved in taking of cities, Deut. 20. 14.
The elder women ſhould inſtruct the young to love their husbands, Titus 2. 3. 4.
Againſt women that diſguiſe themſelves in mens apparell, Deut. 22. 5.
The famine of Gods word, Amos 8. 11.
He that ſinneth not in word, is perfit, Jam. 3. 2.

Chriſt is the word of God. John 1. 1.
Put nothing to the word of God, nor take any thing from it. Deut. 4. 2. and 12. 32.
To caſt away the word of the Lord. 1 Sam. 15. 23.
Gods word ſhould be laid up in onr hearts. Deut. 6. 6. and 11. 18. we ought to follow it. Deut. 5. 32. we ought to teach it to our children. Deut. 4. 9. and 11. 19.
The word of God, how we ought to handle it. Deut. 6. 7.
By thy words thou ſhalt be juſtified. Mat. 12. 37.
The workman is worthy of his meat. Matth. 10. 10.
Unfruitfull works, Eph. 5. 11.
The works do witneſſe of faith, Phil. 5. Heb. 9. 10. 2 Pet. 5. 1, 5, 7.
Works of mercy, Matth. 25. 25, 36.
The works of darkneſſe, Tit. 2. 12. and Epheſ. 5. 11.
The works of gentiles we muſt avoid, Epheſ. 4. 17.
The works of God are perfect, Deut. 32. 4.
Workers of iniquity, Matth. 25. 41.
Works of light, Epheſ. 5. 9.
The works that defile a man, Mark 7. 20. 21, 22.
By our works we are not ſaved, Rom. 11. 6. Eph. 2. 8. Titus 3. 5.
The ſaints ſhall judge the world, 1 Cor. 6. 2.
Chriſt prayeth not for the world, John 17. 9.
Love not the world, 1 John 2. 15.
The faſhion of this world goeth away, 1 Cor. 7. 31.
The world made by Chriſt, John 1. 10.
True worſhippers, John 4. 23.
The worſhippers of ſtrange gods are ſtoned to death, Deut. 17. 5. are delivered into the hands of ſpoilers, Judg. 2. 14.
The worſhippers of ſtrange gods ſhall dy the death, Deut. 9. 14. 15.
To worſhip God in ſpirit, John 4. 23.
Worſhip God onely, Mar. 4. 10.
The worſhip of ſtrange gods is forbidden, Exod. 23. 13. 14.
The wrath of God on the children of diſobedience, Col. 3. 6.

Y.

THe idle are reproved, Prov. 21, 25. and 22. 13. and 26. 13, 14, 15.
The evils that come of ydleneſſe, Prov. 24. 30, 31.
Ydleneſſe to be avoided, Prov. 20. 13. and 21. 15.
The year of jubile, Levit. 25. 11.
A yoke of iron for the diſobedient, Deut. 28. 48.
The duty of young women, Titus 2. 4.
The luſts of youth are to be avoided. 2 Tim. 2. 22.

Z.

ZAcheus the publicane, Luk 19. 2.
Zacharias the king of Iſrael, 2 Kin. 14. 29.
Zalmunna and Zeba ſlain by Gideon, Judg. 8. 21.
Zamzummin, a people, Deut 2. 20.
The zeal of God againſt the man that walketh according to the ſtubborneſſe of his heart, Deut. 29. 20.
The zeal of Moſes, Exod. 32. 26. of Phinehas, Num. 25. 7. of Elijah, 1 King. 18. 40. of Jehu, 2 Kings 10. 16.
Zebulun, his genealogie, and his doings, Gen. 30. 20. and 46. 14. and 49. 13. Deut. 33. 18.
Zechariah the ſon of Jehoiada the prieſt, 2 Chr. 24. 20.
Zechariah the ſon of Berechiah. Zech. 1. 1. Matth. 23. 35.
Zedekiah king, 2 King. 24. 17. and 25. 7. Jer. 52. 1. Ezek. 12. 13.
Zeeb ſlain, Judg. 7. 25.
Zerubbabel the ſon of Shealtiel, Hagg. 1. 12.
Ziba, 2 Sam. 9. 2.
Zidkiah, a falſe prophet, 1 Kings 22. 11.
Zimri the king of Iſrael, and his doings, 1 Kin. 16. 9.
Zion the city of David, 2 Sam. 5. 7. 1 Chron. 11. 5.

Of the incomparable treaſure of the holy ſcriptures, with a prayer for the true uſe of the ſame.

Eſa. 12. 3. and 49. 10. Revel. 21. 16. and 22. 17. Jerem. 33. 15. Pſal. 119. 160. Revel. 2. 7. and 22. 2. Pſal. 119. 142. 144.
HEre is the ſpring where waters flow,
to quench our heat of ſin:
Here is the tree where truth doth grow,
to lead our lives therein:

John 6. 35. Luke 2. 10.
Here is the judge that ſtints the ſtrife,
when mens devices fail:
Here is the bread that feeds the life,
that death cannot aſſail.
The tidings of ſalvation dear:
comes to our eares from hence;

Epheſ. 6. 16.
The fortreſſe of our faith is here,
and ſhield of our defence.

Matth. 7. 6.
Then be not like the hog that hath
a pearle at his deſire,
2 Pet. 2. 22. Matth. 6. 22.
And takes more pleaſure in the trough,
and wallowing in the myre.

Pſal. 119. 67. 73.
Read not this book in any caſe,
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.

Jude 20.
Pray ſtill in faith with this reſpect,
to fructifie therein.

Pſal. 119. 11.
That knowledge may bring this effect,
to mortifie thy ſin.

Joshua 1. 8. Pſal. 1. 1, 2.
Then happie thou in all thy life,
what ſo to thee befalls;

Pſal. 94. 12, 13.
Yea, double happy ſhalt thou be,
when God by death thee calls.

O Gracious God, and moſt mercifull father, which haſt vouchſafed us the rich and precious jewel of thy holy word, aſſiſt us with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us, according to thine own image; to build us up, and edifie us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly vertues. Grant this O heavenly Father, for Jeſus Chriſts ſake. Amen.

15 JY 62

THE

THE NAMES AND ORDER OF

all the books of the old and new Teſtament, with the number of their chapters.

Geneſis hath chapters	50	Eccleſiaſtes hath chapters	12
Exodus	40	The ſong of Solomon	8
Leviticus	27	Iſaiah	66
Numbers	36	Jeremiah	52
Deuteronomie	34	Lamentations	5
Joshua	24	Ezekiel	48
Judges	21	Daniel	12
Ruth	4	Hoſea	14
1 Samuel	31	Joel	3
2 Samuel	24	Amos	9
1 Kings	22	Obadiah	1
2 Kings	25	Jonah	4
1 Chronicles	29	Micah	7
2 Chronicles	36	Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſther	10	Haggai	2
Job	42	Zechariah	14
Pſalmes	150	Malachi	4
Proverbs	31		

The books of the new Teſtament.

Matthew hath chapters	28	1 Timotheus hath chapters	6
Mark	16	2 Timotheus	4
Luke	24	Titus	3
John	21	Philemon	1
The Acts	28	To the Hebrews	13
The epiſtle to the Romanes	16	The epiſtle of James	5
1 Corinthians	16	1 Peter	5
2 Corinthians	13	2 Peter	3
Galatians	6	1 John	5
Epheſians	6	2 John	1
Philippians	4	3 John	1
Coloſſians	4	Jude	1
1 Theſſalonians	5	Revelation	22
2 Theſſalonians	3		

THE

15 JY 62

THE FIRST BOOK OF MOSES, CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGUMENT.

MOSES *in effect declareth three things which are in this book chiefly to be considered. First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces where with he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death, and hell. Secondly, that the wicked, unmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, provoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth us by the examples of Abraham, Isaac, Jacob, and the rest of the Patriarches, that his mercies never fail them, whom he chuseth to be his church, and to professe his name on earth, but in all their afflictions, and persecutions, he ever assisteth them, sendeth comfort, and delivereth them. And because the beginning, increase, preservation, and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in mans judgement, that this church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flock and little number, that man in his wisedome might be confounded, and the name of God evermore praised.*

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitfull,* 14 *of the sunne, moon, and starres,* 20 *of fish and fowl,* 24 *of beasts and cattel,* 26 *of man in the image of God.* 29 *Also the appointment of food.*

IN * the [a] beginning GOD created the heaven and the earth.

2 And the earth was without [b] ‡ forme and void; and [c] darkneſſe *was* upon the face of the deep; and the Spirit of God [d] moved upon the ‡ face of the waters.

3 And God ſaid, * Let there be light: and there was [e] light.

4 And God ſaw the light, that *it was* good: and God divided † the light from the darkneſſe.

5 And God called the light Day, and the darkneſſe he called Night: " † and the evening and the morning were the firſt day.

6 ¶ And God ſaid, * Let there be a ‡ firmament in the midſt of the waters; and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* [f] under the firmament, from the waters which *were* * above the firmament: and it was ſo.

8 And God called the firmament [g] Heaven: " and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the drie-land appear: and it was ſo.

10 And God called the drie-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, [h] Let the earth bring forth graſſe; the herb yeelding ſeed, *and* the fruit-tree yeelding fruit after his kinde, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſſe, *and* herb yeelding ſeed after his kinde; and the tree yeelding fruit, whoſe ſeed *was* in it ſelf, after his kinde: and God [i] ſaw that *it was* good.

13 " And the evening and the morning were the third day.

14 ¶ And

* *Pſal.* 33, 6. *and* 136, 5. *Eccl.* 18, 1. *Acts* 14, 15. *and* 17, 24.

a First of all, and before that any creature was, God made heaven and earth of nothing.

b As a rude lump, and without any creature in it: for the waters covered all.

‡ Or, *waſte.*

c Darkneſſe covered the deep waters: for as yet the light was not created.

d He maintained this confuſe heap by his ſecret power.

‡ Or, *waters.*

* *Hebr.* 11, 3.

e The light was made before either ſunne or moone was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God.

† Hebr. *between the light, and between the darkneſſe.*

" The firſt day.

† Hebr. *ſo was the evening, ſo was the morning.*

* *Pſal.* 33, 6. *and* 136, 5. *Jerem.* 10, 12. *and* 51, 15.

‡ Or, *ſpreading over, and aire.*

f As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.

* *Pſal.* 148, 4.

g That is, the region of the air, and all that is above us.

" The ſecond day.

* *Pſal.* 33, 7. *and* 89, 11. *and* 136, 6. *Job* 38, 4.

h So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This ſentence is ſo oft repeated, to ſignifie that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſinne they were accurſed, yet to the elect by Chriſt they are reſtored, and ſerve to their wealth.

" The third day.

2

* *Psal.* 136, 7. *Deut.* 4, 19.
k By the Lights he meaneth the sunne, the moone, and starrs.
l Which is the artificiall day, from the sunne rising to the going down.
m Of things appertaining to naturall and politicall orders and seasons.
n To wit, the sunne and the moone: and here he speaketh as man judgeth by his eye: for else the moone is lesse than the planet *Saturnus*.
o To give it sufficient light, as instruments appointed for the same, to serve to mans use.
* *Jerem.* 31, 35.
" The fourth day.

p As fish and worms, which slide, swim, or creep.
† Heb. *the soul of life.*
‡ Heb. *face of the firmament.*
q The fish and fowls had both one beginning, wherein we see that nature giveth place to Gods will, for as much as the one sort is made to flie above in the aire, and the other to swim beneath in the water.
r That is, by the vertue of his word he gave power to his creatures to ingender.
" The fift day.
† Heb. *soule of life.*

* *Chap.* 5, 1. *and* 9, 6. 1 *Cor.* 11, 7. *Coloss.* 3, 10.
s God commanded the water and the earth to bring forth other creatures: but of man he saith, Let us make: signifying, that God taketh counsel with his wisdome and vertue, purposing to make an excellent work above all the rest of his creation.
t This image and likenesse of God in man is expounded. *Ephes.* 4, 24. where it is written that man was created after God in righteousnesse and true holinesse, meaning by those two words, all perfection, as wisdome, truth, innocencie, power, &c.
* *Matth.* 19, 4.
u The propagation of man is the blessing of God. *Psal.* 128.
* *Chap.* 8, 17. *and* 9, 1.
x Gods great liberalitie to man, taketh away all excuse of his ingratitude.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heaven, to [l] divide the day from the night: and let them be for [m] signes, and for seasons, and for dayes, and yeares.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two [n] great lights; the greater light [o] to rule the day, and the lesser light to rule the night: *he made* the starres also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to * rule over the day and over the night, and to divide the light from the darknesse: and God saw that *is was* good.

19 " And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the [p] moving creature that hath † life, and fowl *that* may flie above the earth in the ‡ open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the [q] waters brought forth abundantly after their kinde, and every winged fowl after his kinde: and God saw that *it was* good.

22 And God, [r] blessed them, saying, Be fruitfull, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 " And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the † living creature after his kinde, cattel and creeping thing and beast of the earth after his kinde: and it was so.

25 And God made the beast of the earth after his kinde, and cattel after their kinde, and every thing that creepeth upon the earth after his kinde: and God saw that *it was* good.

26 ¶ And God said, * [s] Let us make man in our [t] image, after our likenesse: and let them have dominion over the fish of the sea, and over the fowl of the aire, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; * male and female created he them.

28 And God [u] blessed them, and God said unto them, * Be fruitfull [c] and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the aire, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you [x] every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeelding seed, * to you it shall be for meat: * *Chap.* 9, 3.

30 And to every beast of the earth, and to every fowl of the aire, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was so.

31 * And God saw every thing that he had made, and behold, *it was* very good. " And the evening and the morning were the sixth day. * *Exod.* 31, 17. *Mark.* 7, 37. " The sixt day.

CHAP. II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THus the heavens and the earth were finished, and all the [a] host of them.

2 And on the seventh day God ended his work which he had made: * and he [b] rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and [c] sanctified it: because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the ‡ generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens;

5 And every † plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to [d] rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [e] *of* the dust of the ground, and breathed into his nostrils the breath of life; and * man became a living soul.

8 ¶ And the LORD God planted a garden east-ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the [g] tree of life also in the midst of the garden, [h] and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into foure heads.

11 The name of the first *is* * Pison: that *is* it which compasseth the whole land of [i] Havilah, where there *is* gold.

12 And the gold of that land *is* good: there *is* ‡ bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of † Ethiopia.

14 And the name of the third river *is* ‡ Hiddekel: that *is* it which goeth toward the east of ‡ Assyria. And the fourth river *is* ‡ Euphrates.

a That is, the innumerable abundance of creatures in heaven and earth.
* *Exod.* 20, 11. *and* 31, 17. *Deut.* 5, 14. *Hebr.* 4, 4.
b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
c Appointed it to be kept holy that man might therein consider the excellencie of his works and Gods goodnesse towards him.
‡ Or, *the originall and beginning.*
† Or, *tree*, as *chap.* 21, 15.
d God onely openeth the heavens and shutteth them, he sendeth drought and rain according to his good pleasure.
e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his own nature.
* 1 *Cor.* 15, 45.
f This was the name of a place, as some think, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life received of God.
h That is, of miserable experience, which came by disobeying God.
* *Ecclus* 24, 25.
i Which Havilah is a countrey joyning to Persia Eastward, and inclineth toward the West.
‡ Or, *precious stone or pearle. Plinie saith, it is the name of a tree.*
‡ Or, *Cush.*
‡ Or, *Tygris.*
‡ Or, *Ashur.*
‡ Or, *Prath.*

15 And

15 And the LORD God took the man and put him into the garden of Eden, to [k] dresse it, and to keep it.

16 And the LORD God [l] commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for ‡ in the day that thou eatest thereof thou shalt surely [m] die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: I will make him an help † meet for him:

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the aire; and brought *them* unto [n] Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattel, and to the fowl of the aire, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, † made he a ° woman, and brought her unto the man.

23 And Adam said, * This is now bone of my bones, and flesh of my flesh: she shall be called ‡ Woman, because she was taken out of man.

24 * Therefore shall a man leave [p] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife; and were not [q] ashamed.

CHAP. III.

1 The serpent deceiveth Eve. 6 Mans shamefull fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankinde. 21 Their first clothing. 22 Their casting out of paradise.

NOw the serpent was more [a] subtile than any beast of the field which the LORD God had made; and he [b] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, [c] lest ye die.

4 And * the serpent said unto the woman, Ye shall not [d] † surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, [e] knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, * and did eat, and gave also unto her husband with her, and he [f] did eat.

7 And the eyes of them both were opened, and they [g] knew that they *were* naked; and they sewed fig-leaves together, and made themselves † aprons.

8 And they heard the voice of the LORD God walking in the garden in the ‡ cool of the day: and Adam and his wife [h] hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* [i] naked; and I hid my self.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman whom thou [k] gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [l] The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, [m] Because thou hast done this, thou *art* cursed above all cattel, and above every beast of the field: upon thy belly shalt thou go, and [n] dust shalt thou eat all the dayes of thy life.

15 And I will put enmitie between ° thee and the woman, and between thy seed and her seed: it shall bruise thy [p] head, and thou shalt [q] bruise his heel.

16 Unto the woman he said, I will greatly multiply thy [r] sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall * rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: [s] cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the dayes of thy life.

18 [t] Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wives name Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God [u] make coats of skinnes, and clothed them.

22 ¶ And the LORD God said, [x] Behold, the man is become as one of us, to know

k God would not have man idle, though as yet there was no need to labour.
l So that man might know there was a soveraigne Lord, to whom he owed obedience.
† Heb. *eating thou shalt eat of.*
‡ Or, *whensoever.*
m By this death he meaneth the separation of man from God, who is our life and chief felicitie: and also that our disobedience is the cause thereof.
† Heb. *as before him.*
n By moving them to come and submit themselves unto Adam.
† Heb. *built.*
° Signifying, that mankinde was perfect, when the woman was created, which before was like an unperfect building.
* *1 Cor.* 11, 8.
‡ Or, *Manesse, because she commeth of man: for in Hebrew Ish, is man, and Ishah the woman.*
* *Matth.* 19, 5. *Mark.* 10, 7. *1 Cor.* 6, 16. *Ephes.* 5, 31.
p So that mariage requireth a greater dutie of us towards our wives, than otherwise we are bound to shew to our parents.
q For before sinne entred, all things were honest and comely.
a As Satan can change himself into an angel of light, so did he abuse the wisdome of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument, and to speak in him.
c In doubting of Gods threatning, she yeelded to Satan.
* *2 Cor.* 11, 3.
d This is Satans chiefest subtilty to cause us not to fear Gods threatnings.
† Heb. *dy the death.*
e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof, ye should be like to him.
f Not so much to please his wife, as moved by ambition at her perswasion.
g They began to feel their misery, but they sought not to God for remedy.
† Hebr. *things to gird about them to hide their privities.*
‡ Or, *winde.*
h The sinfull conscience fleeth Gods presence.
i His hypocrisie appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandement.
k His wickednesse and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.
l In stead of confessing her sin, she increaseth it by accusing the serpent.
m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.
n As a vile and contemptible beast. Isa. 65, 25.
o He chiefly meaneth Satan by whose motion and craft the serpent deceived the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not overcome them.
r The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sinne which the soul should have been punished for, that the spirit having conceived hope of forgivenes, might live by faith.
* *1 Cor.* 14, 34.
s The transgression of Gods commandment was the cause that both mankinde and all other creatures were subject to the curse.
t These are not the naturall fruits of the earth but proceed of the corruption of sinne.
u Or gave them knowledge to make themselves coats.
x By this derision he reproacheth Adams miserie whereinto he was fallen by ambition.

4 good and evil: And now lest he put forth his hand; and [y] take also of the tree of life, and eat, and live for ever;

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

y Adam deprived of life, lost also the signe thereof.

CHAP. IIII.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first citie. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she [a] conceived, and bare Cain, and said, I have gotten a man [b] from the LORD.

2 And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in processe of time it came to passe, that Cain brought of the fruit of the ground an [c] offering unto the LORD:

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto * Abel, and to his offering.

5 But unto Cain and to his offering he had not [d] respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be [e] accepted? and if thou doest not well, sinne lieth at the [f] doore. And unto thee *shall be* his [g] desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to passe * when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: [h] *Am* I my brothers keeper?

10 And he said, What hast thou done? the [i] voice of thy brothers bloud crieth unto me from the ground.

11 And now *art* thou cursed [k] from the earth, which hath opened her mouth to receive thy brothers bloud from thy hand.

12 When thou tillest the ground, it shall not henceforth yeeld unto thee her strength. A [l] fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, [m] ‡ My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day † from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to passe, that every one that findeth me shall slay me.

a Mans nature, the state of marriage, and Gods blessing, were not utterly abolished through sin, but the qualitie or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3,15. some reade, To the Lord, as rejoycing for the sonne which she had born, whom she would offer to the Lord as the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signifie their salvation: albeit they were destitute of the sacrament of the tree of life.

* *Hebr.* 11 4.

d Because he was an hypocrite, and offered onely for an outward shew without sinceritie of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first born is given to Cain over Abel.

* *Mat.* 23, 35. 1 *Joh.* 3. 12. *Jude* 11.

h This is the nature of the reprobate, when they are reproved of their hypocrisie, even to neglect God, and despight him.

i God revengeth the wrongs of his Saints, though none complaine: for the iniquitie it self crieth for vengeance.

k The earth shall be a witnesse against thee, which mercifully received that bloud which thou most cruelly sheddest.

l Thou shalt never have rest: for thine heart shall bee in continuall fear and care.

m He burdeneth God as a cruel Judge, because he did punish him so sharply.

‡ Or, *my sinne is greater than can be pardoned.*

† Heb. *from off the face of.*

15 And the LORD said unto him, Therefore whosoever slayeth Cain, [n] vengeance shall be taken on him seven-fold. And the LORD set a [o] mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived and bare Enoch: and he builded a [p] citie; and called the name of the citie, after the name of his sonne, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19 ¶ And Lamech took unto him [q] two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal, he was the ‡ father of such as dwell in tents, and *of such as have* cattel.

21 And his brothers name *was* Jubal: he was the father of all such as handle the harp and ‡ organ.

22 And Zillah, she also bare Tubal-Cain, an instructer of every artificer in brasse and iron: and the sister of Tubal-Cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Heare my voice ye wives of Lamech, hearken unto my speech: [r] for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech [s] seventie and seven-fold.

25 ¶ And Adam knew his wife again; and she bare a sonne, and called his name Seth: For God, *said she*, hath appointed me another seed in stead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a sonne; and he called his name Enos: then began men to [t] call upon the name of the LORD.

n Not for the love he bare to Cain, but to suppresse murder.

o Which was some visible signe of Gods judgement that others should fear thereby.

p Thinking thereby to be sure, and to have lesse occasion to fear Gods judgements against him.

q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Cain by Lamech.

‡ Or, *first inventer.*

‡ Or, *flutes and pipes.*

r His wives seeing that all men hated him for his cruelties, were afraid: therefore he braggeth that there is none so lusty that were able to resist, although he were already wounded.

s Hee mocked at Gods sufferance in Cain, jesting, as though God would suffer none to punish him, and yet give him license to murther others.

t In these dayes God began to move the hearts of the godly to restore religion, which a long time by the wicked had been suppressed.

CHAP. V.

1 The genealogie, age, and death of the patriarchs from Adam unto Noah. 24 The godlinesse and translation of Enoch.

THIS *is* the ‡ book of the generations of Adam: In the day that God created man, in the [a] likenesse of God made he him:

2 Male and female created he them; and blessed them, and called their name [b] Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirtie yeares, and begat *a sonne* in his own [c] likenesse, after his image; and called his name Seth.

4 * And the dayes of Adam after he had begotten Seth were eight hundred yeares, and he begat sonnes and daughters.

5 And all the dayes that Adam lived were nine hundred and thirtie yeares, and he died.

‡ Or, *rehearsall of the flesh.*

a Reade Chap. 1, 26.

b By giving them both one name, he noteth the inseparable conjunction of man and wife.

c As well concerning his creation, as his corruption.

* 1 *Chron.* 1, 1.

6 And

6 And [d] Seth lived an hundred and five yeares, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven yeares, and begat sonnes and daughters.

8 And all the dayes of Seth were [e] nine hundred and twelve yeares, and he died.

9 ¶ And Enos lived ninetie yeares, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen yeares, and begat sonnes and daughters.

11 And all the dayes of Enos were nine hundred and five yeares, and he died.

12 ¶ And Cainan lived seventie yeares, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and fourtie yeares, and begat sonnes and daughters.

14 And all the dayes of Cainan were nine hundred and ten yeares, and he died.

15 ¶ And Mahalaleel lived sixtie and five yeares, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirtie yeares, and begat sonnes and daughters.

17 And all the dayes of Mahalaleel were eight hundred ninetie and five yeares, and he died.

18 ¶ And Jared lived an hundred sixtie and two yeares, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred yeares, and begat sonnes and daughters.

20 And all the dayes of Jared were nine hundred sixtie and two yeares, and he died.

21 ¶ * And Enoch lived sixtie and five yeares, and begat Methuselah.

22 And Enoch [f] walked with God after he begat Methuselah three hundred yeares, and begat sonnes and daughters.

23 And all the dayes of Enoch were three hundred sixtie and five yeares.

24 And Enoch walked with God, and he *was* not: for [g] God took him.

25 ¶ And Methuselah lived an hundred eightie and seven yeares, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eightie and two yeares, and begat sonnes and daughters.

27 And all the dayes of Methuselah were nine hundred sixtie and nine yeares, and he died.

28 ¶ And Lamech lived an hundred eightie and two yeares, and begat a sonne.

29 And he called his name Noah, saying, This same shall [h] comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five yeares, and begat sonnes and daughters.

31 And all the dayes of Lamech were seven hundred seventie and seven yeares, and he died.

32 And Noah was five hundred yeares old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 The wickednesse of the world, which provoked Gods wrath, and caused the floud. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to passe, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the [a] sonnes of God saw the daughters [b] of men, that they *were* [c] fair; and they took them wives of all which they ‡ chose.

3 And the LORD said, My spirit shall not alwayes [d] strive with man; for that he also *is* flesh: yet his dayes shall be an [e] hundred and twentie yeares.

4 There were ‡ giants in the earth in those dayes: and also after that, when the sonnes of God came in unto the daughters of men, and they bare *children* unto them; the same *became* mightie men, which *were* of old, men [f] of renown.

5 ¶ And GOD saw that the wickednesse of man *was* great in the earth, and *that* every imagination of the thoughts of his * heart *was* onely evil † continually.

6 And it [g] repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man [h] and beast, and the creeping thing, and the fowls of the aire: for it repenteth me that I have made them.

8 But Noah [i] found grace in the eyes of the LORD.

9 ¶ These *are* the ‡ generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with [k] violence.

12 And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ‡ The end of all flesh is come before me: for the earth is filled with ‡ violence ‡ through them; and behold, I will destroy them with the earth.

14 ¶ Make thee an ark of Gopher-wood: ‡ rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And ‡ this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.

d He proveth Adams generation by them which came of Seth, to shew which is the true church, and also what care God had over the same from the beginning, in that he continued ever his graces toward it by a continuall succession.

e The chief cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning, the world might be increased with people, which might universally praise his name.

* *Hebr.* 11, 9.

f That is, he led an upright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortality of souls and bodies. As to inquire where he became, is meer curiositie.

h Lamech had respect to the promise, Chap. 3, 15. and desired to see the deliverer which should be sent, & yet saw but a figure thereof. He also spake this by the spirit of prophesie, because Noah delivered the church, and preserved it by his obedience.

a The children of the godly which began to degenerate.

b Those that came of wicked parents, as of Cain.

c Having more respect to their beautie, and to worldly considerations, then to their manners and godlines.

‡ Or, *had chosen.*

d Because man could not be won by Gods lenity and long sufferance, whereby he strove to overcome him, he would no longer stay his vengeance.

e Which terme God gave man to repent before he would destroy the earth. 1 *Pet.* 3, 20.

‡ Or, *tyrants.*

f Which usurped authoritie over others, and did degenerate from that simplicity wherein their fathers lived.

* *Chap.* 8, 21. *Matth.* 15, 19.

† Heb. *every day.*

g God doth never repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were, did disavow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the bruit beasts.

i God was mercifull unto him.

‡ Or, *historie.*

k Meaning, that all were given to the contempt of of God, and oppression of their neighbours.

‡ Or, *will destroy mankinde.*

‡ Or, *oppression, and wickednesse.*

† Heb. *from the face of them.*

† Heb. *nests.*

‡ Or, *of this measure.*

6

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the doore of the ark shalt thou set in the side thereof: *with* [l] lower, second, and third *stories* shalt thou make it.

l That is, of three heights.

17 And behold, I, even I do bring a floud of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

m To the intent that in this great enterprise, and mockings of the whole world, thou mayest be confirmed, that thy faith fail not.

18 But with thee will I [m] establish my covenant: and thou shalt come into the ark; thou, and thy sonnes, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kinde, and of cattel after their kinde, of every creeping thing of the earth after his kinde: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

* *Hebr.* 11, 7.
n That is, he obeyed Gods commandement in all points, without adding or diminishing.

22 * Thus did Noah; according to all that God commanded him, [n] so did he.

CHAP. VII.

1 Noah with his family and the living creatures enter into the ark. 17 The beginning, increase, and continuance of the floud.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen * [a] righteous before me in this ‡ generation.

* 2 *Pet.* 2. 5.
a In respect of the rest of the world, and because he had a desire to serve God and live uprightly.
‡ Or, *age.*

2 Of every [b] clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

b Which might be offered in sacrifice, whereof six were for breed, and the seventh for sacrifice.

3 Of fowls also of the aire by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven dayes, and I will cause it to rain upon the earth fourtie dayes and fourtie nights; and every living substance that I have made, will I destroy from off the face of the earth.

* *Matth.* 24, 37. *Luke* 17, 26. 1 *Pet.* 3, 20.

5 * And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred yeares old, when the floud of waters was upon the earth.

7 ¶ And Noah went in, and his sonnes, and his wife, and his sonnes wives with him, into the ark; because of the waters of the floud.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

e God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, chap. 2, 19.

9 There [c] went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to passe after seven dayes, that the waters of the floud were upon the earth.

11 ¶ In the six hundredth yeare of Noahs life, in the [d] second moneth, the seventeenth day of the moneth, the same day were all the [e] fountains of the great deep broken up, and the windows of heaven were opened.

d Which was about the beginning of May, when all things did most flourish.
e Both the waters in the earth did overflow, and also the clouds powred down.

12 And the rain was upon the earth fourtie dayes and fourtie nights.

13 In the self same day entred Noah, and Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them, into the ark.

14 They, and every beast after his kinde, and all the cattel after their kinde, and every creeping thing that creepeth upon the earth after his kinde, and every fowl after his kinde, every bird of every sort.

15 And they went in unto Noah into the ark, two and two [f] of all flesh, wherein *is* the breath of life.

f Every living thing that God would have to be preserved on earth, came into the ark to Noah.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD [g] ‡ shut him in.

g So that Gods secret power defended him against the rage of the mightie waters.
‡ Or, *shut it upon him.*

17 And the floud was fourty dayes upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters † prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

† Hebr. *waxed very mightie.*

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the drie land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah onely [i] remained *alive*, and they that *were* with him in the ark.

i Learn what it is to obey God only, and to forsake the multitude, 1 Pet. 3, 20.

24 And the waters prevailed upon the earth an hundred and fiftie dayes.

CHAP. VIII.

1 The waters asswage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God [a] remembred Noah, and [b] every living thing, and all the cattel that *was* with him in the ark: and God made a winde to passe over the earth, and the waters asswaged.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember every bruite beast, what ought to be the assurance of his children?

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fiftie dayes the waters were abated.

4 ¶ And

4 ¶ And the ark ‡ rested in the [c] seventh moneth, on the seventeenth day of the moneth, upon the mountains of ‡ Ararat.

5 And the waters decreased continually untill the [d] tenth moneth: in the tenth *moneth*, on the first *day* of the moneth, were the tops of the mountains seen.

6 ¶ And it came to passe at the end of fourtie dayes, that Noah opened the window of the ark which he had made.

7 And he sent forth a " raven, which went forth to and fro, untill the waters were dried up from off the earth.

8 Also he sent forth a " dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he [e] put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven dayes, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her ‡ mouth *was* an [f] olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven dayes, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to passe in the six hundredth and first yeare, in the [g] first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was drie.

14 And in the second moneth, on the seven and twentieth day of the moneth, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 ¶ [h] Go forth of the ark, thou, and thy wife, and thy sonnes, and thy sonnes wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, * and be fruitfull, and multiply upon the earth.

18 And Noah went forth, and his sonnes, and his wife, and his sonnes wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kindes, went forth out of the ark.

20 ¶ And Noah [i] builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ‡ [k] a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans * heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, [l] seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

c Which contained part of September, and part of October.
‡ Or, *stayed.*
d Which was the moneth of December.
" The raven is sent forth and returneth.
" He sendeth the dove.
e It is like that the raven did flie to and fro, resting on the ark, but came not into it, as the dove that was taken in.
‡ Or, *bill.*
f Which was a signe that the waters were much diminished: for the olives grow not on the high mountains.
g Called in Hebrew Abib, conteining part of March, and part of April.
h Noah declareth his obedience in that he would not depart out of the ark without Gods expresse commandement, as he did not enter in without the same: the ark being a figure of the church, wherein nothing must be done without the word of God.
* *Chap.* 1, 22. *and* 9. 1.
i For sacrifices, which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.
‡ Or, *a savour of rest.*
k That is, thereby he sheweth himself appeased, and his anger to rest.
* *Chap.* 6, 5. *Matth.* 15, 19.
l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *God blesseth Noah.* 4 *Bloud and murder are forbidden.* 8 *Gods covenant.* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his sonne,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Iapheth,* 39 *and dieth.*

AAd God [a] blessed Noah and his sonnes, and said unto them, * Be fruitfull and multiply, and replenish the earth.

2 And the [b] fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the aire, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every [c] moving thing that liveth shall be meat for you; even as the * green herb have I given you all things:

4 * [d] But flesh with the life thereof, *which is* the bloud thereof, shall you not eat.

5 * And surely your bloud of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every mans ‡ brother will I require the life of man.

6 Whoso * sheddeth mans bloud, [f] by man shall his bloud be shed; * for in the [g] image of God made he man.

7 And you, be ye fruitfull, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And GOD spake unto Noah, and to his sonnes with him, saying,

9 And I, behold I establish my [h] covenant with you, and with your seed [i] after you;

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And * I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetuall generations:

13 I do set my [k] bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to passe, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my [l] covenant, which *is* between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh,

a God increased them with fruit, and declared unto them his counsel as touching the replenishing of the earth.
* *Chap.* 1, 28. *and* 8, 17.
b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serve to his use thereby.
c By this permission man may with a good conscience use the creatures of God for his necessitie.
* *Chap.* 1, 29.
* *Levit.* 17, 14.
d That is, living creatures and the flesh of beasts that are strangled: and hereby all crueltie is forbidden.
e That is, I will take vengeance for your bloud.
‡ Or, *neighbour.*
* *Matth.* 26, 52. *Revel.* 13, 10.
f Not onely by the Magistrate, but oft times God raiseth up one murtherer to kill another.
* *Chap.* 1, 27.
g Therefore to kill man is to deface Gods image, and so injurie is not only done to man, but also to God.
h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet born, are comprehended in Gods covenant made with their fathers.
* *Isa.* 54. 9.
k Hereby we see that signes or sacraments ought not to be separated from the word.
l When men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

8

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, [m] This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſonnes of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the [n] whole earth over-ſpread.

20 And ‡ Noah began *to be* an husbandman, and he planted a vineyard.

21 And he drank of the wine, and was [o] drunken, and he was uncovered within his tent.

22 And Ham the father [p] of Canaan ſaw the nakedneſſe of his father, and [q] told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſſe of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſſe.

24 And Noah awoke from his wine, and knew what his younger ſonne had done unto him.

25 And he ſaid, [r] Curſed *be* Canaan; a [s] ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be ‡ his ſervant.

27 God ſhall ‡ [t] enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the floud, three hundred and fiftie yeares.

29 And all the dayes of Noah were nine hundred and fiftie yeares, and he died.

m God doth repeat this the oftner, to confirme Noahs faith ſo much the more.

n This declareth what was the vertue of Gods bleſſing, when he ſaid, Increaſe and bring forth, Chap. 1, 28.

‡ Or, *Noah began again.*

o This is ſet before our eyes to ſhew what an horrible thing drunkenneſſe is.

p Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

q In deriſion and contempt of his father.

r He pronounceth as a prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſteritie were accurſed.

s That is, a moſt vile ſlave.

‡ Or, *their.*

‡ Or *perſwade*, or, *cauſe to return.*

t He declareth that the Gentiles which came of Japheth, and were ſeparate from the church, ſhould be joyned to the ſame by the perſwaſion of Gods ſpirit, and preaching of the Goſpel.

CHAP. X.

1 *The generations of Noah.* 2 *The ſonnes of Iapheth.* 6 *The ſonnes of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſonnes of Shem.*

NOw theſe *are* the [a] generations of the ſonnes of Noah; Shem, Ham, and Japheth: and unto them were ſonnes born after the floud.

2 The ſonnes of Japheth; Gomer, and Magog, and [b] Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſonnes of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſonnes of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the [c] iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſonnes of Ham; [d] Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſonnes of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a [e] mightie one in the earth.

9 He was a mightie hunter before the LORD: wherefore it is ſaid, Even [f] as Nimrod the mightie hunter before the LORD.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar,

11 Out of that land went forth Aſhur, and builded Nineveh, and the ‡ citie Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and ‡ Caphtorim.

15 ¶ And Canaan begat Sidon his firſtborn, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſonnes of Ham, after their families, after their tongues, in their countreys, *and* in their nations.

21 ¶ Unto [i] Shem alſo the father of all the children of [k] Eber, the brother of Japheth the elder, even to him were *children* born.

22 * The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his dayes was the earth [l] divided; and his brothers name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſonnes of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſonnes of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſonnes of Noah, after their generations, in their nations: and ‡ by theſe were the nations divided in the earth after the floud.

a Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſſe of Gods graces towards their fathers.

b Of Madai and Javan came the Medes and Greeks.

c The Jews ſo call all countries which are ſeparate from them by ſea, as Grecia, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

d Of Cuſh and Mizraim came the Ethiopians and Egyptians.

e Meaning a cruel oppreſſour and tyrant.

f His tyrannie came into a proverb, as hated both of God and man: for he paſſed not to commit crueltie even in Gods preſence.

g For there was another citie in Egypt, called alſo Babel.

‡ Or, *the ſtreets of the citie.*

h Of Lud came the Lydians.

‡ Or, *the Cappadocians.*

i In his ſtock the Church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, and intreateth of Shem more at large.

k Of whom came the Hebrewes or Jewes.

* 1 *Chron.* 1, 17.

l This diviſion came by the diverſitie of languages, as appeareth, chap. 11. 9.

‡ Or, *of theſe came divers nations.*

CHAP.

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language, and of one speech.

2 And it came to passe [a] as [b] they journeyed from the [c] east, that they found a plain in the land of [d] Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us [e] build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD [f] came down to see the citie and the tower, which the children of men builded.

6 And the LORD said, [g] Behold, the people *is* one, and they have all one language: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

7 Go to, [h] let us go down, and [i] there confound their language, that they may not understand one anothers speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‡ Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ * These *are* the generations [k] of Shem; Shem *was* an hundred yeares old, and begat Arphaxad two yeares after the floud.

11 And Shem lived after he begat Arphaxad five hundred yeares, and begat sonnes and daughters.

12 And Arphaxad lived five and thirtie yeares, and begat Salah.

13 And Arphaxad lived after he begat Salah foure hundred and three yeares, and begat sonnes and daughters.

14 And Salah lived thirtie yeares, and begat Eber.

15 And Salah lived after he begat Eber foure hundred and three yeares, and begat sonnes and daughters.

16 And Eber lived foure and thirtie yeares, and begat Peleg.

17 And Eber lived after he begat Peleg foure hundred and thirtie yeares, and begat sonnes and daughters.

18 And Peleg lived thirtie yeares, and begat Reu.

19 * And Peleg lived after he begat Reu two hundred and nine yeares, and begat sons and daughters.

20 And Reu lived two and thirty yeares, and begat Serug. 9

21 And Reu lived after he begat Serug two hundred and seven yeares, and begat sonnes and daughters.

22 And Serug lived thirtie yeares, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred yeares, and begat sonnes and daughters.

24 And Nahor lived nine and twenty yeares, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen yeares, and begat sonnes and daughters.

26 * And Terah lived seventie yeares, and begat [l] Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativitie, in Ur of the † Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren; she had no child.

31 And [n] Terah took Abram his sonne, and Lot the sonne of Haran his sonnes son, and Sarai his daughter in law, his sonne Abrams wife; and they went forth with them from Ur of the Chaldees, to * go into the land of Canaan; and they came unto ° Haran, and dwelt there.

32 And the dayes of Terah were two hundred and five yeares: and Terah died in Haran.

CHAP. XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan. 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh having taken her from him, by plagues is compelled to restore her.

NOW the LORD had said unto Abram, * [a] Get thee out of thy countrey, and from thy kindred, and from thy fathers house, unto a [b] land that I will shew thee.

2 And I will make of thee a great nation, and I will blesse thee, and make thy name great; and thou shalt be [c] a blessing.

3 And I will blesse them that blesse thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: And Abram *was* seventie and five yeares old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers sonne, and all their substance that they had gathered, and the [d] souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and

a In the yeare an hundred and thirty after the flood.
b To wit, Nimrod and his companie.
c That is, from Armenia, where the Ark stayed.
d Which was afterward called Caldea.
e They were moved with pride and ambition, thinking to preferre their own glory to Gods honour.
f Meaning, that he declared by effect that hee knew their wicked enterprise: for Gods power is every where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he took counsel with his own wisdome and power: to wit, with the Sonne & holy Ghost: signifying the greatnesse and certaintie of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible judgement against mans pride and vaine glory.
‡ Or, *confusion.*
* *1 Chron.* 1, 17.
k He returneth to the genealogy of Abram, wherein the Church of God is described, which is Moses principall purpose.
* *1 Chron.* 1, 25.
* *1 Chron.* 1, 26. *Iosh.* 24, 2.
l He maketh mention first of Abram, not because he was the first born, but for the history, which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and fourty yeares old: for at the destruction of Sodom he was 99. And it was destroyed two and fiftie yeares after the confusion of tongues.
† Heb. *Casdim.*
m Some think that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.
* *Iosh.* 4 2. *Nehem.* 9, 7. *Act.* 7, 4.
o Which was a citie of Mesopotamia.
* *Act.* 7, 3.
a From the flood to this time were foure hundred twenty and three yeares.
b In appointing him no certaine place, he proveth so much more his faith and obedience.
c The world shal recover by thy seed, which is Christ, the blessing which they lost in Adam.
d Meaning, as well servants as cattel.

and

10 and into the land of Canaan they came.

6 ¶ And Abram [c] paſſed through the land unto the place of Sichem, unto the ‡ plain of Moreh. And the [f] Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an [g] altar unto the LORD, who appeared unto him.

8 And he removed from [h] thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an [i] altar unto the LORD, and called upon the name of the LORD.

9 [k] And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a [l] famine in the land: and Abram went down into Egypt to ſojourn there: for the famine *was* grievous in the land.

11 And it came to paſſe, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſſe, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my [m] ſiſter; that it may be well with me for thy ſake; and my † ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſſe, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was [n] taken into Pharaohs houſe.

16 And he intreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the LORD [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What is this that thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife? now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh [p] commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

c He wandred to and fro in the land before he could finde a ſetling place: thus God exerciſeth the faith of his children.
‡ Or, *Oke-grove.*
f Which was a cruel and rebellious nation, by whom God kept his in continuall exerciſe.
g It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſigne.
h Becauſe of the troubles that he had among that wicked people.
i And ſo, ſerved the true God, and renounced all idolatrie.
k Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſſe.
l This was a new trial of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.
m By this we may learn not to uſe unlawfull means, nor to put others in danger to ſave our ſelves, reade verſe 20. albeit it may appear that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.
† Hebr. *That my ſoul may live.*
n To be his wife.
o The Lord took the defence of his poore ſtranger againſt a mighty king: and as he is ever carefull over his, ſo did he preſerve Sarai.
p To the intent that none ſhould hurt him either in his perſon or goods.

CHAP. XIII.

1 Abram and Lot return out of Egypt. 7 By diſagreement they part aſunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promiſe to Abram. 18 He removeth to Hebron, and there buildeth an altar.

AND [a] Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth.

a His great riches gotten in Egypt, hindred him not to follow his vocation.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to [b] Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the * place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to [c] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abrams cattel and the herdmen of Lots cattel: And the [d] Canaanite and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no [e] ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 Is not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt* [f] *take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* wel watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the [g] garden of rhe LORD, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan: and Lot journeyed eaſt; and they ſeparated themſelves the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and [i] ſinners before the LORD, exceedingly.

14 ¶ And the LORD ſaid unto [k] Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward.

15 For all the * land which thou ſeeſt, to the will I give it, and to thy ſeed for [l] ever.

16 And I wil make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

b He calleth the place by that name which was after given unto it. Chap. 28, 19.
* *Chap.* 12, 7.
c This incommoditie came by their riches, which brake friendſhip, and as it were the bond of nature.
* *Chap.* 36, 7.
d Who ſeeing their contention, might blaſpheme God, and deſtroy them.
e He cutteth off the occaſion of contention: therefore the evil ceaſeth.
f Abram reſigneth his own right to buy peace.
g Which was in Eden, Chap. 2, 19.
h This was done by Gods providence, that onely Abram and his ſeed might dwell in the land of Canaan.
i Lot thinking to get Paradiſe, found hell.
k The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.
* *Chap.* 12, 7, *and* 15, 7, 18. *and* 26, 4. *Deut.* 34, 4.
l Meaning a long time, and till the coming of Chriſt as Exod. 12, 14. and 21, 6. Deut. 15, 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

CHAP.

CHAP. XIIII.

1 The battel of foure kings againſt five. 12 Lot is taken priſoner. 14 Abram reſcueth him. 18 Melchizedek bleſſeth Abram. 20 Abram giveth him tithe. 22 The reſt of the ſpoil, his partners having had their portion, he reſtoreth to the king of Sodom.

AND it came to paſſe in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of [b] nations;

2 *That theſe* made warre with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebojim, and the king of Bela which is Zoar.

3 All theſe were [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt ſea.

4 Twelve yeares they ſerved Chedorlaomer, & in the thirteenth yeare they rebelled.

5 And in the fourteenth yeare came Chedorlaomer, and the kings that *were* with him, and ſmote the ‡ Rephaims in Aſhteroth-Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto Elparan, which is by the wilderneſſe.

7 And they returned, and came to Enmiſhpat, which is Kadeſh, and † ſmote all the countrey of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-Tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebojim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim:

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: foure kings with five.

10 And the [e] vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and ‡ fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they [f] took Lot Abrams brothers ſonne (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* [g] confederate with Abram.

14 And when Abram heard that his brother was taken captive, he ‡ armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hoba, which *is* on the left hand of † Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 11

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * Kings dale. *2 Sam. 18, 18.

18 And * Melchizedek king of Salem [h] brought forth bread and wine: and he *was* the prieſt of the moſt high God. *Heb. 7, 1.

19 And he [i] bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God poſſeſſour of heaven and earth:

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him * tithes of all. *Hebr. 7, 8.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf.

22 And Abram ſaid to the king of Sodom, ‡ I have lift up my hand unto the LORD, the moſt high God, the poſſeſſour of heaven and earth,

23 † That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that is thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 [k] Save onely that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heire. 4 God promiſeth him a ſonne, and a multiplying of his ſeed. 6 Abram is juſtified by faith. 7 Canaan is promiſed again, and confirmed by a ſigne, 12 and a viſion.

AFTER theſe things the ‡ word of the LORD came unto Abram in a * viſion, ſaying, Fear not, Abram: I *am* thy ſhield; *and* thy exceeding * great reward. ‡ Or, *the Lord ſpake to Abram.* * *Num. 12, 6.* * *Pſal. 16, 6.*

2 And Abram ſaid, [a] Lord GOD, what wilt thou give me, ſeeing I go childleſſe, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heire.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heire, but he that ſhall come forth of thine own bowels ſhall be thine heire.

5 And he brought him forth abroad, and ſaid, * Look now toward heaven, and tell the ſtarres, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. * *Rom. 4, 18.*

6 And he * beleeved in the LORD; and he counted it to him for righteouſneſſe. * *Rom. 4, 3. Galat. 3, 6. Iames 2, 23.*

7 And he ſaid unto him, I *am* the LORD that brought thee out of * Ur of the Chaldees, to give thee this land to inherit it. * *Chap. 11, 28.*

8 And he ſaid, Lord GOD, [b] whereby ſhall I know that I ſhall inherit it.

9 And he ſaid unto him, Take me an heifer of three yeares old, and a ſhe-goat of three

---

a That is, of Babylon: by kings here, meaning them that were governours of cities.
b Of a people gathered of divers countreys.
c Ambition is the chief cauſe of wars among princes.
‡ Or, *of the laboured fields.*
d Called alſo the dead Sea, or the lake Aſphaltite, near unto Sodom and Gomorrah.
† Or, *gainſt.*
‡ Or, *plain.*
‡ Or, *deſtroyed.*
e And afterward was overwhelmed with water, and ſo was called the ſalt Sea.
‡ Or, *were diſcomfited.*
f The godly are plagued many times with the wicked: therefore their company is dangerous.
g God moved them to joyn with Abram, and preſerved him from their idolatrie and ſuperſtitions.
‡ Or, *brought forth.*
† Hebr. *Damaſek.*
h For Abram and his ſouldiers refection, and not to offer ſacrifice.
i In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high prieſt.
† Hebr. *ſoules.*
‡ Or, *I have ſworn.*
† Hebr. *If I take from thee a thread, &c.* read 1 Sam. 14, 14.
k He would not that his liberalitie ſhould be hurtfull unto others.
‡ Or, *the Lord ſpake to Abram.*
a His fear was not onlyleſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.
b This is a particular motion of Gods ſpirit, which is not lawfull for all to follow in asking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

12 three yeares old, and a ram of three yeares old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and [c] divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sunne was going down, a deep sleep fell upon Abram; and lo, † an horrour of great darkenesse fell upon him.

13 And he said unto Abram, * Know of a suretie that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them *[d] foure hundred yeares:

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the ‡ fourth generation they shall come hither again; for the [e] iniquitie of the Amorites *is* not yet full.

17 And it came to passe, that when the sunne went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 * In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

[c] This was the old custome in making covenants, Jer. 34. 18. to the which God added these conditions, that Abrams posteritie should be as torn in pieces, but after they should be coupled together: also that it should be assaulted, but yet delivered.
† Hebr. *a feare of great darkenesse.*
* *Acts* 7, 6.
* *Exod.* 12, 40.
[d] Counting from the birth of Isaac to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.
‡ Or, *after foure hundred yeares.*
[e] Though God suffer the wicked for a time, yet his vengeance falleth upon them, when the measure of their wickednesse is full.
* *Chap.* 12, 7. *and* 13, 15. *and* 26, 4. *Deut.* 4, 5.
* 1 *King.* 4, 21. 2 *Chron.* 9, 26.
† Hebr. *Perath.*

CHAP. XVI.

2 Sarai being barren giveth Hagar to Abram. 6 Hagar being afflicted for despising her mistresse, runneth away. 9 An angel sendeth her back to submit her self. 11 and telleth her of her childe. 15 Ishmael is born.

NOw [a] Sarai Abrams wife bare him no children: and she had an hand-maid an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath [b] restrained me from bearing: I pray thee go in unto my maid; ‡ it may be that I may † obtain children by her: and Abram hearkned to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid, the Egyptian, after Abram had dwelt ten yeares in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistresse was [c] despised in her eyes.

5 And Sarai said unto Abram, † My wrong *be* upon thee: I have given my maid into thy bosome; and when she saw that she had conceived, I was despised in her eyes; the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy ‡ hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And the [d] angel of the LORD found her by a fountain of water in the wilderneſſe, by the fountain in the way to Shur:

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistresse Sarai.

9 And the angel of the LORD said unto her, [e] Return to thy mistresse, and submit thy self under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with childe, and shalt bear a sonne, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a ‡ wilde man; his hand *will be* against every man, and every mans hand against him: * and [f] he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, [g] Have I also here looked after him that seeth me?

14 * Wherefore the well was called † Beer-lahai-roi; behold, *it is* between Cadesh and Bered.

15 ¶ And Hagar bare Abram a sonne: and Abram called his sonnes name, which Hagar bare, Ishmael.

16 ¶ And Abram *was* foureſcore and six yeares old, when Hagar bare Ishmael to Abram.

[a] It seemeth that she had respect to Gods promise, which could not be accomplished without issue.
[b] She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age.
‡ Or, *peradventure.*
* Hebr. *be builded by her.*
[c] This punishment declareth what they gaine that attempt any thing against the word of God.
† Hebr. *mine injurie is upon thee.*
‡ Or, *power.*
[d] Which was Christ, as appeareth verse 13. and chap. 18, 17.
[e] God rejecteth no estate of people in their miseries, but sendeth them comfort.
‡ Or, *fierce and cruel, or, as a wilde asse.*
* *Chap.* 25, 18.
[f] That is, the Ishmaelites shall be a peculiar people by themselves, & not a portion of another people.
[g] She rebuketh her own dulnesse, and acknowledgeth Gods graces, who was present with her every where.
* *Chap.* 24, 62.
‡ Or, *the well of the living and seeing me.*

CHAP. XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 16 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninetie yeares old and nine, the LORD appeared to Abram, and said unto him, I *am* the ‡ Almightie God; * walk before me, and be thou ‡ perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face; and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a [a] father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham; * for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and I will make nations of thee; and kings shall come out of thee.

‡ Or, *All-sufficient.*
* *Chap.* 5, 22.
‡ Or, *without hypocrisie.*
[a] Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17.
[b] The changing of his name is a seale to confirme Gods promise unto him.
* *Rom.* 4, 17.

7 And

7 And I will eſtabliſh my covenant between me, and thee, and thy ſeed after thee, in their generations, for an * everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

* *Chap.* 13, 16.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

c Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joyned to it: which phraſe is common to all Sacraments.

10 c This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; * Every man-childe among you ſhall be circumciſed.

* *Acts* 7, 8.

11 And ye ſhall circumciſe the d fleſh of your fore-skin; and it ſhall be * a token of the covenant betwixt me and you.

d That privie part is circumciſed, to ſhew that all that is begotten of man is corrupt and muſt be mortified.

12 And he that is eight dayes old ſhall be circumciſed among you, every man-childe in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

* *Rom.* 4, 11.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed e man-childe, whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for under mankinde all was conſecrated. And here is declared, that whoſoever contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but ‡ Sarah *ſhall* her name *be*.

‡ Or, *Dame, or Princeſſe.*

16 And I will bleſſe her, and give thee a ſonne alſo of her: yea, I will bleſſe her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and f laughed, and ſaid in his heart, Shall *a childe* be born unto him that is an hundred yeares old? and ſhall Sarah, that is ninetie yeares old, bear?

f Which proceeded of a ſudden joy, and not of infidelitie.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, * Sarah thy wife ſhall bear thee a ſonne indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an g everlaſting covenant, *and* with his ſeed after him.

* *Chap.* 18, 10. *and* 21, 2.

g The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

† Hebr. *greatly, greatly.*

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next * yeare.

* *Chap.* 21, 2.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abrahams houſe; and h circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſaid unto him.

h They were well inſtructed which obeyed, to be circumciſed without reſiſtance, which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt, they may obey the will of God.

24 And Abraham *was* ninety yeares old and nine when he was circumciſed in the fleſh of his fore-skinne.

25 And Iſhmael his ſonne *was* thirteen yeares old when he was circumciſed in the fleſh of his fore-skinne.

26 In the ſelf ſame day was Abraham circumciſed, and Iſhmael his ſonne.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Chap. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the ſtrange promiſe.* 17 *The deſtruction of Sodom is revealed to Abraham.* 23 *Abraham maketh interceſſion for the men thereof.*

AND the LORD * appeared unto him in the ‡ plains of Mamre: and he ſat in the tent-doore in the heat of the day.

* *Hebr.* 13, 2.

‡ Or, *Oke grove*

2 And he lift up his eyes and looked, and lo, three a men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-doore, and bowed himſelf toward the ground,

a That is, three Angels in mans ſhape.

3 And ſaid, b My Lord, if now I have found favour in thy ſight, paſſe not away, I pray thee, from thy ſervant.

b Speaking to one of them, in whom appeared to be moſt majeſtie: for he thought they had been men.

4 Let a little water, I pray you, be fetched, and c waſh your feet, and reſt your ſelves under the tree.

c For men uſed, becauſe of the great heate, to goe bare footed in thoſe parts.

5 And I will fetch a morſel of bread; and comfort ye your hearts; after that you ſhall paſſe on: for therefore are ye d come to your ſervant. And they ſaid, So do as thou haſt ſaid.

d As ſent of God that I ſhould doe my dury to you.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three † meaſures of fine meal, knead *it*, and make cakes upon the hearth.

† Hebr. *Seim.*

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſſe it.

8 And he took butter and milk, and the calf which he had dreſſed, and ſet it before them; and he ſtood by them under the tree: and e they did eat.

e For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and ſuch like.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, * I will certainly return unto thee according to the time f of life; and lo, Sarah thy wife ſhall have a ſonne. And Sarah heard *it* in the tent-doore, which *was* behinde him.

* *Chap.* 17, 19. *and* 21, 2. *Rom.* 9, 9.

f That is, about this time, when ſhe ſhall be alive, or when the childe ſhall come into this life.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah g laughed within her ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my * lord being old alſo?

g For ſhe rather had reſpect to the order of nature, than beleeved the promiſe of God.

* 1 *Pet.* 3, 6.

13 And the LORD ſaid unto Abraham,

14 Wherefore did Sarah laugh, ſaying, Shall I
of a ſuretie bear a childe, which am old?

* *Zech.* 8, 6.
‡ Or, *hid.*

14 Is any thing too * ‡ hard for the LORD? At the time appointed will I return unto thee, according to the time of life; and Sarah ſhall have a ſonne.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

h Iehovah, the Hebrew word, which we call (Lord) ſheweth, that this Angel was Chriſt: for this word is onely applyed to God.
* *Chap.* 12, 3. *and* 22, 18.
i He ſheweth that fathers ought both to know Gods jugements, and to declare them to their children.

17 And the h LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mightie nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him, i that he will command his children and his houſhould after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſinne is very grievous;

k God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe.
l For our ſins cry for vengeance, though none accuſe us.

21 I will k go down now, and ſee whether they have done altogether according to the l crie of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fiftie righteous within the citie; wilt thou alſo deſtroy, and not ſpare the place for the fiftie righteous that *are* therein?

25 That be farre from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be farre from thee: Shall not the judge of all the earth, † do right?

† Hebr. *do judgement.*

26 And the LORD ſaid, If I finde in Sodom m fiftie righteous within the citie, then I will ſpare all the place for their ſakes.

m God declareth that his judgements were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there and alſo that the wicked are ſpared for the righteous ſake.
n Hereby we learn, that the nearer we approch unto God the more doth our miſerable eſtate appeare, and the more are we humbled.

27 And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which am *but* n duſt & aſhes.

28 Peradventure there ſhall lack five of the fiftie righteous: wilt thou deſtroy all the citie for *lack of* five? And he ſaid, If I finde there fourtie and five, I will not deſtroy *it.*

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be fourtie found there? And he ſaid, I will not do *it* for fourties ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angrie, and I will ſpeak: Peradventure there ſhall thirtie be found there? And he ſaid, I will not do *it*, if I finde thirtie there

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twentie found there? And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the Lord be angrie, and I will ſpeak yet but this o once: Peradventure ten ſhall be found there? And he ſaid, I will not deſtroy *it for* tennes ſake.

o If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church?

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 Lot entertaineth two angels. 4 The vitious Sodomites are ſtricken with blindneſſe. 12 Lot is ſent for ſafetie into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are deſtroyed. 26 Lots wife is a pillar of ſalt. 30 Lot dwelleth in a cave. 31 The inceſtuous original of Moab and Ammon.

AND there came two a angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them and he bowed himſelf with his face toward the ground;

a Wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarrie all night, and * waſh your feet, and ye ſhall riſe up early, and go on your wayes. And they ſaid, Nay, but we will abide in the ſtreet all night.

* *Chap.* 18, 4.

3 And b he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread; and they did c eat.

b That is, he prayed them inſtantly.
c Not for that they had neceſſitie, but becauſe the time was not yet come that they would reveale themſelves.

4 ¶ But before they lay down, the men of the citie, *even* the men of Sodom, compaſſed the houſe round, both old and young, d all the people from every quarter.

d Nothing is more dangerous than to dwell where ſinne reigneth: for it corrupteth all.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the doore unto them, and ſhut the doore after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two e daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them, as *is* good in your eyes: onely unto theſe men do nothing; f for therefore came they under the ſhadow of my roof.

e He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.
f That I ſhould preſerve them from all injury.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came neare to break the doore,

* 2 *Pet.* 2, 7.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the doore.

11 And they ſmote the men * that *were* at the doore of the houſe with blindneſſe, both ſmall and great: ſo that they wearied themſelves to finde the doore.

* *Wiſd.* 19, 17.

12 ¶ And

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſonne in law, and thy ſonnes, and thy daughters, and whatſoever thou haſt in the city; bring *them* out of this place.

13 For [g] we will deſtroy this place; becauſe the * crie of them is waxen great before the face of the LORD, and the LORD hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons in law, which ‡ married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſonnes in law.

15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters † which are here; leſt thou be conſumed in the iniquitie of the citie.

16 And while he [h] lingered, * the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being mercifull unto him: and they brought him forth, and ſet him without the citie.

17 And it came to paſſe, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; [i] look not behinde thee, neither ſtay thou in all the plain; eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh not ſo, my Lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercie, which thou haſt ſhewed unto me in ſaving my life; and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this citie *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (is it not a [k] little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted † thee concerning this thing, that I will not overthrow this citie, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do [l] any thing till thou be come thither: therefore the name of the citie was called [m] Zoar.

23 ¶ The ſunne was riſen upon the earth when Lot entred into Zoar.

24 Then * the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven.

25 And he overthrew thoſe cities, and all the plain, and all the inhabitans of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behinde him, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham gat up early in the morning, to the place where he ſtood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the countrey went up as the ſmoke of a furnace.

29 ¶ And it came to paſſe, when God deſtroyed the cities of the plain, that God remembred Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he [o] feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

31 And the firſt-born ſaid unto the younger, Our father *is* old, and there is not a man in the [p] earth to come in unto us, after the manner of all the earth.

32 Come, let us make our father [q] drink wine, and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſſe on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo: and go thou in, *and* lie with him, that we may † preſerve ſeed of our father.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the firſt-born bare a ſonne, and called his name Moab: the ſame *is* the father of the [ſ] Moabites unto this day.

38 And the younger, ſhe alſo bare a ſon, and called his name [t] Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 Abraham ſojourneth at Gerar, 2 denieth his wife, and loſeth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 reſtoreth Sarah, 16 and reproveth her. 17 He is healed by Abrahams prayer.

AND Abraham journeyed from thence toward the ſouth-countrey, and dwelled between Cadeſh and [a] Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, [b] She *is* my ſiſter: And Abimelech king of Gerar ſent, and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, [c] thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife.

4 But Abimelech had not come near her: and he ſaid, LORD, wilt thou ſlay alſo [d] a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He is my brother: in the [e] integritie of my heart, and [f] innocencie

g This proveth that the Angels are miniſters, as well to execute Gods wrath, as to declare his favour. *Chap.* 18, 20.

‡ Or, *ſhould marrie*,

† Hebt. *which are found.*

h The mercy of God ſtriveth to overcome mans ſlowneſſe in following Gods calling. * *Wiſd.* 10, 6.

i He willed him to flee from Gods judgements, and not to be ſorrie to depart from that rich countrey, and full of vain pleaſures.

k Though it be little, yet it is great enough to ſave my life: wherein he offendeth in chuſing another place than the angel had appointed him.

† Hebt. *thy face.*

l Becauſe Gods commandement was to deſtroy the citie, and to ſave Lot.

m Which before was called Belah. Chap. 14, 2.

* *Deut.* 29, 23. *Iſa.* 13, 19. *Ier.* 50. 40. *Ezek.* 16, 49. *Hoſe.* 11. 8. *Amos* 4, 11. *Luke* 17, 29. *Jude* 7.

n As touching the body onely, and this was a notable monument of Gods vengeance to all them that paſſed that way.

o Having before felt Gods mercie, he durſt not provoke him again by continuing among the wicked.

p Meaning, in the countrey, which the Lord had now deſtroyed.

q For except he had been overcome with wine, he would never have done that abominable act.

† Heb. *keep alive.*

r Thus God permitted him to fall moſt horribly in the ſolitarie mountains, whom the wickedneſſe of Sodom could not overcome.

ſ Who as they were born in moſt horrible inceſt, ſo were they and their poſteritie vile and wicked.

t That is, ſonne of my people: ſignifying, that they rather rejoyced in their ſinne, than repented for the ſame.

a Which was toward Egypt.

b Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.

c So greatly God deteſteth the breach of marriage.

d The infidels confeſſed that God would not puniſh but for juſt occaſion: therefore whenſoever he puniſheth, the occaſion is juſt.

e As one falling by ignorance, and not doing evil of purpoſe.

f Not thinking to doe any man harm.

16 nocencie of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integritie of thy heart: for I alſo [g] withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man his wife: for he *is* a [h] prophet, and he [i] ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their eares: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [k] kingdome a great ſinne? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the [l] fear of God *is* not in this place; and they will ſlay me for my wives ſake.

12 And yet indeed *ſhe is* my [m] ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſſe, when God cauſed me to wander from my fathers houſe; that I ſaid unto her, This *is* thy kindneſſe which thou ſhalt ſhew unto me; At every place whither we ſhall come, * ſay of me, He *is* my brother.

14 And Abimelech tooke ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* ‡ before thee; dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a [n] covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was [o] reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the LORD [p] had faſt cloſed up all the wombes of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

1 Iſaac is born: 4 he is circumciſed. 6 Sarahs joy. 9 Hagar and Ishmael are caſt forth. 15 Hagar in diſtreſſe. 17 The angel comforteth her. 22 Abimelechs covenant with Abraham at Beer-sheba.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah * as he had ſpoken.

2 For Sarah * conceived, and bare Abraham a ſonne in his [a] old age, at the ſet time, of which God had ſpoken to him.

3 And Abraham called the name of his ſonne that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſonne Iſaac, being eight dayes old, * as God had commanded him.

5 And Abraham was an hundred yeares old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that heare will laugh with me.

7 And ſhe ſaid, [b] Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſonne in his old age.

8 And the childe grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar, the Egyptian, which ſhe had born unto Abraham, [c] mocking.

10 Wherefore ſhe ſaid unto Abraham, * Caſt out this bond-woman, and her ſonne: for the ſonne of this bond-woman ſhall not be heire with my ſonne, *even* with Iſaac.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſonne.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman. In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be [d] called.

13 And alſo of the ſon of the bond-woman will I make [e] a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting it on her ſhoulder) and the childe, and [f] ſent her away: and ſhe departed, and wandred in the wilderneſſe of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the childe under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bowſhot: for ſhe ſaid, Let me not ſee the death of the childe. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 And God [g] heard the voice of the lad. And the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God [h] opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was [i] with the lad; and he grew, and dwelt in the wilderneſſe, and became an ‡ archer.

21 And he dwelt in the wilderneſſe of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And

---

g God by his holy Spirit reraineth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God revealeth himſelf familiarly.

i For the prayer of the godly is of force towards God.

k The wickednes of the king bringeth Gods wrath upon the whole Realm.

l He ſheweth that no honeſtie can be hoped for, where the feare of God is not.

m By ſiſter, he meaneth his couſin germane, and by daughter, Abrahams neece, *Chap.* 11, 29. for ſo the Hebrews uſe theſe words.

* *Chap.* 12, 13.

‡ Or, *is at thy commandement.*

n Such an head, as with whom thou mayeſt be preſerved from all dangers.

o God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a husband, as her vail and defence.

p Had taken away from them the gift of conceiving.

* *Chap.* 17, 19. *and* 18, 10.
* *Matth.* 1, 2. *Acts* 7, 8. *Galat.* 4, 23. *Hebr.* 11, 11.

a Therefore the miracle was the greater.

* *Chap.* 17, 12.

b She accuſeth her ſelf of ingratitude, that ſhe did not beleeve the Angel.

c He derided Gods promiſe made to Iſaac, which the Apoſtle calleth perſecution. *Gal.* 4, 29.
* *Gal.* 4, 30.

d The promiſed ſeed ſhall be counted from Iſaac, and not from Iſhmael, *Rom.* 9, 7. *Heb.* 11, 18.

e The Iſhmaelites ſhall come of him.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promiſe ſake made to Abraham, and not becauſe the childe had diſcretion and judgement to pray.

h Except God open our eyes we can neither ſee, nor uſe the meanes which are before us.

i As touching outward things, God cauſed him to proſper.

† Or, *Shot in the bow, and was an hunter.*

22 ¶ And it came to passe at that time, that Abimelech, and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest.

23 Now therefore swear unto me here by God, † that thou wilt not deal falsly with me, nor with my sonne, nor with my sonnes sonne: *but* according to the kindnesse that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

† Hebr. *if thou shalt lie unto me.*

24 And Abraham said, I will [k] swear.

k So that it is a lawfull thing to take an oath in matters of importance, for to justifie the truth, and to assure others of our sincerity.

25 And Abraham reproved Abimelech because of a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, [l] I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

l Wicked servants do many evils unknown to their masters.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ew-lambes of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ew-lambes, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambes shalt thou take of my hand, that they may be a witnesse unto me, that I have digged this well.

31 Wherefore hee called that place ‡ Beer-sheba: because there they sware both of them.

‡ Or, *Well of the oath, or of seven, meaning, lambs.*

32 Thus they made a [m] covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and [n] called there on the name of the LORD, the everlasting God.

n That is, he worshipped God in all points of true religion.

34 And Abraham sojourned in the Philistines land many dayes.

CHAP. XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ramme. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to passe after these things, that * God did tempt Abraham, and said unto him, Abraham, And he said, † Behold, *here* I *am*.

* *Hebr.* 11, 17.
† Hebr. *Lo, I.*

2 And he said, Take now thy sonne, thine onely *sonne* Isaac, whom thou lovest, and get thee into the land of [a] Moriah; and [b] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

a Which signifieth the fear of God, in the which place he was honoured, and Salomon afterward built the Temple.
b Herein stood the chiefest point of his tentation, seeing he was commanded to offer up him, in whom God had promised to blesse all the nations of the world.

3 ¶ And Abraham rose up early in the morning, and sadled his asse, and took two of his young men with him, and Isaac his sonne, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afarre off.

5 And Abraham said unto his young men, Abide you here with the asse; and I and the lad will go yonder and worship, and [c] come again to you.

c He doubted not, but God would accomplish his promise though he should sacrifice his sonne.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his sonne: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my sonne. And he said, Behold the fire and the wood: but where *is* the lambe for a burnt-offering?

8 And Abraham said, My sonne, God will [d] provide himself a lambe for a burnt-offering: so they went both of them together.

d The onely way to overcome all tentations is to rest upon Gods providence.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and [e] bound Isaac his sonne, and * laid him on the altar upon the wood.

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himself obedient.
* *James* 2, 21.

10 And Abraham stretched forth his hand, and took the knife to slay his sonne.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I [f] know that thou feareſt God, seeing thou hast not withheld thy son, thine onely *sonne* from me.

f That is, by thy true obedience thou hast declared thy lively faith.

13 And Abraham lifted up his eyes, and looked, and behold, behinde *him* a ramme caught in a thicket by his horns: And Abraham went and took the ramme, and offered him up for a burnt-offering, in the stead of his sonne.

14 And Abraham called the name of that place ‡ Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall [g] be seen.

‡ Or, *the Lord will see or provide.*
g The name is changed, to shew that God doth both see and provide secretly for his, and also evidently is seen and felt in time convenient.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, * By [h] my self have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy sonne, thine onely *sonne*:

* *Psal.* 105, 9. *Luke* 1, 73. *Hebr.* 6, 13.
h Signifying, hat there is no greater than he.

17 That in blessing I will blesse thee, and in multiplying I will multiply thy seed as the starres of the heaven, and as the sand which *is* upon the sea-† shore; and thy seed shall possesse the gate of his enemies;

† Hebr. *lip.*

18 * And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

* *Chap.* 12, 3. *and* 18, 18. *Acts* 3, 25. *Galat.* 3, 8.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to passe after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor.

21 Huz his first-born, and Buz his bro-

18 ther, and Kemuel the father of ‡ Aram,
‡ Or, *of the Syrians.*
22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abrahams brother.
24 And his [i] concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

i Concubine is often times taken in the good part, for thoſe women which were inferiour to the wives.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah.* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty yeares old: *theſe were* the yeares of the life of Sarah.
2 And Sarah died in Kiriath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
3 ¶ And Abraham [a] ſtood up from before his dead, and ſpake unto the ſonnes of Heth, ſaying,
4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.
5 And the children of Heth anſwered Abraham, ſaying unto him.
6 Heare us, my lord; thou *art* ‡ a mightie prince amongſt us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt burie thy dead.
7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.
8 And he communed with them, ſaying, If it be † your minde that I ſhould burie my dead out of my ſight, heare me, and intreat for me to Ephron the ſonne of Zohar:
9 That he may give me the cave ‡ of Machpelah, which he hath, which *is* in the end of his field, for † as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.
10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that [c] went in at the gates of his citie, ſaying,
11 Nay, my lord, heare me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſonnes of my people give I it thee: bury thy dead.
12 And Abraham [d] bowed down himſelf before the people of the land.
13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee heare me: I wil give thee money for the field; take *it* of me, and I will bury my dead there.
14 And Ephron anſwered Abraham, ſaying unto him,
15 My lord, hearken unto me: the land *is worth* foure-hundred [e] ſhekels of ſilver what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſonnes of Heth, foure hundred ſhekels of ſilver, currant *money* with the merchant.
17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure.
18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that ‡ went in at the gates of his citie.
19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.
20 And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, [f] by the ſons of Heth.

a That is, when he had mourned: ſo the godly may mourn, if they paſſe not meaſure: and the naturall affection is commendable.

‡ Or, *a prince of God.*
b That is, godly or excellent: for the Hebrews ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

† Heb. *in your ſoul.*

‡ Or, *double cave, becauſe one was within another.*
† Heb. *in full ſilver.*

c Meaning all the citizens and inhabitants.

d To ſhew that he had them in good eſtimation and reverence.

e The common ſhekel is about 20 pence, ſo then 400 ſhekels amount to 33. pound 6 ſhillings and eight pence after 5 ſhillings ſterling the ounce.

‡ Or, *citizens.*

f That is, all the people confirmed the ſale.

CHAP. XXIIII.

1 *Abraham ſweareth his ſervant.* 10 *The ſervants journey:* 12 *His prayer:* 14 *His ſigne.* 15 *Rebekah meeteth him,* 18 *fulfilleth his ſigne,* 22 *receiveth jewels,* 23 *ſheweth her kindred,* 25 *and inviteth him home.* 26 *The ſervant bleſſeth God.* 29 *Laban entertaineth him.* 34 *The ſervant ſheweth his meſſage.* 50 *Laban & Bethuel approve it,* 58 *Rebekah conſenteth to go.* 62 *Iſaac meeteth her.*

AND Abraham was old *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things.

† Heb. *came into dayes.*

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, [*a] Put, I pray thee, thy hand under my thigh:
3 And I will make thee [b] ſwear by the LORD the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſonne of the daughters of the Canaanites among whom I dwell:
4 But thou ſhalt go unto my [c] countrey, and to my kindred, and take a wife unto my ſonne Iſaac.
5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſonne again unto the land from whence thou cameſt?
6 And Abraham ſaid unto him, Beware thou that thou bring not my ſonne [d] thither again.
7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſonne from thence.
8 And if the woman will not be willing to follow thee, then thou ſhalt be † clear from

* *Chap.* 47, 29.
a Which ceremonie declared the ſervants obedience toward his maſter, and the maſters power over the ſervant.
b This ſheweth, that an oath may be required in a lawfull cauſe.
c He would not that his ſon ſhould marrie out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the Scriptures.
d Leſt he ſhould loſe the inheritance promiſed.
* *Chap.* 12, 7. *and* 13, 15. *and* 15, 18. *and* 26, 4.
† Heb. *innocent.*

from this my oath: onely bring not my ſonne thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand) and he aroſe, and went to ‡ Meſopotamia, unto the [e] citie of Nahor.

‡ Or, *Aram, or, Syria of the two floods: to wit, of Tygris and Euphrates.*
e That is, to Charran.

11 And he made his camels † to kneel down without the citie, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

† Hebr. *to bowe their knees.*

12 And he ſaid, O [f] LORD God of my maſter Abraham, I pray thee ‡ ſend me good ſpeed this day, and ſhew kindneſſe unto my maſter Abraham.

f He groundeth his prayer upon Gods promiſe made to his maſter.
‡ Or, *Cauſe me to meet.*

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the citie come out to draw water:

14 [g] And let it come to paſſe, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſſe unto my maſter.

g The Servant moved by Gods Spirit deſired to be aſſured by a ſigne, whether God proſpered his iourney, or no.

15 ¶ And it came to paſſe before he had done ſpeaking, that behold, [h] Rebekah came out, who was born to Bethuel, ſonne of Milcah, the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

h God giveth good ſucces to all things that are undertaken for the glory of his name, and according to his word.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her; and ſhe [i] went down to the well, and filled her pitcher, and came up.

i Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, untill they † have done drinking.

† Hebr. *Have made an end of drinking.*

20 And ſhe haſted, and emptied her pitcher into the trough, & ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the LORD had made his journey proſperous, or not.

22 And it came to paſſe as the camels had done drinking, that the man took a golden ‡ [k] eare-ring, of [l] half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

‡ Or, *Iewel for the fore-head.*
k God permitted many things both in apparell and other things which are now forbiden: ſpecially when they appertain not to our mortification.
l The golden ſhekel is here meant, and not that of ſilver.

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room in thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſonne of Milcah, which ſhe bare unto Nahor:

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his [m] mercie and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

m He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

28 And the damſel ran, and told *them of* her mothers houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſſe when he ſaw the eare-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man; and behold, [n] he ſtood by the camels at the well.

n For he waited on Gods hand, who had now heard his prayer.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and [o] he ungirded his [p] camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

o To wit, Laban.
p The gentle entertainment of ſtrangers uſed among the godly fathers.

33 And there was ſet *meat* before him to eat: but he ſaid, I [q] will not eat, untill I have told mine errand. And he ſaid, Speak on.

q The fidelitie that ſervants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their own neceſſitie.

34 And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath [r] bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

r To bleſſe, ſignifyeth here to inrich, or increaſe with ſubſtance, as the text in the ſame verſe declareth.

36 And Sarah my maſters wife bare a ſonne to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the [s] Canaanites, in whoſe land I dwell:

s The Canaanites were accurſed, and therefore the godly could not joyn with them in marriage.

38 But thou ſhalt go unto my [t] fathers houſe, and to my kindred, and take a wife unto my ſonne.

t Meaning, among his kinsfolks, as verſe 40.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſonne of my kindred, and of my fathers houſe.

41 Then ſhalt thou be clear from *this* [u] my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

u Which by mine authoritie I cauſed thee to make.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my ‡ way which I go:

‡ Or, *iourney.*

43 * Behold, I ſtand by the well of water; and

* *Verſe* 13.

20 and it ſhall come to paſſe, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath ‡ appointed out for my maſters ſonne.

‡ Or, *ſhewed.*

45 And before I had done ſpeaking in mine [x] heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee.

x Signifying that this prayer was not ſpoken by the mouth, but onely meditated in his heart.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I asked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſonne, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

y He ſheweth what is our dutie, when we have receivedany benefit of the Lord.

48 [y] And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the † right way to take my maſters brothers daughter unto his ſonne.

† Hebr. *in the way of truth.*

z If you will freely and faithfully give your daughter to my maſters ſonne.

49 And now if you will deal [z] kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the [a] right hand, or to the left.

a That is, that I may provide elſewhere.

50 Then Laban and Bethuel anſwered and ſaid, [b] The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

b So ſoon as they perceive that it is Gods ordinance, they yeeld.

51 Behold, Rebekah *is* ‡ before thee, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ‡ ſpoken.

‡ Or, *at thy commandement.*

‡ Or, *ordainted.*

52 And it came to paſſe, that when Abrahams ſervant heard their words; he worſhipped the Lord, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, * Send me away unto my maſter.

* *Verſe* 56. *and* 59.

55 And her brother and her mother ſaid, Let the damſel abide with us † *a few* dayes, at the leaſt ten; after that ſhe ſhall go.

† Hebr. *dayes, or ten.*

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at [c] her mouth.

c This ſheweth that parents have not authoritie to marry their children without conſent of the parties.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſſe the [d] gate of thoſe which hate them.

d That is, let it be victorious over his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

61 ¶ And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the * well Lahai-röi; for he dwelt in the ſouth-countrey,

* *Chap.* 16, 14. *and* 25, 11.

63 And Iſaac went out to [e] meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold, the camels *were* coming.

e This was the exerciſe of the godly fathers, to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 And Rebekah lift up her eyes, & when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took [f] a vail and covered her ſelf.

f The cuſtome was that the ſpouſe was brought to her husband, her head being covered in token of ſhamefaſtneſſe and chaſtity.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was ‡ comforted after his mothers *death.*

‡ Or, *had left mourning for his mother.*

CHAP. XXV.

1 The ſonnes of Abraham by Keturah. 5 The diviſion of his goods 7 His age and death: 9 His buriall. 12 The generations of Iſhmael: 17 His age and death. 21 Iſaac prayeth for Rebekah being barren. 22 The children ſtrive in her wombe. 24 The birth of Eſau and Iacob. 27 Their difference. 29 Eſau ſelleth his birthright.

THen again Abraham took [a] a wife, and her name *was* Keturah.

a When Sarah was dead.

2 And ſhe bare him Zimram, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And * Jokſhan begat Sheba, and Dedan. And the ſonnes of Dedan were Aſſhurim, and Letuſhim, and Leummim.

* 1 *Chron.* 1, 32.

4 And the ſonnes of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto [b] the ſonnes of the [c] concubines which Abraham had, Abraham [d] gave gifts, and ſent them away from Iſaac his ſonne (while he yet lived) eaſt-ward, unto the eaſt-countrey.

b For by the vertue of Gods word he had not onely Iſaac, but begat many mo.

c Reade chap. 22, 24.

d To avoid the diſſention that elſe might have come becauſe of the heritage.

7 And theſe *are* the dayes of the yeares of Abrahams life which he lived, an hundred threeſcore and fifteen yeares.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of yeares;* and was [e] gathered to his people.

e Hereby the ancients ſignified, that man by death periſhed not wholly: but as the ſouls of the godly lived after in perpetuall joy, ſo the ſoul of the wicked in perpetuall pain.

9 And his ſons Iſaac and Iſhmael buried him in the caue of Machpelah, in the field of Ephron the ſonne of Zohar the Hittite, which *is* before Mamre;

10 * The field which Abraham purchaſed

* *Chap.* 23, 16.

of

of the sonnes of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to passe after the death of Abraham, that God blessed his sonne Isaac, and Isaac dwelt by the * well Lahai-roi.

* *Chap.* 16, 14. *and* 24, 62.

12 ¶ Now these *are* the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

* 1 *Chron.* 1, 29.

13 * And these *are* the names of the sonnes of Ishmael by their names, according to their generations; The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sonnes of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the yeares of the life of Ishmael, an hundred and thirtie and seven yeares: and he gave up the ghost and died, and was gathered unto his [f] people.

f Which dwelt among the Arabians and were separate from the blessed seed.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria; *and* he † ‡ died in the presence of all his brethren.

† Hebr. *fell.*
‡ Or, *Meaning either that his lot did befall him, or that he so died.*

19 ¶ And these *are* the generations of Isaac Abrahams sonne: Abraham begat Isaac.

20 And Isaac was fourtie yeares old when he took Rebekah to wife, the daughter of Bethuel the ‡ Syrian of Padan-aram, the sister to Laban the Syrian.

‡ Or, *Aramite of Mesopotamia.*

21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children ‡ strugled together within her: and she said, If *it be* so, why *am* I [g] thus? And she went [h] to enquire of the LORD.

‡ Or, *hurt one another.*

g That is, with childe, seeing one shall destroy another.
h For that is the onely refuge in all our miseries.

23 And the LORD said unto her, Two nations *are* in thy wombe, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and * the elder shall serve the younger.

* *Rom.* 9, 12.

24 ¶ And when her dayes to be delivered were fulfilled, behold, *there were* twinnes in her wombe.

25 And the first came out red, all over like an hairie garment; and they called his name Esau.

26 And after that came his brother out, and * his hand took hold on Esaus heel; and his name was called Jacob: and Isaac *was* threescore yeares old when she bare them.

* *Hosh* 12, 3.

27 And the boyes grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a ‡ plain man dwelling in tents.

‡ Or, *simple and innocent.*
† Hebr. *venison in his mouth.*

28 And Isaac loved Esau, because † he did eat of his venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint. 21

30 And Esau said to Jacob, ‡ Feed me, I pray thee, with that same red *pottage*; for I *am* faint; therefore was his name called Edom.

‡ Or, *feed me quickly.*

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this [i] birthright do to me?

i The reprobate esteem not Gods benefits except they feel them presently, and therefore they preferre present pleasures.

33 And Jacob said, Swear to me this day, And he sware unto him; and * [k] he sold his birthright unto Jacob.

* *Heb.* 12, 16.
k Thus the wicked preferre their worldly commodities before Gods spirituall graces: but the children of God do the contrary.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAP. XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esaus wives.*

AND there was a famine in the [a] land, besides the first famine that was in the dayes of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

a In the land of Canaan.

2 And the LORD appeared unto him, and said, [b] Go not down into Egypt, dwell in the land which I shall tell thee of.

b Gods providence alwayes watcheth to direct the wayes of his children.

3 Sojourn in this land, and I will be with thee, and will blesse thee: for unto thee and unto thy seed * I will give all these countreys, and I will perform the oath which I sware unto Abraham thy father.

* *Chap.* 13, 15. *and* 15, 18.

4 And I will make thy seed to multiply as the starres of heaven, and will give unto thy seed all these countreys: and in thy seed shall all the nations of the earth be * blessed.

* *Chap.* 12, 3. *and* 15, 18. *and* 18, 18. *and* 22, 18. *and* 28, 14.

5 Because that Abraham [c] obeyed my voice, and kept my † charge, my commandements, my statutes, and my laws.

c He commendeth Abrahams obedience because Isaac should be the more ready to follow the like: for as God made this promise of his free mercie, so doth the confirmation thereof proceed of the same fountaine.
† Hebr. *my keeping.*

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he [d] feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

d Whereby we see that fear and distrust is found in the most faithfull.

8 And it came to passe when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* [e] sporting with Rebekah his wife.

e Or, shewing some familiar signe of love, whereby it might be known that she was his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought [f] guiltines upon us.

f In all ages men were perswaded that Gods vengeance should light upon wedlock-breakers.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then

22

12 Then Isaac sowed in that land, and received in the same yeare an ‡ hundred fold, and the LORD blessed him.

‡ Or, *an hundred measures.*

13 And the man waxed great, and ‡ went forward, and grew untill he became very great:

‡ Hebr. *he went forth going and increasing.*

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines g envied him.

g The malicious envie alwayes the graces of God in others.

15 For all the wells which his fathers servants had digged in the dayes of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the h valley of Gerar, and dwelt there.

h The Hebrew word signifyeth a flood, or valley, where water at any time runneth.

18 And Isaac digged again the wells of water, which they had digged in the dayes of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaacs servants digged in the valley, and found there a well of † springing water.

† Hebr. *living.*

20 And the herdmen of Gerar did strive with Isaacs herdmen, saying, The water *is* ours: and he called the name of the well ‡ Esek, because they strove with him.

‡ Or, *contention, strife.*

21 And they digged another well, and strove for that also: and he called the name of it ‡ Sitnah.

‡ Or, *hated.*

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‡ Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitfull in the land.

‡ Or, *largenesse, room.*

23 And he went up from thence to Beersheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God i of Abraham thy father: fear not, for I *am* with thee, and will blesse thee, and multiply thy seed for my servant Abrahams sake.

i God assureth Isaac against all fear by rehearsing the promise made to Abraham.

25 And he builded an k altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaacs servants digged a well.

k To signifie that he would serve none other God, but the God of his father Abraham.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them; Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us; *even* betwixt us and thee, and let us make a covenant with thee;

† The Hebrews in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid lest that come to them which they would doe to other.

29 l That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to passe the same day, that Isaacs servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‡ Shebah: therefore the name of the city *is* ‡ Beer-sheba unto this day.

‡ Or, *oath.*

‡ Or, *the well of the oath.*

34 ¶ And Esau was fourty yeares old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which * were ‡ a grief of minde unto Isaac and to Rebekah.

* *Chap.* 27, 46.

‡ Or, *disobedient and rebellious.*

CHAP. XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 33 Esau bringeth venison. 30 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threatneth Jacob. 42 Rebekah disappointeth it.

AND it came to passe that when Isaac was old, and his eyes were dimme, so that he could not see, he called Esau his eldest sonne, and said unto him, My sonne: And he said unto him, † Behold, *here am* I.

† Hebr. *Lo, I.*

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and † take me *some* venison;

† Hebr. *hunt.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my a soul may blesse thee before I die.

a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife. *Chap.* 25, 23.

5 And Rebekah heard when Isaac spake to Esau his sonne: And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her sonne, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and blesse thee before the LORD before my death.

8 Now therefore my son, obey my voice, according to that which I command thee.

b This subtiltie is blame worthy, because she should have tarried till God had performed his promise.

9 b Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may blesse thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

† Hebr. *before his eyes.*

12 My father peradventure will feel me, and I shall seem † to him as a ‡ deceiver; and I shall bring a curse upon me, and not a blessing.

‡ Or, *as though I would deceive him.*

‡ Or, *I will take the danger on me.*

13 And his mother said unto him, ‡ c Upon me

c The assurance of Gods decree made her bold.

me *be* thy curse, my sonne: onely obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest sonne Esau, which *were* with her in the house, and put them upon Jacob her younger sonne:

16 And she put the skinnes of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her sonne Jacob.

18 ¶ And he came unto his father, and said, My father: And he said, Here *am* I; who *art* thou, my sonne?

d Although Jacob was assured of this blessing by faith: yet he did evil to seek it by lies, and the more because he abuseth Gods name thereunto.

19 And Jacob said unto his father, [d] I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may blesse me.

20 And Isaac said unto his sonne, How *is it* that thou hast found it so quickly, my sonne? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my sonne, whether thou *be* my very sonne Esau, or not.

e This declareth that he suspected some thing, yet God would not have his decree altered.

22 And Jacob went neare unto Isaac his father: and he felt him, and said, The [e] voice *is* Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esaus hands, So he blessed him.

24 And he said, *Art* thou my very sonne Esau? And he said, I *am*.

25 And he said, Bring *it* neare to me, and I will eat of my sonnes venison, that my soul may blesse thee: and he brought *it* neare to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come neare now, and kisse me, my sonne.

27 And he came neare, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my sonne *is* as the smell of a field, which the LORD hath blessed.

* *Hebr.* 11, 20.

28 Therefore * God give thee of the dew of heaven, and the fatnesse of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bowe down to thee: be lord over thy brethren, and let thy mothers sonnes bowe down to thee: Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to passe, assoon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his sonnes venison, that thy soul may blesse me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy sonne, thy first-born Esau.

f In perceiving his errour, by appointing his heir against Gods sentence pronounced before.

33 And Isaac [f] trembled very exceedingly, and said, Who, where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter crie, and said unto his father, Blesse me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [g] Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

g In *Chap.* 25. he was so called because he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver.

37 And Isaac answered and said unto Esau, Behold, I have made him [h] thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee my sonne?

h For Isaac did this as he was the minister and Prophet of God.

38 And Esau said unto his father, Hast thou but one blessing, my father? blesse me, ‡ *even* me also, O my father. And Esau lift up his voice, * and wept.

‡ Or, *I am also (thy sonne.)*
* *Heb.* 12, 17.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above.

40 And [i] by thy sword shalt thou live, and shalt [k] serve thy brother: and it shall come to passe when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

i Because thine enemies shall be round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, * The dayes of mourning for my father are at hand, [l] then will I slay my brother Jacob.

* *Obad.* 1, 10.

l Hypocrites onely abstain from doing evil for fear of men.

42 And these words of Esau her elder sonne were told to Rebekah: And she sent and called Jacob her younger sonne, and said unto him, Behold, thy brother Esau, as touching thee, doth [m] comfort himself, *purposing* to kill thee.

m He hath good hope to recover his birth-right by killing thee.

43 Now therefore, my sonne, obey my voice: and arise, flee thou to Laban my brother, to Haran,

44 And tarrie with him a few dayes, untill thy brothers furie turn away;

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be [n] deprived also of you both in one day?

n For the wicked sonne will kill the godly and the plague of God will afterward light on the wicked son.

46 And Rebekah said to Isaac, * I am weary of my life, because of the [o] daughters of Heth: if Jacob take a wife of the daughters

* *Chap.* 26, 35.
o Which were Esaus wives.

of

24 of Heth, ſuch as theſe *which are* of the daughters of the land, [p] what good ſhall my life do me?

p Hereby ſhee perſwaded Iſaac to agree to Iacobs departing.

CHAP. XXVIII.

1 Iſaac bleſſeth Iacob, and ſendeth him to Padan-aram, 9 Eſau marrieth Mahalath the daughter of Ishmael. 12 The viſion of Iacobs ladder. 18 The ſtone of Beth-el. 20 Iacobs vow.

AND Iſaac called Jacob, and [a] bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

a This ſecond bleſſing was to confirm Iacobs faith, leſt he ſhould think that his father had given it without Gods motion.

2 * Ariſe, go to * Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

* *Hoſe.* 12, 12.
* *Chap.* 24, 10.

3 And God ‡ Almightie bleſſe thee, and make thee fruitfull, and multiply thee, that thou mayeſt be a multitude of people:

‡ Or, *all-ſufficient.*

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a [b] ſtranger, which God gave unto Abraham.

b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſonne of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſaus mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took ‡ unto the wives which he had, Mahalath the daughter of [c] Iſhmael Abrahams ſonne, the ſiſter of Nebajoth, to be his wife.

‡ Or, *beſides his wives.*

c Thinking hereby to have reconciled himſelfe to his father: but all in vaine, for he taketh not away the cauſe of the evill.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſunne was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a [d] ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

d Chriſt is the ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and wee by him aſcend into heaven.

13 * And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee [e] will I give it, and to thy ſeed.

* *Chap.* 35, 1. *and* 48, 3.

e Hee felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the * weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

* *Deut.* 12, 20. *and* 19, 14.
* *Chap.* 12, 3. *and* 18, 18. *and* 22, 18. *and* 26, 4.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, untill I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place, and I knew *it* not.

17 And he was [f] afraid, and ſaid, How dreadfull *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

f He was touched with a godly feare and reverence.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and [g] ſet it up *for* * a pillar, and poured oyl upon the top of it.

g To be a remembrance only of the viſion ſhewed unto him.

* *Chap.* 31, 13.

19 And he called the name of that place ‡ Beth-el, but the name of that citie *was called* Luz at the firſt.

‡ Or, *houſe of God.*

20 And Jacob vowed a vow, ſaying, If [h] God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

h He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankfull.

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God.

22 And this ſtone which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 Iacob cometh to the well of Haran. He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Iacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth alſo Rachel, and ſerveth for her ſeven yeares more. 32 Leah beareth Reuben. 33 Simeon, 34 Levi, 35 and Iudah.

THEN Jacob † went on his journey, and came into the land of the † people of the eaſt.

† Hebr. *lift up his feet.*
† Hebr. *children.*

2 And he looked, and behold, a well in the field, [a] and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

a Thus he was directed by the only providence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My [b] brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

b It ſeemeth that in thoſe dayes the cuſtome was to call even ſtrangers brethren.

5 And he ſaid unto them, Know ye Laban the ſonne of Nahor? And they ſaid, We know *him.*

6 And he ſaid unto them, [c] *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

c Or, is he in peace? by the which word the Hebrewes ſignifie all proſperitie.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

8 And they ſaid, We cannot, untill all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them.

10 And

10 And it came to passe, when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother; that Jacob went neare, and rolled the stone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs sonne: and she ran and told her father.

13 And it came to passe, when Laban heard the † tidings of Jacob his sisters sonne, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban [d] all these things.

† Heb. *hearing.*

[d] That is, the cause why he departed from his fathers house, and what he saw in the way.

14 And Laban said to him, Surely thou *art* my [e] bone and my flesh: and he abode with him † the space of a moneth.

[e] That is, of my bloud and kinred.

† Hebr. *moneth of dayes.*

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautifull and well-favoured.

18 And Jacob loved Rachel, and said, I will serve thee seven yeares for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven yeares for Rachel; and they seemed unto him *but* a [f] few dayes, for the love he had to her.

[f] Meaning, after that the yeares were accomplished.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my dayes are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to passe in the [g] evening, that he took Leah his daughter, and brought to him; and he went in unto her.

[g] The cause why Jacob was deceived, was, that in old time the wife was covered with a vail, when she was brought to her husband, in signe of chastitie and shamefastnesse.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to passe, that in the morning, behold it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?

26 And Laban said, It [h] must not be so done in our † countrey, to give the younger before the first-born.

[h] He esteemed more the profit that he had of Jacobs service, than either his promise, or the manner of the countrey, though he alledged custome for his excuse.

† Hebr. *place.*

27 Fulfill her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other yeares.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other yeares.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her [i] wombe: but Rachel *was* barren.

[i] This declareth that oft times they which are despised of men are favoured of God.

32 And Leah conceived and bare a sonne, and she called his name " Reuben: for she said, Surely the [b] LORD hath looked upon my affliction; now therefore my husband will [l] love me.

" That is, *see a sonne.*

[k] Hereby appeareth that shee had recourse to God in her affliction.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *sonne* also: and she called his name " Simeon.

[l] For children are a great cause of mutual love between man and wife.

" That is, *hearing.*

34 And she conceived again, and bare a sonne; and said, Now this time will my husband be joyned unto me, because I have born him three sonnes: therefore was his name called " Levi.

" That is, *joyned.*

35 And she conceived again, and bare a sonne; and she said, Now will I praise the LORD: therefore she called his name * " Judah, and † left bearing.

* Matth. 1, 2.

" That is, *praise.*

† Hebr. *stood from bearing.*

CHAP. XXX.

1 Rachel in grief for her barrennesse giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacobs policie, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or els I die.

2 And Jacobs anger was kindled against Rachel; and he said, *Am* I in [a] Gods stead, who hath withheld from thee the fruit of the wombe?

[a] It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my [b] knees, that I may also have children by her.

[b] I will receive her children on my lap, as though they were mine own.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a sonne.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a sonne: therefore called she his name " Dan.

" That is, *judging.*

7 And Bilhah Rachels maid conceived again, and bare Jacob a second sonne.

† Heb. *wrestlings of God.*

8 And Rachel said, With † great [c] wrestlings have I wrestled with my sister, and I have prevailed: and she called his name " * Naphtali.

[c] The arrogancie of mans nature appeareth, in that she contemneth her sister, after she hath received this benefit of God to bear children.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

" That is, *my wrestling.*

* Called Matth. 4, 13. *Nephthalim.*

10 And Zilpah Leahs maid bare Jacob a sonne.

11 And Leah said, [d] A troup cometh: and she called his name " Gad.

[d] That is, God doth increase me with a multitude of children, for so Jacob doth expound this name Gad, Chap. 49, 19.

12 And Zilpah Leahs maid bare Jacob a second sonne.

" That is, *a troup, or companie.*

13 And Leah said, † Happy am I, for the daughters will call me blessed: and she called his name " Asher.

† Heb. *in my happinesse.*

" That is, *happy.*

14 ¶ And Reuben went in the dayes of wheat-harvest, and found [e] mandrakes in the field,

[e] Which is a kinde of herb whose root hath a certain likenesse of the figure of a man.

26 field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſonnes mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldeſt thou take away my ſonnes mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſonnes mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſonnes mandrakes. And he lay with her that night.

17 And God hearkned unto Leah, and ſhe conceived, and bare Jacob the fift ſonne.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my † maiden to my husband: and ſhe called his name "Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixt ſonne.

20 And Leah ſaid, God hath endued me *with* a good dowrie; now will my husband dwell with me, becauſe I have born him ſix ſonnes: and ſhe called his name "*Zebulun.

21 And afterward ſhe bare a daughter, and called her name "Dinah.

22 ¶ And God remembred Rachel, and God hearkened to her, and opened her wombe.

23 And ſhe conceived and bare a ſonne; and ſaid, God hath taken away my [g] reproch:

24 And ſhe called his name "Joſeph; & ſaid, The LORD ſhall adde to me another ſonne.

25 ¶ And it came to paſſe, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my countrey.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go; for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarrie:* for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* † increaſed unto a multitude; and the LORD hath bleſſed thee † ſince my coming: and now when ſhall [h] I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſſe through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted & ſpeckled among the goats: [i] and *of ſuch* ſhall be my hire.

33 So ſhall my [k] righteouſneſſe anſwer for me † in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſonnes.

36 And he ſet three dayes journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob [l] took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambes, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel.

41 And it came to paſſe whenſoever the [m] ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 Jacob upon diſpleaſure departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after him, 26 and complaineth of the wrong. 34 Rachels policie to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the [a] words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as † before.

3 And the LORD ſaid unto Jacob, Return, unto the land of thy fathers, and to thy kindred; and I will be with thee:

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the [b] God of my father hath been with me.

6 And

f In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her herefore.
" That is, *an hire.*

" That is, *dwelling.*
* Called Matth. 4, 13, *Zabulon.*
" That is, *judgement.*

g Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.
" That is, *adding.*

† Hebr. *broken forth.*
† Hebr. *at my foot.*
h The order of nature requireth that every one provide for his own family.

i That which ſhall hereafter be thus ſpotted.
k God ſhall teſtifie for my righteous dealing by rewarding my labours.

† Hebr. *to morrow*

l Jacob herein uſed no deceit, for it was Gods commandement as he declareth in the next chap. verſ. 9. and 11.

m As they which took the ram about September, and brought forth about March: ſo the feebler took the ram in March, and lambed in September.

a The children uttered in words that which the father diſſembled in heart, for the covetous think, that whatſoever they cannot ſnatch, is pluckt from them.
‡ Hebr. *as yeſterday and the day before.*

b The God whom my father worſhipped.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattel ring-ſtraked.

c This declareth, that the thing, which Jacob did before, was by Gods commandement, and not through deceit.

9 Thus [c] God hath taken away the cattel of your father, and given *them* to me.

‡ Or, *he-goats.*

10 And it came to paſſe at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the ‡ rammes which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rammes which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

d This angel was Chriſt which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.

* *Chap.* 28, 18.

13 I [d] *am* the God of Beth-el, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

e For they were given to Jacob in recompenſe of his ſervice, which was a kinde of ſale.

15 Are we not counted of him ſtrangers? for he hath [e] ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſonnes and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

f For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſ. 30.

† Hebr. *teraphim.*

† Hebr. *the heart of Laban.*

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the [f] † images that *were* her fathers.

20 And Jacob ſtole away † unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven dayes journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad.

† Hebr. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 27

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

† Hebr. *haſt ſtolen me.*

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſſe my ſonnes and my daughters? thou haſt now done fooliſhly in *ſo* doing.

g He was an idolater, and therefore would not acknowledge the God of Jacob for his God.

29 It is in the power of my hand to do you hurt: but the [g] God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tent; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

† Hebr. *felt.*

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtome of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſſe? what *is* my ſinne that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twentie yeares *have* I *been* with thee, thy ews and thy ſhe-goats have not caſt their young, and the rammes of thy flock have I not eaten:

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſſe of it; of * my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

* *Exod.* 22, 12.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twentie yeares in thy houſe: I ſerved thee fourteen yeares for thy

28 two daughters, and six yeares for thy cattel; and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction & the labour of my hands, and rebuked *thee* yesternight.

h That is, the God whom Isaac did feare, and reverence.

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattel *are* my cattel, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore [i] come thou, let us make a covenant, I and thou; and let it be for a witnesse between me and thee.

i His conscience reproved him of his misbehaviour toward Jacob, and therefore moved him to seeke peace.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones: and they took stones, and made an heap; and they did eat there upon the heap.

‡ Or, *the heape of witnesse.*

47 And Laban called it ‡ Jegar-sahadutha: but Jacob called it [k] Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

48 And Laban said, This heap *is* a witnesse between me and thee this day. Therefore was the name of it called Galeed,

‡ Or, *watchtower.*

49 And ‡ Mizpah: for he said, The LORD [l] watch between me and thee when we are ‡ absent one from another.

l To punish the trespasser.
‡ Or, *hid.*

50 If thou shalt afflict my daughters, or if thou shalt take *other* [m] wives besides my daughters, no man *is* with us; See, God *is* witnesse betwixt me and thee;

m Nature compelleth him to condemne that vice, whereunto through covetousnesse hee forced Jacob.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witnesse, and *this* pillar *be* witnesse, that I will not passe over this heap to thee, and that thou shalt not passe over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of [n] Nahor, the God of their father, judge betwixt us. And Jacob sware by the [o] fear of his father Isaac.

n Behold, how the idolaters mingle the true God with their feigned gods.
o Meaning, by the true God whom Isaac worshipped.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat † bread: and they did eat bread, and tarried all night in the mount.

† Or, *meate.*

55 And early in the morning Laban rose up, and kissed his sonnes and his daughters, and [p] blessed them: and Laban departed, and returned unto his place.

p Wee see that there is ever some seed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 Jacobs vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esaus coming. 9 He prayeth for his deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the * angels of God met him.

* *Chap.* 48, 16.

2 And when Jacob saw them, he said [a] This *is* Gods host: and he called the name of that place Mahanaim.

a He acknowledgeth Gods benefits: who for the preservation of his, sendeth hosts of Angels.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the countrey of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my [b] lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there untill now:

b He reverenced his brother in worldly things, because he chiefly looked to bee preferred to the spiritual promise.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may finde grace in thy sight,

6 ¶ And the messengers returned to Jacob, saying. We came to thy brother Esau, and also he cometh to meet thee, and foure hundred men with him.

7 Then Jacob was [c] greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

c Albeit hee was comforted by the Angels, yet the infirmity of the flesh doth appeare.

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, * Return unto thy countrey, and to thy kindred, and I will deal well with thee:

* *Chap.* 31, 13.

10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my [d] staff I passed over this Jordan, and now I am become two bands.

† Hebr. *I am lesse than all they mercies.*
d That is, poore, and without all provision.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the [e] mother with the children.

e Meaning, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a [f] present for Esau his brother,

f Not distrusting Gods assistance but using such means as God had given him.

14 Two hundred she-goats and twenty he-goats, two hundred ews and twenty rammes,

15 Thirty milch camels with their colts, fourty kine and ten bulls, twenty she-asses and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants. Passe over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, They *be* thy servant Jacobs; it *is* a present sent unto my lord Esau: and behold also he *is* behinde us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you finde him.

g He thought it no losse to depart with these goods, to the intent hee might follow the vocation whereunto God called him.

20 And say ye moreover, Behold, thy servant Jacob *is* behinde us: For he said, I [g] will appease him with the present that goeth before me,

me, and afterward I will ſee his face; peradventure he will † accept of me.

† Heb. *my face.*

21 So went the preſent over before him: & himſelf lodged that night in the companie.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſonnes, and paſſed over the ford Jabbok.

23 And he took them; and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a [h] man with him, untill the † breaking of the day.

h That is, God in form of man.
† Heb. *aſcending of the morning.*

25 And when he ſaw that he [i] prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him.

i For God aſſaileth his with the one hand, and upholdeth them with the other.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, * I will not let thee go, except thou bleſſe me.

* *Hoſ.* 12, 4.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, * Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou [k] power with God and with men, and haſt prevailed.

* *Chap.* 35, 10.

k God gave Jacob both power to overcome, and alſo the praiſe of the victorie.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doeſt ask after my name? and he bleſſed him there.

30 And Jacob called the name of the place [“] Peniel: for I have ſeen God face to face, and my life is preſerved.

“ That is, *the face of God.*

31 And as he paſſed over Penuel the ſunne roſe upon him, and he [l] halted upon his thigh.

l The faithfull ſo overcome their tentations, that they feel the ſmart thereof, to the intent that they ſhould not glorie, but in their humilitie.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

Chap. XXXIII.

1 *The kindneſſe of Iacob and Eſau at their meeting.* 17 *Iacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Iſrael.*

a That if one part were aſſailed, the other might eſcape.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him foure hundred men: and he [a] divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

b By this geſture, he partly did reverence to his brother, and partly prayed God to mitigate Eſaus wrath.

3 And he paſſed over before them, and [b] bowed himſelf to the ground ſeven times, untill he came neare to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him; and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe † with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

† Heb. *to thee.*

6 Then the handmaidens came neare, they & their children, & they [c] bowed themſelves.

c Jacob and his family are the image of the church under the yoke of tyrants, which for fear are brought to ſubjection.

7 And Leah alſo with her children came neare, and bowed themſelves: and after came Joſeph neare and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to finde grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, † keep that thou haſt unto thy ſelf.

† Heb. *be that to thee that is thine.*

10 And Jacob ſaid, Nay, I pray thee: if now I have found grace in thy ſight, then receive my preſent at my hand; for therefore I have ſeen thy face, as though [d] I had ſeen the face of God; and thou waſt pleaſed with me.

d In that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plain ſigne of Gods preſence.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he [e] urged him, and he took *it*.

e By earneſt entreatie.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſſe over before his ſervant: and I will lead on ſoftly, according † as the cattel that goeth before me, and the children be able to endure; untill [f] I come unto my lord unto Seir.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*
f He promiſed that, which (as ſeemeth) his minde was not to perform.

15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that *are* with me: And he ſaid, † What needeth it? Let me finde grace in the ſight of my lord.

† Heb. *ſet, or place.*
† Hebr. *wherefore is this?*

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called [“] Succoth.

“ That is, *booths.*

18 ¶ And Jacob came to Shalem a city of * Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* Called, Acts 7, 16, *Sychem.*

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of * Hamor Shechems father, for an hundred ‡ pieces of money.

* Called, Acts 7, 16. *Emmor.*
‡ Hebr. *lambes.*

20 And he erected there an altar, and called [g] it “ El-elohe-Iſrael.

g He calleth the ſigne, the thing which it ſignifieth, in token that God had mightily delivered him.
“ That is, *God the God of Iſrael.*

Chap. XXXIIII.

1 *Dinah is ravished by Shechem.* 4 *He ſueth to marrie her.* 13 *The ſonnes of Iacob offer the condition of circumciſion to the Shechemites.* 20 *Hamor and Shechem perſwade them to accept it.* 25 *The ſonnes of Iacob upon that advantage ſlay them,* 27 *and ſpoil their city.* 30 *Iacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, [a] went out to ſee the daughters of the land.

a This example teacheth, that too much libertie is not to be given to youth.

2 And when Shechem the ſonne of Hamor the Hivite prince of the countrey ſaw her, he took her, and lay with her, and † defiled her.

† Hebr. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel.

† Hebr. *to her heart.*

4 And Shechem ſpake unto his father Ha-

30 mor, ſaying, [b] Get me this damſel to wife.

b This proveth that the conſent of parents, is requiſite in matriage, ſeeing the very infidels did alſo obſerve it as a thing neceſſarie.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſonnes were with his cattel in the field) and Jacob held his peace untill they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſonnes of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought ‡ folly in Iſrael, in lying with Jacobs daughter; † which thing ought not to be done.

‡, *villanie.*

† Hebr. *and it ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoul of my ſonne Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye ‡ marriages with us, *and* give your daughters unto us, and take our daughters unto you.

‡ Or, *affinitie.*

10 And ye ſhall dwell with us, and the land ſhall be before you: dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, ‡ Let me finde grace in your eyes, & what ye ſhall ſay unto me I will give.

‡ Or, *grant my requeſts.*

12 † Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me; but give me the damſel to wife.

† Hebr. *multiply greatly the dowrie.*

13 And the ſonnes of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, becauſe he had defiled Dinah their ſiſter;

14 And they ſaid unto them, [c] We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that *were* a [d] reproch unto us.

c They made the holy ordinance of God, a meanes to compaſſe their wicked purpoſe.
d As it is abomination for them that are baptized to joyn with infidels.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be [e] circumciſed:

e Their fault is the greater, in that they make religion, a cloak for their craft.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people:

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſonne came unto the [f] gate of their citie, and communed with the men of their citie, ſaying,

f For the people uſed to aſſemble there, and juſtice was alſo miniſtred.

21 Theſe men *are* [g] peaceable with us: therefore let them dwell in the land, & trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

g Thus many pretend to ſpeak for a publike profit when they onely ſpeak for their own private gain and commoditie.

22 Onely herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

h Thus they lack no kinde of perſwaſion, which prefer their own commodities before the common wealth.

23 *Shall* not [h] their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? onely let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſonne hearkened all that went out of the gate of his citie: and every male was circumciſed, all that went out of the gate of his citie.

25 ¶ And it came to paſſe on the third day when they were ſore, that two of the ſonnes of Jacob, [i] Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the citie boldly, and * ſlew [k] all the males.

i For they were the chief of the companie.
* *Chap.* 49, 6.
k The people are puniſhed with their wicked princes.

26 And they ſlew Hamor and Shechem his ſonne with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.

† Hebr. *mouth of the ſword.*

27 The ſonnes of Jacob came upon the ſlain, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the citie, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ‡ ſtink among the inhabitants of the land, amongſt the Canaanites and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

‡ Or, *to be abhorred.*

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

Chap. XXXV.

1 God ſendeth Iacob to Beth-el. 2 He purgeth his honſe of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleſſeth Iacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The ſonnes of Iacob. 27 Iacob cometh to Iſaac at Hebron. 28 The age, death, and burial of Iſaac.

AND [a] God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee * when thou fleddeſt from the face of Eſau thy brother.

a God is ever at hand to ſuccour his in their troubles.
* *Chap.* 28. 13.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be [b] clean, and change your garments,

b That by this outward act they ſhould ſhew their inward repentance.

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſſe, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* [c] eare-rings which *were* in their eares; and Jacob hid them under the oak which *was* by Shechem.

c For therein was ſome ſigne of ſuperſtition, as in tablets and *Agnus Dei's.*

5 And they journeyed: and the [d] terrour of God was upon the cities that *were* round about them, and they did not purſue after the ſonnes of Jacob.

d Thus notwithſtanding the inconvenience that came before, God delivered Iacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and * called the

* *Chap.* 28, 18.

the place El-beth-el, becauſe there God appeared unto him, when he fled from the face of his brother,

8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: & the name of it was called ‡ Allon-bachuth.

‡ Or, *Oke of lamentation.*

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob; thy name ſhall not be called any more Jacob, * but Iſrael ſhall be thy name: and he called his name Iſrael.

* *Chap.* 32, 28.

‡ Or, *all-ſufficient.*

11 And God ſaid unto him, I *am* God ‡ Almighty: be fruitfull and multiply: a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loyns.

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

c As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo he is ſaid to aſcend when the viſion is ended.

13 And God [c] went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oyl thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

f The Hebrew word ſignifieth as much ground as one may go from bait to bait, which is taken for half a dayes journey.

16 ¶ And they journeyed from Beth-el: and there was but [f] a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſſe when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſonne alſo.

18 And it came to paſſe as her ſoul was in departing (for ſhe died) that ſhe called his name * Ben-oni: but his father called him Benjamin.

* *Chap.* 48, 7.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

g The ancient fathers uſed this ceremonie to teſtifie their hope of the reſurrection to come, which was not generally revealed.

20 And Jacob ſet a [g] pillar upon her grave: that *is* the pillar of Rachels grave unto this day.

21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar.

h This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whoſe election by their faults was not changed.

22 And it came to paſſe when Iſrael dwelt in that land, that Reuben went and [h] * lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſonnes of Jacob were twelve.

* *Chap.* 49, 4.

23 The ſonnes of Leah; Reuben, Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſonnes of Rachel; Joſeph, and Benjamin.

25 And the ſonnes of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the ſonnes of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſonns of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 And the dayes of Iſaac were an hundred and foureſcore yeares.

29 And Iſaac gave up the ghoſt and died, and * was gathered unto his people, *being* old and full of dayes: and his ſonnes Eſau and Jacob buried him.

* *Chap.* 25, 8.

31

CHAP. XXXVI.

2 Eſaus three wives. 6 His removing to mount Seir. 9 His ſonnes. 15 The dukes which deſcended of his ſonnes. 20 The ſonnes, and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that deſcended of Eſau.

NOw theſe *are* the [a] generations of Eſau, who *is* Edom.

a This genealogie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing took place in wordly things.

2 Eſau took his wives of the [b] daughters of Canaan: Adah the daughter of Elon the Hittite; and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

b Beſides thoſe wives whereof is ſpoken, *Chap.* 26, 34.

3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth,

4 And * Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

* 1 *Chron.* 1. 35.

c Herein appeareth Gods providence, which cauſeth the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promiſe.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſonnes of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives and his ſonnes, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan, and [c] went into the countrey from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel.

8 Thus dwelt Eſau in * mount Seir: Eſau *is* Edom.

* *Joſ.* 24, 4.

9 ¶ And theſe *are* the generations of Eſau, the father of ‡ the Edomites in mount Seir,

‡ Or, *Edom.*

10 Theſe *are* the names of Eſaus ſonnes; * Eliphaz the ſonne of Adah the wife of Eſau, Reuel the ſonne of Baſhemath the wife of Eſau.

* *Chron.* 1, 35.

11 And the ſonnes of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne: and ſhe bare to Eliphaz Amalek: theſe *were* the ſonnes of Adah Eſaus wife.

13 And theſe *are* the ‡ ſonnes of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſonnes of Baſhemath Eſaus wife.

‡ Or, *nephewes.*

14 ¶ And theſe were the ſonnes of Aholibamah, the daughter of Anah, the ‡ daughter of Zibeon Eſaus wife: and ſhe bare to Eſau, Jeuſh, and Jaalam and Korah.

‡ Or, *neece.*

15 ¶ Theſe *were* ‡ [d] dukes of the ſonnes of Eſau: the ſonnes of Eliphaz the firſt-born *ſonne* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

‡ Or, *cheif men.*

d If Gods promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he performe the ſame to us?

16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ‡ ſonnes of Adah.

‡ Or, *nephewes.*

17 ¶ And theſe *are* the ſonnes of Reuel Eſaus ſonne; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ‡ ſonnes of Baſhemath Eſaus wife.

‡ Or, *nephewes.*

18 ¶ And theſe *are* the ſonnes of Aholibamah Eſaus wife, duke Jeuſh, duke Jaalam,

32 duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſaus wife.

19 Theſe *are* the ſonnes of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ * Theſe *are* the ſonnes of Seir the Horite, who [c] inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the [f] mules in the wilderneſſe, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the [g] kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſonne of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſonne of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſonne of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hedad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of [h] Reboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſonne of Achbor reigned in his ſtead.

39 And Baal-hanan the ſonne of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Paü; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion: he *is* Eſau the father of † the [i] Edomites.

* 1 *Chron.* 1, 38.

e Before that Eſau did there inhabite.

f Who not contented with thoſe kindes of beaſts which God had created, found out the monſtrous generation of mules between the aſſe and the mare.

g The wicked riſe up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, *Pſal.* 102, 28.

h Which citie is by the river Euphrates.

† Heb. *Edom.*

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Joſeph is hated of his brethren. 5 His two dreams. 13 Jacob ſendeth him to viſit his brethren. 18 His brethren conſpire his death. 21 Reuben ſaveth him. 26 They ſell him to the Ishmaelites. 31 His father, deceived by the bloudy coat, mourneth for him. 39 He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land † wherein his father was a ſtranger, in the land of Canaan.

† Hebr. *of his fathers ſojournings.*

2 Theſe *are* the [a] generations of Jacob; Joſeph *being* ſeventeen yeares old, was feeding the flock with his brethren, and the lad *was* with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wives; and Joſeph brought unto his father their [b] evil report.

a That is, the ſtorie of ſuch things as came to him and his family, as *chap.* 5, 1.

b He complained of the evil words and injuries which they ſpake and did againſt him.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſonne of his old age: and he made him a coat of many ‡ colours.

‡ Or, *pieces.*

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph [c] dreamed a dream, and he told *it* his brethren; and they hated him yet the more.

c God revealed to him by a dream what ſhould come to paſſe.

6 And he ſaid unto them, Heare, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reigne over us? or ſhalt thou indeed have dominion over us? and they [d] hated him yet the more for his dreams, and for his words.

d The more that God ſheweth himſelf favourable to his, the more doth the malice of the wicked rage againſt them.

9 ¶ And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold, the ſunne and the moon, and the eleven ſtarres made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father [e] rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bowe down our ſelves to thee, to the earth?

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren envied him: but his father [f] obſerved the ſaying.

f He knew that God was author of the dream, but he underſtood not the meaning.

12 ¶ And his brethren went to feed their fathers flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.*

14 And he ſaid to him, Go, I pray thee, † ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

† Heb. *ſee the peace of thy brethren, &c.*

15 ¶ And a certain man found him, and behold,

hold, *he was* wandring in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afarre off, even before he came near unto them, they [g] conspired against him, to slay him.

g The holy Ghost covereth not mens faults, as do vain writers, which make vice, vertue.

19 And they said one to another, Behold, this ‡ dreamer cometh:

‡ Or, *master of dreams.*

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And * Reuben heard *it*; and he delivered him out of their hands, and said, † Let us not kill him.

* *Chap.* 43, 22.

† Hebr. *let us not smite his life.*

22 And Reuben said unto them, Shed no bloud, *but* cast him into this pit that *is* in the wilderneſſe, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſſe when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of many *colours* that *was* on him.

24 And they took him, & caſt [h] him into a pit: and the pit *was* empty, *there was* no water in it.

h Their hypocriſie appeareth in this, that they feared man more than God, and thought it was not murther, if they ſhed not his bloud: or els had an excuſe to cover their fault.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a companie of Iſhmaelites came from Gilead, with their camels bearing ſpicerie, and ‡ balm, and myrrhe, going to carrie *it* down to Egypt.

‡ Or, *roſen, turpentine, or triacle.*

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his bloud?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and *our* fleſh: and his brethren were content.

28 Then there paſſed by * Midianites, merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the [i] Iſhmaelites for twentie *pieces* of ſilver: and they brought Joſeph into Egygt.

* *Pſalm.* 105, 17.

i Moſes writing according to the opinion of them which took the Midianites and Iſhmaelites to be both one, doeth here confound their names: as alſo appeareth, verſe 36. and chap. 39, 1. for els he was firſt offered to the Midianites, but ſold to he Iſhmaelites.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The childe *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the bloud.

32 And they ſent the coat of many colours, [k] and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſonnes coat or no.

k To wit, the meſſengers, which were ſent.

33 And he knew it, and ſaid, *It is* my ſons coat: an * evil beaſt hath devoured him; Joſeph is without doubt rent in pieces.

* *Chap.* 44, 28.

34 And Jacob rent his clothes, and put ſack-cloth upon his loins, and mourned for his ſonne many dayes. 33

35 And all his ſonnes and all his daughters roſe up to comfort him; but he refuſed to be comforted: and he ſaid, For ‡ I will go down into the grave unto my ſonne, mourning: Thus his father wept for him.

‡ Or, *I will mourn for him ſo long as I live.*

† Hebr. *eunuch:* But the word doth ſignifie not onely *eunuchs*, but alſo *chamberlains, courtiers, and officers.*

36 And the Midianites ſold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † ‡ captain of the guard.

† Hebr. *chief of the ſlaughter-men*, or *executioners.*

‡ Or, *chief ſteward.*

Chap. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The treſpaſſe of Onan. 11 Tamar ſtayeth for Shelah: 13 ſhe deceiveth Judah; 27 ſhe beareth twins, Pharez and Zarah.

AND it came to paſſe at that time, that [a] Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

a Moſes deſcribeth the genealogie of Iudah, becauſe the Meſſiah ſhould come of him.

2 And Judah ſaw there a daughter of a certain [b] Canaanite, whoſe name *was* * Shuah, and he took her, and went in unto her:

b Which affinitie notwithſtanding was condemned of God.

3 And ſhe conceived and bare a ſonne; and he called his name Er.

* *1 Chron.* 2, 3.

4 * And ſhe conceived again, and bare a ſonne; and ſhe called his name Onan.

* *Num.* 26, 19.

5 And ſhe yet again conceived, and bare a ſonne; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And * Er, Judahs firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

* *Num.* 26, 19.

8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marrie her, and raiſe up [c] ſeed to thy brother.

c This order was for the preſervation of the ſtock, that the childe begotten by the ſecond brother, ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſſe, when he went in unto his brothers wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did, diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, [d] Remain a widow at thy fathers houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*) & Tamar went aud dwelt *in* her fathers houſe.

d For ſhe could not marrie in any other family, ſo long as Iudah would retain her in his.

12 ¶ And in proceſſe of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnath, to ſhear his ſheep.

14 And ſhe put her widows garments off from her, and covered her with a vail, and wrapped her ſelf, and ſat in ‡ an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

‡ Or, *in the doore of the fountains*: or, *where were two wayes.*

15 When Judah ſaw her, he thought her *to be*

34 *be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he [c] knew not that ſhe was his daughter in law, and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it*?

18 And he ſaid, What pledge ſhall I give thee? And he ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his [f] friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not.

21 Then he asked the men of that place, ſaying, Where *is* the harlot, that *was* ‡ openly by the way ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot finde her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we † [g] be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſſe about three moneths after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with childe by whoredome: and Judah ſaid, Bring her forth, and let her be [h] burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with childe: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, [i] She hath been more righteous than I; becauſe that I gave her not to Shelah my ſonne: and he knew her again [k] no more.

27 ¶ And it came to paſſe in the time of her travail, that behold twinnes *were* in her wombe.

28 And it came to paſſe when ſhe travailed, that *the one* put out *his* hand, and the midwife took and bound upon his hand a ſcarlet threed, ſaying, This came out firſt.

29 And it came to paſſe as he [l] drew back his hand, that behold, his brother came out; and ſhe ſaid, ‡ How haſt [m] thou broken forth? *this* breach *be* upon thee: therefore his name was called "* Pharez.

30 And afterward came out his brother? that had the ſcarlet threed upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 Joſeph advanced in Potiphars houſe. 7 He reſiſteth his miſtreſſes temptation. 13 He is falſly accuſed. 19 He is caſt in priſon. 21 God is with him there.

a Read Chap. 37, 36.

AND Joſeph was brought down to Egypt, and Potiphar [a] an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

2 And the [b] LORD was with Joſeph, and he was a proſperous man, and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him; and he made him [c] overſeer over his houſe, and all *that* he had he put into his hand,

5 And it came to paſſe from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had in the houſe, and in the field.

6 And he left all that he had in Joſephs hand; and he [e] knew not ought he had, ſave the bread which he did eat: and Joſeph was a goodly *perſon*, and well-favoured:

7 ¶ And it came to paſſe after theſe things, that his maſters wife caſt her eyes upon Joſeph, and ſhe ſaid, [f] Lie with me.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I: neither hath he kept back any thing from me, but thee; becauſe thou *art* his wife: how then can I do this great wickedneſſe, and ſinne againſt [g] God?

10 And it came to paſſe as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to paſſe about this time, that *Joſeph* went into the houſe to do his buſineſſe, and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to paſſe, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I [h] cried with a † loud voice.

15 And it came to paſſe, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, untill her lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me.

18 And it came to paſſe, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And

---

c God had wonderfully blinded him that he could not know her by her talk.

† Heb. *a kid of the goats.*

f That his wickedneſſe might not be known to others.

‡ Or, *in Enajim.*

† Heb. *become a contempt.*

g He feareth man more than God.

h We ſee that the law, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death albeit no law as yet was given.

i That is, ſhe ought rather to accuſe me, than I her.

k For the horrour of the ſinne, condemned him.

l Their hainous ſinne was ſignified by this monſtrous birth.

‡ Or, *wherefore haſt thou made this breach againſt thee?*

m Or the ſeparation between thee and thy brother.

" That is, *a breach.*

* 1 *Chron.* 2, 4. *Matth.* 1, 3.

b The favour of God is the fountain of all proſperitie.

c Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

d The wicked are bleſſed by the companie of the godly.

e For he was aſſured that all things ſhould proſper well: therefore he ate and drank, and took no care.

f In this word, he declareth the ſumme whereunto all her flatteries did tend.

g The fear of God preſerved him againſt her continuall tentations.

h This declareth, that where incontinencie is, thereunto is joyned extreme impudencie and craft.

† Heb. *great.*

19 And

19 And it came to paſſe, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the [i] priſon, a place where the kings priſoners *were* bound: and he was there in the priſon.

i His evil entreatment in the priſon may be gathered out of Pſal. 105, 18.

21 ¶ But the LORD was with Joſeph, and † ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

† Heb. *extended kindneſſe unto him.*

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon, and [k] whatſoever they did there, he was the doer *of it.*

k That is, nothing was done without his commandement.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

1 The butler and baker of Pharaoh in priſon. 4 Joſeph hath charge of them. 5 He interpreteth their dreams: 20 They come to paſſe according to his interpretation. 23 The ingratitude of the butler.

AND it came to paſſe after theſe things, *that* the butler of the king of Egypt, and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two of his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where [a] Joſeph *was* bound.

a God worketh many wonderfull means to deliver his.

4 And the captain of the guard charged Joſeph with them, and he ſerved them; and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, [b] each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the priſon.

b That is, every dream had his interpretation, as the thing afterward declared.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold they *were* ſad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore † look ye *ſo* ſadly to day?

† Heb. are *your faces evil.*

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to [c] God? tell me *them*, I pray you.

c Cannot God raiſe up ſuch as ſhall interpret ſuch things?

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches; and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand, and I took the grapes, & preſſed them into Pharaohs cup: and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This [d] *is* the interpretation of it: the three branches *are* three dayes;

d He was aſſured by the Spirit of God, that his interpretation was true.

13 Yet within three dayes ſhall Pharaoh ‡ lift up thine head, and reſtore thee unto thy place, and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

‡ Or, *reckon.*

14 But † think on me when it ſhall be well with thee, and ſhew kindneſſe, I pray thee, unto me, and [e] make mention of me unto Pharaoh, and bring me out of this houſe.

† Heb. *remember me with thee.*

e He refuſed not the meanes to be delivered, which he thought God had appointed.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream; and behold, I *had* three ‡ [f] white baskets on my head.

‡ Or, *full of holes.*

f That is, made of white twigs, or as ſome read, baskets full of holes.

17 And in the uppermoſt basket *there was* of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh, the work of a baker,* or *cook.*

18 And Joſeph anſwered, and ſaid, [g] This *is* the interpretation thereof: the three baskets *are* three dayes;

g He ſheweth that the miniſters of God ought not to conceal that, which God revealeth unto them.

19 Yet within three dayes ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſſe the third day, *which was* Pharaohs [h] birth-day, that he made a feaſt unto all his ſervants: and he † lifted up the head of the chief butler, and of the chief baker among his ſervants.

h which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

‡ Or, *reckoned.*

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand.

22 But he hanged the chief baker, as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1 Pharaohs two dreams. 9 Joſeph interpreteth them. 33 He giveth Pharaoh counſel. 38 Joſeph is advanced. 50 He begetteth Manaſſeh and Ephraim. 54 The famine beginneth.

AND it came to paſſe at the end of two full yeares, that Pharaoh [a] dreamed, and behold he ſtood by the river.

a This dream was not ſo much for Pharaoh, as to be a mean to deliver Joſeph, and to provide for Gods church.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the [b] ſecond time: and behold, ſeven eares of corn came up upon one ſtalk, † rank and good.

b All theſe means God uſeth to deliver his ſervant, and to bring him into favour and authoritie.

† Heb. *fat.*

6 And behold, ſeven thin eares and blaſted with the eaſt-winde ſprung up after them.

7 And the ſeven thin eares devoured the ſeven

36 ſeven rank and full eares; and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſſe in the morning, that his ſpirit was [c] troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream: but *there was* [d] none that could interpret them unto Pharaoh.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I [e] do remember my faults this day.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him; and he * interpreted to us our dreams, to each man according to his dream he did interpret.

13 And it came to paſſe, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ * Then Pharaoh ſent and [f] called Joſeph, and they † brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* ‡ thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: [g] God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed and well-favoured; and thy fed in a meadow.

19 And behold, ſeven other kine came up after them, poore and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſſe.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning: So I awoke.

22 And I ſaw in my dream, and behold, ſeven eares came up in one ſtalk, full and good.

23 And behold, ſeven eares ‡ withered, thin and blaſted with the eaſt-winde, ſprung up after them.

24 And the thin eares devoured the ſeven good eares: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* [h] one; God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven yeares; and the ſeven good eares *are* ſeven yeares: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven yeares; and the ſeven empty eares blaſted with the eaſt-winde, ſhall be ſeven yeares of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven yeares of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven yeares of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

32 And for that the dream was doubled unto Pharaoh twice, *it is* becauſe the thing *is* ‡ eſtabliſhed by God: and God will ſhortly bring it to paſſe.

33 Now therefore let Pharaoh [i] look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous yeares.

35 And let them gather all the food of thoſe good yeares that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven yeares of famine, which ſhall be in the land of Egypt; that the land † periſh not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we finde *ſuch a one* as this *is*, a man in whom the [k] ſpirit of God *is*?

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*.

40 * Thou ſhalt be over my houſe, and according unto thy [l] word ſhall all my people † be ruled: onely in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of ‡ fine linnen, and put a gold chain about his neck.

43 And he made him to ride in the ſecond chariot which he had: and they cried before him, ‡ † [m] Bowe the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wife Aſenath

c This fear was enough to teach him, that this viſion was ſent of God.

d The wiſe of the world underſtand not Gods ſecrets, but to his ſervants his will is revealed.

e He confeſſeth his fault againſt the king, before he ſpeaks of Joſeph.

* Chap. 40, 12. &c.

* Pſal. 105, 20.

f The wicked ſeek to the prophets of God in their neceſſitie, whom in their proſperitie they abhorre.

† Heb. *made him run.*

‡ Or, when *thou heareſt a dream, thou canſt interpret it.*

g As though he would ſay, if I interpret thy dream, it cometh of God, and not of me.

† Heb. *come to the inward parts of them.*

‡ Or, *ſmall.*

h Both his dreams tend to one end.

† Heb. *heavie.*

‡ Or, *prepared of God.*

i The office of a true Prophet is not onely to ſhew the evils to come, but alſo the remedies for the ſame.

‡ Or, *overſeers.*

† Hebr. *be not cut off.*

k None ſhould be preferred to honour, that have not gifts of God meet for the ſame.

* Pſal. 105, 21.
1 Mac. 3, 53.
Acts 7, 10.

l Some reade, the people ſhall kiſſe thy mouth, that is, ſhall obey thee in all things.

† Heb. *be armed*; or, *kiſſe.*

‡ Or, *ſilk.*

‡ Or, *tender father.*

† Heb. *Abrech.*

m In ſigne of honour: ſome expound it, tender father, or father of the king, or kneel down.

Aſenath the daughter of Poti-pherah, ‡ prieſt of On: and Joſeph went out over *all* the land of Egypt.

‡ Or, *prince.*

46 (¶ And Joſeph *was* [n] thirty yeares old when he ſtood before Pharaoh king of Egypt) And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

n His age is mentioned both to ſhew that his authoritie came of God, and alſo that he ſuffered impriſonment, and exile twelve yeares and mo.

47 And in the ſeven plenteous yeares the earth brought forth by handfulls.

48 And he gathered up all the food of the ſeven yeares, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every citie, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, untill he left numbring: for *it was* without number.

50 * And unto Joſeph were born two ſonnes, before the yeares of famine came: which Aſenath, the daughter of Poti-pherah ‡ prieſt of On, bare unto him.

* Chap. 46, 20. and 48, 5.

‡ Or, *prince.*

51 And Joſeph called the name of the firſtborn [“] Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, & all my [o] fathers houſe.

“ That is, *forgetting.*

o Notwithſtanding that his fathers houſe was the true church of God: yet the companie of the wicked, and proſperitie cauſed him to forget it.

52 And the name of the ſecond called he [“] Ephraim: for God hath cauſed me to be fruitfull in the land of my afflictions.

“ That is, *fruitfull.*

53 ¶ And the ſeven yeares of plenteouſneſſe that was in the land of Egypt, were ended.

54 * And the ſeven yeares of dearth began to come, according as Joſeph had ſaid; and the dearth was in all lands: but in all the land of Egypt there was bread.

* Pſal. 105, 16.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph: what he ſaith to you, do.

56 And the famine was over all the face of the earth; and Joſeph opened † all the ſtorehouſes, and ſold unto the Egyptians: and the famine waxed ſore in the land of Egypt.

† Heb. *all wherein* was.

57 And all countreys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

CHAP. XLII.

1 Jacob ſendeth his ten ſonnes to buy corn in Egypt. 6 They are impriſoned by Joſeph for ſpies. 18 They are ſet at libertie, on condition to bring Benjamin. 21 They have remorſe for Joſeph. 24 Simeon is kept for a pledge. 15 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuſeth to ſend Benjamin.

NOw when * [a] Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why [b] do ye look one upon another?

* Acts 7, 12.

a This ſtory ſheweth plainly, that all things are governed by Gods providence for the profit of his church.

b As men deſtitute of counſel.

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſonnes of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governour over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but [c] made himſelf ſtrange unto them, and ſpake † roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

c This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by Gods word.

† Heb. *hard things with them.*

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſſe of the land you are come.

* Chap. 37, 5.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſonnes: we *are* true men; thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſſe of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſonnes of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

15 Hereby ye ſhall be proved: [d] by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

d The Egyptians which were Idolaters, uſed to ſwear by their kings life: but God forbiddeth to ſwear by any but him: yet Joſeph dwelling among the wicked, ſmelleth of their corruptions.

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether *there be any* truth in you: or els by the life of Pharaoh ſurely ye *are* ſpies.

† Heb. *bound.*

17 And he † put them all together into ward, three dayes.

† Heb. *gathered.*

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I [e] fear God.

e And therefore am true and juſt.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon, go ye, carrie corn for the famine of your houſes.

20 But * bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

* Chap. 43, 5.

21 ¶ And they ſaid one to another, [f] We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not heare: therefore is this diſtreſſe come upon us.

f Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

22 And Reuben anſwered them, ſaying, * Spake I not unto you, ſaying, Do not ſinne againſt the childe; and ye would not heare? therefore behold alſo, his [g] bloud is required.

* Chap. 37, 21.

g God will take vengeance upon us, and meaſure us with our own meaſure.

23 And they knew not that Joſeph underſtood *them*; for † he ſpake unto them by an interpreter.

† Heb. *an interpreter was between them.*

24 And he turned himſelf about from them, and [h] wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

h Though he ſhewed himſelf rigorous, yet his brotherly affection remained.

25 ¶ Then Joſeph commanded to fill their

38 ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſſe provender in the inne, he eſpied his money: for behold it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart † failed *them*, and they were [i] afraid, ſaying one to another, What *is* this *that* God hath done unto us?

† Hebr. *went forth.*
i Becauſe their conſcience accuſed them of their ſinne, they thought God would have brought them to trouble by this money.

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, ſaying,

30 The man *who is* the lord of the land, ſpake † roughly to us, and took us for ſpies of the countrey.

† Heb. *with us hard things.*

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſonnes of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the countrey ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſſe as they emptied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt [k] me.

k For they ſeemed not to be touched with any love toward their brethren, which increaſed his ſorrow: and partly, he ſuſpected them for Joſeph.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſonnes, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſonne ſhall not go down with you; for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1 Jacob is hardly perſwaded to ſend Benjamin. 15 Joſeph entertaineth his brethren. 31 He maketh them a feaſt.

a This was a great tentation to Jacob to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

AND the [a] famine *was* ſore in the land.

2 And it came to paſſe when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man † did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your * brother *be* with you.

† Heb. *proteſting he proteſted.*
* Chap. 42, 20.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenour of theſe words: † Could we certainly know that he would ſay, Bring your brother down?

† Heb. *asking he asked us.*
† Heb. *mouth.*
† Heb. *knowing could we know.*

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

9 I will be ſuretie for him; of my hand ſhalt thou require him: * if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

* Chap. 44, 32.

10 For except we had lingred, ſurely now we had returned ‡ this ſecond time.

‡ Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carrie down the man a preſent, a little balm, and a little hony, ſpices, and myrrhe, nuts, and almonds.

12 And take [b] double money in your hand: and the money that was brought again in the mouth of your ſacks, carrie *it* again in your hand; peradventure it *was* an overſight.

b When we are in neceſſitie or danger, God forbiddeth not to uſe all honeſt means to better our eſtate and condition.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And [c] God Almighty give your mercy before the man, that he may ſend away your other brother, and Benjamin: ‡ If I be [d] bereaved *of my children*, I am bereaved.

c Our chief truſt ought to be in God, and not in worldly means.
‡ Or, *and I, as I have been, &c.*
d He ſpeaketh theſe words not ſo much of deſpair, as to make his ſonnes more carefull to bring again their brother.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and † ſlay, and make ready: for *theſe* men ſhall † dine with me at noon.

† Heb. *kill a killing.*
† Heb. *eat.*

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were [e] afraid, becauſe they were brought into Joſephs houſe; & they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in, that he may † ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

e So the judgement of God preſſed their conſcience.

† Heb. *roll himſelf upon us.*

19 And they came neare to the ſteward of Joſephs houſe, and they communed with him at the doore of the houſe,

20 And ſaid, O ſir, * † we came indeed down at the firſt time to buy food.

* Chap. 42, 3.
† Heb. *coming down we came down.*

21 And it came to paſſe when we came to the inne, that we opened our ſacks, and behold, *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: [f] your God and the God of your father hath given you treasure in your sacks: † I had your money. & he brought Simeon out unto them.

24 And the man brought the men into Josephs house, and * gave *them* water, and they washed their feet, and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* † welfare, and said, † *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, & made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his [g] mothers sonne, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee my sonne.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they [h] set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an [i] abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamins messe was five times so much as any of theirs. And they drank, and † [k] were merrie with him.

Chap. XLIIII.

1 Josephs policie to stay his brethren. 14 Judahs humble supplication to Joseph.

AND he commanded † the steward of his house, saying, Fill the mens sacks with food, as much as they can carry, and put every mans money in his sacks mouth.

2 And [a] put my cup, the silver cup in the sacks mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 Assoon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* farre off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them; say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and [b] whereby indeed he ‡ divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan, how then should we steal out of thy lords house silver or gold?

9 With whom *soever* of thy servants it be found, *both* let him die, and we also will be my lords bond-men.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamins sack.

13 Then they [c] rent their clothes, and laded every man his asse, and returned to the city.

14 ¶ And Judah and his brethren came to Josephs house (for he *was* yet there) and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not, that such a man as I can certainly ‡ divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? [d] God hath found out the iniquitie of thy servants: behold, we *are* my lords servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant: and as for you, get you up in peace unto your father.

18 ¶ Then Judah came neare unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lords eares, and let not thine anger burn against thy servant: for thou *art* even [e] as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a childe of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidest unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

23 And thou saidest unto thy servants, * Except your youngest brother come down with

f Notwithstanding the corruptions of Egypt, yet Joseph taught his family to fear God.
† Heb. *your money came to me.*
* Chap. 18, 4. and 24, 32.
† Heb. *peace.*
† Heb. is there *peace to your father.*
g For they two onely were born of Rachel.
h To signifie his dignitie.
i The nature of the superstitious is to condemn all other in respect of themselves.
† Heb. *they drank largely.*
k Sometime this word signifieth to be drunken, but here it is meant, that they had enough, and drank of the best wine.
† Heb. him *that was over his house.*
a We may not by this example use any unlawfull practises, seeing God hath commanded us to walk in simplicitie.
b Because the people thought he could divine, he attributeth to himself that knowledge: or els he faineth that he consulted with soothsayers for it, which simulation is worthy to be reproved.
‡ Or, *maketh triall.*
c To signifie how greatly the thing displeased them, and how sorrie they were for it.
‡ Or, *make triall.*
d If we see no evident cause of our affliction, let us look to the secret counsel of God, who punisheth us justly for our sins.
e Equall in authoritie: or neer unto the king.
* Chap. 43, 3.

40 with you, you ſhall ſee my face no more.

24 And it came to paſſe, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my [f] wife bare me two *ſonnes*.

f Rachel bare to Jacob, Joſeph and Benjamin.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince:

* Chap. 37, 33.

29 And if ye take this alſo from me, and miſchief befall him, [g] ye ſhall bring down my gray hairs with ſorrow to the grave.

g Ye ſhall cauſe me to die for ſorrow.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us (ſeeing that his life is bound up in the lads life.)

31 It ſhall come to paſſe, when he ſeeth that the lad *is* not *with us*, that he will die; and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſuretie for the lad unto my father, ſaying, * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

* Chap. 43, 9.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For [h] how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall † come on my father.

h Meaning, he had rather remain there priſoner, than to return and ſee his father in heavineſſe.
† Heb. *finde my father.*

CHAP. XLV.

1 Joſeph maketh himſelf known to his brethren. 5 He comforteth them in Gods providence. 9 He ſendeth for his father. 16 Pharaoh confirmeth it. 21 Joſeph furniſheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THen Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, [a] Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Not that he was aſhamed of his kindred, but that he would cover his brethrens fault.

2 And he † wept aloud: and the Epyptians and the houſe of Pharaoh heard.

† Heb. *gave forth his voice in weeping.*

3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were † troubled at his preſence.

* Acts 7, 13.

‡ Or, *terrified.*

4 And Joſeph ſaid unto his brethren, Come neare to me, I pray you: and they came neare: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not [b] grieved, † nor angry with your ſelves, that ye ſold me hither: * for God did ſend me before you, to preſerve life.

b This example teacheth, that we muſt by all means comfort them which are truly humbled, and wounded for their ſinnes.
† Heb. *neither let there be anger in your eyes.*
* Chap. 50, 20.

6 For theſe two yeares *hath* the famine *been* in the land: and yet *there are* five yeares, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, † to preſerve you a poſteritie in the earth, and to ſave your lives by a great deliverance.

† Heb. *to put for you a remnant.*

8 So now *it was* not you *that* ſent me hither, but [c] God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

c Albeit God deteſt ſinne, yet he turneth mans wickedneſſe to ſerve to his glorie.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſonne Joſeph, God hath made me lord of all Egypt; come down unto me, tarrie not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be neare unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee (for yet *there are* five yeares of famine) leſt thou, and thy houſhold, and all that thou haſt, come to povertie.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* [d] my mouth that ſpeaketh unto you.

d That is, that I ſpeak in your own language, and have no interpreter.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it † pleaſed Pharaoh well, and his ſervants.

† Heb. *was good in the eyes of Pharaoh.*

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan.

18 And take your father, and your houſholds, and come unto me: and I will give you the [e] good of the land of Egypt, and ye ſhall eat the [f] fat of the land.

e The moſt plentifull ground.
f The chiefeſt fruits and commodities.

19 Now thou art commanded, this do ye, Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo † regard not your ſtuff: for the good of all the land of Egypt *is* yours.

† Heb. *let not your eye ſpare, &c.*

21 And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † commandment of Pharaoh, and gave them proviſion for the way.

† Heb. *mouth.*

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes † laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

† Heb. *carrying.*

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye [g] fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

25 ¶ And

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph *is* yet alive, and he is governour over all the land of Egypt, And † Jacobs heart [h] fainted, for he beleeved them not.

† Hebr. *his.*
h As one between hope and fear.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carrie him, the spirit of Jacob their father revived.

28 And Israel said, It *is* enough; Joseph my sonne *is* yet alive: I will go and see him before I die.

Chap. XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt 8 The number of his familie that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba, and [a] offered sacrifices unto the God of his father Isaac.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie drove him.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation:

4 I will [b] go down with thee into Egypt; and I will also surely [c] bring thee up *again:* and Joseph shall [d] put his hand upon thine eyes.

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou diest: which appertained to him that was most deare, or chief of the kinred.

5 And Jacob rose up from Beer-sheba: and the sonnes of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carrie him.

6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, * Jacob, and all his seed with him:

* Josh. 24, 4. Psal. 105, 23. Isa. 52, 4.

7 His sonnes, and his sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And * these *are* the names of the children of Israel, which came into Egypt, Jacob and his sonnes: * Reuben Jacobs first-born.

* Exod. 1, 1. and 6, 14.
* Num. 26, 5. 1 Chron. 5, 1.

9 And the sonnes of Reuben; Hanoch, and Phallu, and Hezrom, and Carmi.

10 ¶ And * the sonnes of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

* Exod. 6, 15. 1 Chron. 4, 24.

11 ¶ And the sonnes of * Levi; Gershon, Kohath, and Merari.

* 1 Chron. 6, 1.

12 ¶ And the sonnes of * Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: But Er and Onan died in the land of Canaan. And the sonnes of Pharez, were Hezron and Hamul.

* Chap. 38, 3. 1 Chron. 2, 3. and 4, 21.

13 ¶ * And the sonnes of Issachar; Tola, and Phuvah, and Job, and Zhimron.

* 1 Chron. 7, 1.

14 ¶ And the sonnes of Zebulun; Sered and Ellon, and Jahleel.

15 These *be* the sonnes of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sonnes and his daughters, *were* thirtie and three.

16 ¶ And the sonnes of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ * And the sonnes of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sonnes of Beriah; Heber, and Malchiel.

* 1 Chron. 7, 30.

18 These *are* the sonnes of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Iacob, *even* sixteen souls.

19 The sonnes of Rachel Iacobs wife; Ioseph, and Benjamin.

20 And unto Ioseph in the land of Egypt were born Manasseh and Ephraim, * which Asenath the daughter of Poti-pherah ‡ priest of On bare unto him.

* Chap. 41, 50.
‡ Or, *prince.*

21 ¶ * And the sonnes of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

* 1 Chron. 7, 6. and 8, 1.

22 These *are* the sonnes of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sonnes of Dan; Hushim.

24 And the sonnes of Naphtali; Iahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sonnes of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his † loyns, besides Jacobs sonnes wives, all the souls *were* threescore and six;

† Hebr. *thigh.*

27 And the sonnes of Joseph which were born him in Egypt, *were* two souls: * all the souls of the house of Iacob, which came into Egypt, *were* threescore and ten.

* Deut. 10, 21.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Ioseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Ioseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Ioseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [e] shepherds, for † their trade hath been to feed cattel; and they have brought their flocks and their herds and all that they have.

e He was not ashamed of his father and kinred, though they were of mean condition.
† Heb. *they are men of cattel.*

33 And it shall come to passe when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattel, from our youth even untill now, both we *and* also our fathers:

42 that ye may dwell in the land of Goſhen; for every ſhepherd *is* an [f] abomination unto the Egyptians.

f God, ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

CHAP. XLVII.

1 Joſeph preſenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians money, 16 their cattel, 18 their lands to Pharaoh. 22 The prieſts land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacobs age: 29 He ſweareth Joſeph to burie him with his fathers.

THen Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

a That the king might be aſſured they were come, and ſee what manner of people they were.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan; now therefore we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

b Joſephs great modeſtie appeareth, in that he would enterpriſe nothing without the kings commandement.

6 The [b] land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattel.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

† Heb. *how many are the dayes of the yeares of thy life.*
* Heb. 11. 9, 13.

8 And Pharaoh ſaid unto Jacob, † How old *art* thou?

9 And Jacob ſaid unto Pharaoh, * The dayes of the yeares of my pilgrimage *are* an hundred and thirty yeares: few and evil have the dayes of the yeares of my life been, and have not attained unto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of [c] Rameſes, as Pharaoh had commanded.

c Which was a city in the countrey of Goſhen, Exod. 1, 11.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, ‡ † [d] according to *their* families.

‡ Or, *as a little child is nouriſhed.*
† Heb. *according to the little ones.*
d Some reade, that he fed them at little babes, becauſe they could not provide for themſelves againſt that famine.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [e] Joſeph brought the money into Pharaohs houſe.

e Wherein he both declareth his fidelitie toward the king, and his mind free from covetouſneſſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread, for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattel, and I will give you for your cattel, if money fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he † fed them with bread, for all their cattel, for that yeare.

† Heb. *led them.*

18 When that yeare was ended, they came unto him the ſecond yeare, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands;

19 Wherefore ſhall we die before thine eyes, both we and our [f] land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

f For except the ground be tilled and ſowen, it periſheth, and is as it were dead.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people; he [g] removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

g By this changing, they ſignified that they had nothing of their own, but received all of the kings liberalitie.

22 Onely the land of the ‡ prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

‡ Or, *princes.*

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſſe in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and foure parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us finde grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; [h] except the land of the ‡ prieſts onely, *which* became not Pharaohs.

h Pharaoh providing for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt in the countrey of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

‡ Or, *princes.*

28 And Jacob lived in the land of Egypt ſeventeen yeares: ſo † the whole age of Jacob was an hundred fourty and ſeven yeares.

† Heb. *the dayes of the yeares of his life.*

29 And the time drew nigh that Iſrael muſt die: and he called his ſonne Joſeph, and ſaid unto

unto him, If now I have found grace in thy sight, * put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

* Chap. 24, 2.

30 But I will [i] lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land. * Heb. 11, 21.

31 And he said, Swear unto me: And he sware unto him. And * Israel [k] bowed himself upon the beds head.

k He rejoyced that Joseph had promised him, and setting himself up upon his pillow, praised God, reade 1 Chron. 29, 10.

Chap. XLVIII.

1 Joseph with his sonnes visiteth his sick father. 2 Jacob strengtheneth himself to blesse them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mothers grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to passe after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his [a] two sonnes, Manasseh and Ephraim.

a Joseph more esteemeth that his children should be received into Jacobs family, which was the church of God, than to enjoy all the treasures of Egypt.

2 And *one* told Jacob, and said, Behold, thy sonne Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at * Luz in the land of Canaan, and blessed me,

* Chap. 28, 13. and 35, 6.

4 And said unto me, Behold, I will make thee fruitfull, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for* an [b] everlasting possession.

b Which is true in the carnall Israel unto the coming of Christ, and in the spirituall for ever.

5 ¶ And now thy * two sonnes, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

* Chap. 41, 50. Jos. 13, 7.

6 And thy issue which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, * Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

* Chap. 35, 19.

8 And Israel beheld Josephs sonnes, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sonnes, whom [c] God hath given me in this *place*: And he said, Bring them, I pray thee, unto me, and I will blesse them.

c The faithfull acknowledge all benefits to come of Gods free mercies.

10 (Now the eyes of Israel were † dim for age, *so that* he could not see) And he brought them neare unto him; and he kissed them, and embraced them.

† Hebr. *heavie.*

11 And Israel said unto Joseph, I had not thought to see thy face; and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israels left hand, and Manasseh in his left hand towards Israels right hand, and brought *them* neare unto him.

14 And Israel stretched out his right hand, and laid *it* upon [d] Ephraims head, who *was* the younger; and his left hand upon Manassehs head, guiding his hands wittingly: For Manasseh *was* the first-born.

d Gods judgement is oft times contrarie to mans and he preferreth that which man despiseth.

15 ¶ And * he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

* Heb. 11, 21.

16 The [e] Angel which redeemed me from all evil, blesse the lads; and let my [f] name be named on them, and the name of my fathers Abraham and Isaac; and let them † grow into a multitude in the midst of the earth.

e This Angel must be understood of Christ as Chap. 31, 13. and 32, 1.

f Let them be taken as my children.

† Heb. *as fish, hes do increase.*

17 And when Joseph saw that his father had his right hand upon the head of Ephraim, it [g] displeased him: and he held up his fathers hand, to remove it from Ephraims head unto Manassehs head.

g Joseph faileth in binding Gods grace to the order of nature.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my sonne, I know *it*: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a † multitude of nations.

† Hebr. *fulnesse.*

20 And he blessed them that day, saying, In thee shall Israel blesse, saying, God make thee as [h] Ephraim, and as Manasseh: and he set Ephraim before Manasseh.

h In whom Gods graces should manifestly appear.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of [i] your fathers.

i Which they had by faith in the promise.

22 Moreover, I have given to thee one portion above thy brethren, which [k] I took out of the hand of the Amorite with my sword and with my bow.

k By my children whom God spared for my sake.

Chap. XLIX.

1 Jacob calleth his sonnes to blesse them. 3 Their blessing in particular. 20 He chargeth them about his buriall. 33 He dieth.

AND Jacob called unto his sonnes, and said, Gather your selves together, that I may tell you *that* which shall befall you in the [a] last dayes.

a When God shall bring you out of Egypt: and because that he speaketh of the Messias, he nameth it the last dayes.

2 Gather your selves together, and heare, ye sonnes of Jacob, and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my [b] might, and the beginning of my strength, [c] the excellency of dignity, and the excellency of power:

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence.

4 Unstable as water, † thou shalt not excell, because thou * wentest up to thy fathers bed, then defiledst thou *it*: ‡ He went up to my couch.

† Hebr. *do not thou excell.* * Chap. 35, 22. 1 Chron. 5, 1. ‡ Or, *my couch is gone.*

5 ¶ Simeon and Levi *are* brethren ‡ instruments of cruelty *are in* their habitations.

‡ Or, *their swords are weapons of violence.*

6 O my soul, come not thou into their secret: unto their assembly, mine [d] honour be not thou united: for in their anger they slew a [e] man,

d Or tongue: meaning that he neither consented to them in word nor thought.

44

e The Shechemites, Chap. 34, 26.
‡ Or, *houghed oxen.*
f For Levi had no part, and Simeon was under Judah, Joh. 19, 1. till God gave them the place of the Amalekites, 1 Chron. 4, 43.
g As was verified in David and Chriſt.

h His enemies ſhall ſo fear him.

i Which is Chriſt the Meſſias, the giver of all proſperitie: who ſhall call the Gentiles to ſalvation.
k A countrey moſt abundant with vines and paſtures is promiſed him.

l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

m Shall have the honour of a tribe.
n That is, full of ſubtiltie.
‡ Heb. *an arrow-ſnake.*

o Seeing the miſeries that his poſteritie ſhould fall into, he burſteth out in prayer to God to remedie it.
p He ſhall abound in corn and pleaſant fruits.

q Overcoming more by fair words than by force.
† Heb. *daughters.*

r As his brethren, when they were his enemies, Potiphar, and others.

ſ That is, God.

t In as much as he was more near to the accompliſhment of the promiſe, and it had been more often confirmed.
u Either in dignitie, or when he was ſold from his brethren.

[c] man, and in their ſelf-will they ‡ digged down a wall.

7 Curſed *be* their anger, for it was fierce; and their wrath, for it was cruel, I will [f] divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe: thy hand *ſhall be* in the neck of thine enemies; thy fathers children ſhall [g] bowe down before thee.

9 Judah *is* a lions whelp: from the prey, my ſonne, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; [h] who ſhall rouſe him up?

10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, untill [i] Shiloh come, and unto him *ſhall* the gathering of the people *be*:

11 Binding his foſe unto the [k] vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the bloud of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea, and he *ſhall be* for an haven of ſhips: and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* [l] a ſtrong aſſe, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that it was pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan [m] ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a [n] ſerpent by the way, † an adder in the path; that biteth the horſe heels, ſo that his rider ſhall fall backward.

18 [o] I have waited for thy ſalvation, O LORD.

19 ¶ Gad, a troup ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his [p] bread *ſhall be* fat, and he ſhall yeeld royall dainties.

21 ¶ Naphtali *is* a hinde let looſe: he giveth [q] goodly words.

22 ¶ Joſeph *is* a fruitfull bough, *even* a fruitfull bough by a well, *whoſe* † branches run over the wall.

23 [r] The archers have ſorely grieved him, and ſhot at *him*, and hated him.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the [ſ] ſtone of Iſrael.

25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſſe thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father have prevailed [t] above the bleſſings of my progenitours, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was [u] ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them and ſaid unto them, I *am* to be gathered unto my people: * bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite: * Chap. 47, 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, * which Abraham bought with the field, of Ephron the Hittite, for a poſſeſſion of a burying-place. * Chap. 23, 6.

31 (There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſonnes, he gathered up his feet into the bed, and yeelded up the ghoſt, and was gathered unto his people. x Whereby is ſignified how quietly he died.

CHAP. L.

1 The mourning for Jacob. 4 Joſeph getteth leave of Pharaoh to go to bury him. 7 The funerall. 15 Joſeph comforteth his brethren who craved his pardon. 22 His age. 23 He ſeeth the third generation of his ſonnes. 24 He propheſieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is cheſted.

AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the [a] phyſicians to embalm his father: and the phyſicians embalmed Iſrael. a He meaneth them that embalmed, the dead, and buried them.

3 And fourty dayes were fulfilled for him (for ſo are fulfilled the dayes of thoſe which are embalmed) and the Egyptians † mourned for him [b] threeſcore and ten dayes. † Heb. *wept.* b They were more exceſſive in lamenting than the faithfull.

4 And when the dayes of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the eares of Pharaoh, ſaying,

5 * My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. * Chap. 47, 29.

6 And Pharaoh ſaid, Go up, and bury thy father, according [c] as he made thee ſwear. c The very infidels would have oaths performed.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: onely their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen, and it was a very great company.

10 And they came to the threſhing-floore of Atad,

of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven dayes.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floore of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [a] Abel-mizraim, which *is* beyond Jordan.

[a] That is, *the mourning of the Egyptians.*

12 And his sonnes did unto him according as he commanded them.

13 For * his sonnes carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham * bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

* Act. 7, 16.

* Chap. 23, 16.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, [d] Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

[d] An evil conscience is never fully at rest.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

† Hebr. *charged.*

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespasse of thy brethren, and their sinne: for they did unto thee evil: And now, we pray thee, forgive the trespasse of the servants of the [e] God of thy father. And Joseph wept when they spake unto him.

[e] Meaning, that they which have one God, should be joyned in most sure love.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* they servants.

19 And Joseph said unto them, * Fear not: for *am* [f] I in the place of God?

* Chap. 45, 5.

[f] Who by the good successe, seemeth to remit it, and therefore it ought not to be revenged by me.

20 But as for you, ye thought evil against me, *but* God meant it unto good, to bring to passe, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them.

† Hebr. *to their heart.*

22 ¶ And Joseph dwelt in Egypt, he, and his fathers house: and Joseph lived an [g] hundred and ten yeares.

[g] Who notwithstanding he bare rule in Egypt about foureſcore yeares, yet he was joyned with the church of God in faith and religion.

23 And Joseph saw Ephraims children, of the third *generations:* * the children also of Machir, the sonne of Manasseh, were † brought up upon Josephs knees.

* Num. 32, 39.
† Hebr. *born.*

24 And Joseph said unto his brethren, I die: and * God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

* Hebr. 11, 22.

25 And * Joseph took an oath of the children of Israel, saying, [h] God will surely visit you, & ye shall carry up my bones from hence.

* Exod. 13, 19.

[h] He speaketh this by the spirit of prophecie, exhorting his brethren to have full trust in Gods promise for their deliverance.

26 So Joseph died, *being* an hundred and ten yeares old: and they embalmed him, and he was put in a coffin in Egypt.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Iacob by Gods commandement, Genes. 46, 3. had brought his family into Egypt, where they remained for the space of foure hundred yeares, and of seventie persons grew to an infinite number, so that the king and the countrey grudged and endevoured both by tyrannie and cruell slaverie to suppresse them: the Lord according to his promise, Genes. 15, 14. had compassion of his church, and delivered them, but plagued their enemies in most strange and sundrie sorts. And the more that the tyrannie of the wicked enraged against his church, the more did his heavie judgements increase against them, till Pharaoh and his armie were drowned in the red sea, which gave an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had given them the Passeover to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moved with ambition, sometime for lack of drink or meat to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharp rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and law, both concerning the manner of serving him, and also the form of judgements and civill policie: to the intent that they should not serve God after their own inventions, but according to that order, which his heavenly wisedome had appointed.

CHAP.

Chap. I.

1 The children of Israel after Josephs death do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godlinesse of the midwives in saving the men-children alive. 22 Pharaoh commandeth the male-children to be cast into the river.

NOw * [a] these *are* the names of the children of Israel, which came into Egypt, every man and his household came with Jacob:

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the † loyns of Jacob, were * seventie souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ * And the children of Israel were fruitfull, and increased abundantly, and multiplied, and waxed exceeding mightie, and the [b] land was filled with them.

8 Now there arose up a new king over Egypt, which [c] knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* moe and mightier than we.

10 Come on, let us deal wisely with them, lest they multiply, and it come to passe, that when there falleth out any warre, they joyn also unto our enemies, and fight against us, and *so* get them up [d] out of the land.

11 Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 † But the more they afflicted them, the more they multiplied and grew: and [e] they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter, with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of one *was* [f] Shiphrah, and the name of the other Puah.)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a sonne, then ye shall kill him, but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the [g] Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mightie.

21 And it came to passe, because the midwives feared God, that he [h] made them houses.

22 And Pharaoh charged all his people, saying, Every sonne that is born ye shall [i] cast into the river, and every daughter ye shall save alive.

Chap. II.

1 Moses is born. 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaohs daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites crie.

AND there went * [a] a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a sonne: and when she saw him that he *was* a goodly *childe*, she * hid him three moneths.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and [b] put the childe therein; and she laid *it* in the flags by the rivers brink.

4 And his sister stood afarre off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash her self at the river, and her maidens walked along by the rivers side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the childe: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews children.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the childe for thee?

8 And Pharaohs daughter said unto her, Go. And the maid went and called the [c] childes mother.

9 And Pharaohs daughter said unto her, Take this childe away, and nurse it for me, and I will give thee thy wages. And the woman took the childe, and nursed it.

10 And the childe grew, and she brought him unto Pharaohs daughter, and he became her sonne. And she called his name "Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to passe in those dayes, when Moses was [d] grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he [e] slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong,

---

* Gen. 46, 8. Chap. 6, 14.
a Moses describeth the wonderfull order that God observeth in performing his promise to Abraham, Gen. 15, 14.

† Heb. *thigh.*
* Gen. 46, 27. Deut. 10, 22.

* Acts 7, 17.

b He meaneth the countrey of Goshen.

c He considered not how God had preserved Egypt for Josephs sake.

d Into Canaan, and so we shall lose our commoditie.

† Heb. *and as they afflicted them, so they multiplyed, &c.*
e The more that God blesseth his, the more doth the wicked envie them.

f These seem to have been the chief of the rest.

g Their disobedience herein was lawfull, but their dissembling evil.

h That is, God increased the families of the Israelites by their means.
i When tyrants cannot prevail by craft they burst forth into open rage.

* Chap. 6, 20. Num. 26, 59.
a This Levite was called Amram, who married Jochabed, Chap. 6, 20.

* Acts 7, 20. Hebr. 11, 23.

b Committing him to the providence of God whom she could not keep from the rage of the tyrant.

c Mans counsel cannot hinder that which God hath determined shall come to passe.

" That is, *drawn out.*

d That is, was fortie yeares old, Acts 7, 23.

e Being assured that God had appointed him to deliver the Israelites, Acts 7, 25.

wrong, Wherefore ſmiteſt thou thy fellow?

† Hebr. *a man, a prince.*

14 And he ſaid, Who made thee † a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes

f Though by his fear he ſhewed his infirmitie, yet faith covered it, Hebr. 11, 27.

f feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

‡ Or, *prince.*

16 Now the ‡ prieſt of Midian had ſeven daughters; and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? § Call him, that he may eat bread.

g Wherein he declared a thankfull minde, which would recompenſe the benefit done unto his.

21 And Moſes was content to dwell with the man; and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſonne, and he called his name * Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

* Chap. 18, 3.

23 ¶ And it came to paſſe in proceſſe of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they h cried; and their crie came up unto God, by reaſon of the bondage.

h God humbleth his by afflictions, that they ſhould crie unto him, and receive the fruit of his promiſe.

24 And God heard their groaning, and God remembred his * covenant with Abraham, with Iſaac, and with Jacob.

* Gen. 15, 14. and 46, 4.

25 And God looked upon the children of Iſrael, and God i had reſpect unto *them.*

† Hebr. *knew.*
i He judged their cauſe: or, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth Jethro's flock. 2 God appeareth to him in a burning buſh. 9 He ſendeth him to deliver Iſrael. 14 The name of God. 15 His meſſage to Iſrael.

NOw Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the back-ſide of the deſert, and came to the a mountain of God, *even* to b Horeb.

a It was ſo called after the law was given.
b Called alſo Sinai.

2 And the Angel of the LORD appeared unto him in a * flame of fire out of the midſt of a c buſh; and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

* Acts 7, 30.

c This ſignifieth that the church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the d LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

d Whom he called the Angel, verſe 2.

5 And he ſaid, Draw not nigh hither: e put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* f holy ground.

e Reſigne thy ſelf up to me, Ruth. 4, 7. Joſh. 5, 15.
f Becauſe of my preſence.

6 Moreover he ſaid, * I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was § afraid to look upon God.

* Matth. 22, 32. Acts 7, 32.

g For ſinne cauſeth man to fear Gods juſtice.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their crie, by reaſon of their h taſk-maſters; for I know their ſorrows:

h Whoſe crueltie was intollerable.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land i flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

i Moſt plentifull of all things.

9 k Now therefore behold, the crie of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſſe them.

k He heard before, but now he would revenge it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* l I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

l He doth not fully diſobey God, but acknowledgeth his own weakneſſe.

12 And he ſaid, m Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

m Neither feat thine own weakneſſe, nor Pharaohs tyrannie.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? what ſhall I ſay unto them?

14 And God ſaid unto Moſes, I n AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

n The God which have ever been, am, and ſhall be: the God Almightie, by whom all things have their being, and the God of mercie, mindefull of my promiſe; Revel. 1, 4.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memoriall unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us: and now let us go

(we

48

(we beſeech thee) three dayes journey into the wilderneſſe, that we may [o] ſacrifice to the LORD our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, ‡ no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſſe, that when ye go, ye ſhall not go emptie:

22 [p] * But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment; and ye ſhall put *them* upon your ſonnes, and upon your daughters; and ye ſhall ſpoil ‡ the Egyptians.

o Becauſe Egypt was full of idolatrie, God would appoint them a place where they ſhould ſerve him purely.
‡ Or, *but by ſtrong hand.*

p This example may not be followed generally: though at Gods commandement they did it juſtly, receiving ſome recompenſe of their labours.
* Chap. 11, 2. and 12, 35.
‡ Or, *Egypt.*

CHAP. IIII.

1 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 10 He is loath to be ſent. 14 Aaron is appointed to aſſiſt him. 18 Moſes departeth from Jethro. 21 Gods meſſage to Pharaoh. 24 Zipporah circumciſeth her ſonne. 27 Aaron is ſent to meet Moſes. 31 The people beleeve them.

AND Moſes anſwered, and ſaid, But behold, [a] they will not beleeve me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground: And he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes [b] Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

b This power to work miracles was to confirm his doctrine, and to aſſure him of his vocation.

5 That they may beleeve that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſome. And he put his hand into his boſome: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſome again. And he put his hand into his boſome again, & plucked it out of his boſome, & behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſſe, if they will not beleeve thee, neither hearken to the voice of the firſt ſigne, that they will beleeve the voice of the latter ſigne.

9 And it ſhall come to paſſe, if they will not beleeve alſo theſe two ſignes, neither hearken unto thy voice, that thou ſhalt take of the [c] water of the river. and poure *it* upon the drie-land: and the water which thou takeſt out of the river, † ſhall become bloud upon the drie-land.

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliver Gods people.
† Heb. *ſhall be and ſhall be.*

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

† Heb. *a man of words.*
† Heb. *ſince yeſterday, nor ſince the third day.*

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumbe, or deaf, or the ſeeing, or the blinde? have not I the LORD?

12 Now therefore go, and I will be * with thy mouth, and teach thee what thou ſhalt ſay.

* Matth. 10, 19. Mark. 13, 11. Luke 12, 11.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‡ wilt [d] ſend.

‡ Or, *ſhouldeſt.*

d That is. of the Meſſias: or ſome other that is more meet than I.

14 And the [e] anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

e Though we provoke God juſtly to anger, yet he will never reject his.

15 And thou ſhalt ſpeak unto him, and put words [f] in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and * thou ſhalt be to him in ſtead of [g] God.

* Chap. 7, 1.

g Meaning, as a wiſe counſellour and full of Gods ſpirit.

17 And thou ſhalt take this rod in thine hand: wherewith thou ſhalt do ſignes.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſonnes, and ſet them upon an aſſe, and he returned to the land of Egypt. And Moſes took the [h] rod of God in his hand.

h Whereby he wrought the miracles.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will [i] harden his heart, that he ſhall not let the people go.

i By retaining my ſpirit, and delivering him unto Satan to increaſe his malice.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſonne, *even* [k] my firſt-born.

k Meaning, moſt dear unto him.

23 And I ſay unto thee, Let my ſonne go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſonne, *even* thy firſt-born.

24 ¶ And it came to paſſe by the way in the inne, that the LORD met him, and [l] ſought to kill him.

l God puniſhed him with ſickneſſe, for neglecting his ſacrament.

25 Then [m] Zipporah took a ſharp ‡ ſtone, and cut off the foreskinne of her ſonne, and † caſt *it* at his feet, and ſaid, Surely a bloudie huſband *art* thou to me.

m This act was extraordinarie, for Moſes was ſore ſick, and God even then required it.
‡ Or, *knife.*
‡ Heb. *made* it *toueh.*

26 So he let him go: then ſhe ſaid, A bloudie husband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſſe to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the

the LORD, who had ſent him, and all the ſignes which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſignes in the ſight of the people.

n So that Moſes had now experience of Gods promiſe, that he ſhould have good ſucceſſe.

31 And the [n] people beleeved: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

1 Pharaoh chideth Moſes and Aaron for their Meſſage. 5 He increaſeth the Iſraelites task. 15 He checketh their complaints. 19 They crie out upon Moſes and Aaron. 22 Moſes complaineth to God.

a Faith overcometh fear, and maketh men bold in their vocation. b And offer ſacrifice.

AND afterward Moſes and Aaron went in, and told [a] Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a [b] feaſt unto me in the wilderneſſe.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

* Chap. 3, 18.

3 And they ſaid, * The God of the Hebrews hath met with us: let us go, we pray thee, three dayes journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

c As though ye would rebel.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you [c] make them reſt from their burdens.

d Which were of the Iſraelites, and had charge to ſee them do their work.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their [d] officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they crie, ſaying, Let us go *and* ſacrifice to our God.

† Heb. *let the work be heavie upon the men.* e The more cruelly that tyrants rage, the neerer is Gods help. f Of Moſes and Aaron.

9 † Let there more work be laid upon the men, that they may [e] labour therein: and let them not regard [f] vain words.

10 ¶ And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can finde it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble in ſtead of ſtraw.

† Heb. *a matter of a day in his day.*

13 And the task-maſters haſted *them*, ſaying, Fulfill your works, *your* † daily tasks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour † to be abhorred in the eyes of Pharaoh and in the eyes of his ſervants, to [g] put a ſword in their hand to ſlay us.

† Heb. *to ſtink.*

g It is a grievous thing to the ſervants of God, to be accuſed of evil, ſpecially of their brethren, when they do as their duty requireth.

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; † neither haſt thou delivered thy people at all.

† Heb. *deliverering, thou haſt not delivered.*

CHAP. VI.

1 God reneweth his promiſe by his name JEHOVAH. 14 The genealogie of Reuben, 15 of Simeon, 16 Of Levi, of whom came Moſes and Aaron.

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name [a] JEHOVAH was I not known to them.

a Whereby he ſignifieth that he will perform in deed that, which he promiſed to their fathers: for this name declareth that he is conſtant and will perform his promiſe.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgements.

50

7 And I will [b] take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.

8 And I will bring you in unto the land concerning the which I did † ſwear to give it, to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage; I *am* the LORD.

† H. b. *liſt up my hand.*

9 ¶ And Moſes ſpake ſo unto the children of Iſrael; but they [c] hearkened not unto Moſes, for † anguiſh of ſpirit, and for cruel bondage.

c So hard a thing it is to ſhew true obedience under the croſſe.

† Heb. *ſhortneſſe*, or *ſtraitneſſe*.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me: how then ſhall Pharaoh heare me, who *am* of [d] uncircumciſed lips?

d Or, barbarous and rude in ſpeech: and by this word (uncircumciſed) is ſignified, the whole corruption of mans nature.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

e This genealogie ſheweth of whom Moſes and Aaron came.

14 ¶ Theſe *be* the [e] heads of their fathers houſes: * The ſonnes of Reuben, the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

* Gen. 46, 9. 1 Chron. 5, 3.

* 1 Chron. 4, 24.

15 * And the ſonnes of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman: theſe *are* the families of Simeon.

* Num. 3, 17. 1 Chron. 6, 1.

16 ¶ And theſe *are* the names of * the ſonnes of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the yeares of the life of Levi *were* an [f] hundred thirty and ſeven yeares.

f For he was 42 yeares old when he came into Egypt, and there lived 94.

17 The ſonnes of Gerſhon; Libni and Shimi, according to their families.

* Num. 26, 57. 1 Chron. 6, 2.

18 And * the ſonnes of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the yeares of the life of Kohath *were* an hundred thirty and three yeares.

19 And the ſonnes of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

* Chap. 2, 2. Num. 26, 59.

20 And * Amram took him Jochebed his fathers [g] ſiſter to wife; and ſhe bare him Aaron & Moſes: and the years of the life of Amram *were* an hundred and thirtie and ſeven yeares.

g Which kinde of marriage was after in the law forbidden, Lev. 18, 12.

21 ¶ And the ſonnes of Izhar; [h] Korah, and Nepheg, and Zichri.

h Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16, 1.

22 And the ſonnes of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

i Who was a prince of Judah, Num. 2, 3.

24 And the ſonnes of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſonne took him *one* of the daughters of Putiel to wife; and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

* Num. 25, 11.

26 Theſe *are* that Aaron, and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their [k] armies.

k For their families were ſo great, that they might be compared to armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes & Aaron.

28 ¶ And it came to paſſe on the day *when* the LORD ſpake unto Moſes in the land of Egypt.

29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I *am* of [l] uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

l The diſobedience both of Moſes, and of the people ſheweth that their deliverance came only of Gods free mercie.

CHAP. VII.

1 Moſes is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a ſerpent. 11 The ſorcerers do the like. 13 Pharaohs heart is hardened. 14 Gods meſſage to Pharaoh. 19 The river is turned into bloud.

AND the LORD ſaid unto Moſes, See, I have made thee a [a] god to Pharaoh, and Aaron thy brother ſhall be thy prophet.

a I have given thee power and authoritie to ſpeak in my name and to execute my judgements upon him.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſignes and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great [b] judgements.

h To ſtrengthen Moſes faith, God promiſeth again to puniſh moſt ſharply the oppreſſion of his church.

5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* [c] foureſcore yeares old, and Aaron foureſcore and three yeares old, when they ſpake unto Pharaoh.

c Moſes lived in affliction and baniſhment fourtie yeares, before he enjoyed his office to deliver Gods people.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the [d] ſorcerers; now the magicians of Egypt, they alſo did in like manner with their inchantments.

d It ſeemeth that theſe were Jannes and Jambres, read 2 Tim. 3, 8. and ſo, ever the wicked maliciouſly reſiſt the truth of God.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

13 And

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the [c] rivers bank, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

[c] To wit, the river Nilus.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſſe: and behold, hitherto thou wouldeſt not heare.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to bloud.

18 And the fiſh that *is* in the river, ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their † pools of water, that they may become bloud; and *that* there may be bloud throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb. *gathering of their waters.*

20 And Moſes and Aaron did ſo, as the LORD commanded: and he * lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the * waters that *were* in the river, were turned to bloud.

* Chap. 17, 5.

* Pſal. 78, 44.

21 And the [f] fiſh that *was* in the river, died: and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was bloud throughout all the land of Egypt.

[f] To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſervation of life.

22 * And the magicians of Egypt did ſo [g] with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

* Wiſd. 17, 7.

[g] In outward appearance, and after that the ſeven dayes were ended.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven dayes were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 Frogs are ſent. 8 Pharaoh ſueth to Moſes, 12 and Moſes by prayer removeth them away. 16 The duſt is turned into lice, which the magicians could not do. 20 The ſwarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

[a] There is nothing ſo weak, that God cannot cauſe to overcome the greateſt power of man.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with [a] frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, & upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the [b] waters of Egypt, and the frogs came up, and covered the land of Egypt.

[b] But Goſhen, where Gods people dwelt, was excepted.

7 * And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

* Wiſd. 17, 7.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the LORD.

[c] Not love, but fear cauſeth the very infidels to ſeek unto God.

9 And Moſes ſaid unto Pharaoh, ‡ Glory over me: ‡ when ſhall I intreat for thee, and for thy ſervants, and for thy people, † to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river onely?

‡ Or, *have this honour over me, &c.*

‡ Or, *againſt when.*

† Heb. *to cut off.*

10 And he ſaid, ‡ To morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

‡ Or, *againſt to morrow.*

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river onely.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died [d] out of the houſes out of the villages, and out of the fields.

[d] In things of this life God oft times heareth the prayers of the juſt for the ungodly.

14 And they gathered them together upon heaps, and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they [e] could not: ſo there were lice upon man, & upon beaſt.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then the magicians ſaid unto Pharaoh, This *is* the [f] finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

[f] They acknowledged that this was done by Gods power and not by ſorcerie. Luke 11, 20.

52

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh: lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend † ſwarms of flies upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms of flies, and alſo the ground whereon they *are*.

† Or, *a mixture of noiſome beaſts, &c.*

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms of flies ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put † a diviſion between my people, and thy people: ‡ to morrow ſhall this ſigne be.

† Heb. *a redemption.*
‡ Or, *by to morrow.*

24 And the LORD did ſo: and * there came a grievous ſwarm of flies into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was ‡ corrupted by reaſon of the ſwarm of flies.

* Wiſd. 16, 9.

‡ Or, *deſtroyed.*

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the ᵍ abomination of the Egyptians to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

g For the Egyptians worſhipped divers beaſts, as the ox, the ſheep, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

27 We will go three dayes journey into the wilderneſſe, and ſacrifice to the LORD our God, as * he ſhall command us.

* Chap. 3, 18.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God, in the wilderneſſe: onely you ſhall ʰ not go very farre away: intreat for me.

h So the wicked preſcribe unto Gods meſſengers how far they ſhall go.

29 And Moſes ſaid, Behold, I go out from thee, and I will entreat the LORD, that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal ⁱ deceitfully any more, in not letting the people go to ſacrifice to the LORD.

i He could not judge his heart, but yet he chargeth him to do this unfainedly.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh ᵏ hardened his heart at this time alſo, neither would he let the people go.

k Where god giveth not faith, no miracles can prevaile.

CHAP. IX.

1 The murrain of beaſts. 8 The plague of boyls, and blains. 13 The meſſage about the hail. 22 The plague of hail 27 Pharaoh ſweth to Moſes, 35 but yet is hardened.

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall ª ſever between the cattel of Iſrael, and the cattel of Egypt, and there ſhall nothing die of all *that is* the childrens of Iſrael.

a He ſhall declare his heavy judgement againſt his enemies, and his favour toward his children.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow; and all the cattel of Egypt died, but of the cattel of the children of Iſrael died not one.

7 And Pharaoh ᵇ ſent, and behold, there was not one of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boyl breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, & Moſes ſprinkled it up toward heaven: and it became a boyl breaking forth *with* blains, upon man, and upon beaſt

11 And the magicians could not ſtand before Moſes, becauſe of the boyls: for the boyl was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; * as the LORD had ſpoken unto Moſes.

* Chap. 4, 21.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine ᶜ heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

c So that thine own conſcience ſhall condemn thee of ingratitude and malice.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth.

16 And in very deed for * this *cauſe* have I † raiſed thee up, for to ſhew in thee my power, and that my ᵈ name may be declared throughout all the earth.

* Rom 9, 17.
† Heb. *made thee ſtand.*

d That is, that all the world may magnifie my power in overcomming thee.

17 As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even untill now.

19 Send therefore now, and ᵉ gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

e Here we ſee, though Gods wrath be kindled, yet there is a certain mercie ſhewed even to his enemies.

20 He

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

† Heb. *ſet not his heart unto.* f The word of the miniſter is called the word of God.

21 And he that † regarded not the f word of the LORD, left his ſervants and his cattel in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Onely in the land of Goſhen where the children of Iſrael *were*, was there no hail.

g The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeve to obtain remiſſion.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have g ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

† Heb. *voices of God.*

28 Intreat the LORD (for it is enough) that there be no more † mightie thundrings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the citie, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou mayeſt know, how that the

* Pſal. 24. 1.

* earth *is* the LORDS.

30 But as for thee and thy ſervants, I know

h Meaning, that when they have their requeſt, they are never the better, though they make many fair promiſes, wherein we ſee the practiſes of the wicked.

† Heb. *hidden, or dark.*

that ye will not yet h fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the eare, and the flax *was* bolled:

32 But the wheat and the rie were not ſmitten: for they *were* † not grown up.

33 And Moſes went out of the citie from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken † by Moſes.

† Heb. *by the hand of Moſes.*

CHAP. X.

1 God threatneth to ſend locuſts. 7 Pharaoh moved by his ſervants, inclineth to let the Iſraelites go. 12 The plague of the locuſts. 16 Pharaoh ſueth to Moſes. 21 The plague of darkneſſe. 24 Pharaoh ſueth unto Moſes, 27 but yet is hardened.

* Chap. 4, 21.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: * for I have hardened his heart, and the heart of his ſervants: that I might ſhew theſe my ſignes before him:

a The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever, where alſo we ſee the dutie of parents toward their children.

2 And that thou mayeſt tell in the a eares of thy ſonne, and of thy ſonnes ſonne, what things I have wrought in Egypt, and my ſignes which I have done amongſt them; that ye may know how that I *am* the LORD.

b The end of afflictions is, to humble our ſelves with true repentance under the hand of God. * Wiſd. 16, 9.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to b humble thy ſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſt.

† Heb. *eye.*

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

c Meaning, the occaſion of all theſe evils: ſo are the godly ever charged as Elias was by Achab.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a c ſnare unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet, that Egypt is deſtroyed?

† Heb. *who and who, &c.*

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* † who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſonnes, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

d That is, I would the Lord were no more affectioned toward you, than I am minded to let you go.

10 And he ſaid unto them, Let the d LORD be ſo with you, as I will let you go, and your little ones. Look *to it*, for evil e *is* before you.

e Puniſhment is prepared for you. Some read, ye intend ſome miſchief.

11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire: and they were driven out from Pharaohs preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-winde upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-winde brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they

54 did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

† Heb. *haſtened to call.*

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the f LORD your God, and againſt you.

f The wicked in their miſeries ſeek to Gods miniſters for help, albeit they hate and deteſt them.

17 Now therefore forgive, I pray thee, my ſinne onely this once, and intreat the LORD your God, that he may take away from me this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-winde, which took away the locuſts, and † caſt them into the g Red ſea: there remained not one locuſt in all the coaſts of Egypt.

† Heb. *faſtened.*
g The water ſeemeth red, becauſe the ſand or gravell is red: the Hebrews call it the ſea of bulruſhes.

20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſſe over the land of Egypt, † even darkneſſe *which* may be h felt.

† Heb. *that one may feel darkneſſe.*
h Becauſe it was ſo thick.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſſe in all the land of Egypt three dayes.

23 They ſaw not one another, neither roſe any from his place for three dayes: * but all the children of Iſrael had light in their dwellings.

* Wiſd. 18, 1.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; onely let your flocks and your herds be ſtayed: let your little ones alſo go with you.

† Heb. *into our hands.*

25 And Moſes ſaid, Thou muſt give † us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

i The miniſters of God ought not to yeeld one jot to the wicked, as touching their charge.
k That is, with what beaſts, or how many.

26 Our cattel alſo ſhall go with us; there ſhall not an i hoof be left behinde: for thereof muſt we take to ſerve the LORD our God; and we know not with what k we muſt ſerve the LORD, untill we come thither.

27 ¶ But the LORD hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt l die.

l Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threatneth to put him to death.

29 And Moſes ſaid, Thou haſt ſpoken well I wil ſee thy face again no more.

CHAP. XI.

1 Gods meſſage to the Iſraelites to borrow jewels of their neighbours. 4 Moſes threatneth Pharaoh with the death of the firſt-born.

AND the LORD ſaid unto Moſes, yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely a thruſt you out hence altogether.

a Without any condition, but with haſte and violence.

2 Speak now in the eares of the people, and let every man borrow of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

* Chap. 3, 22. and 12, 35.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man * Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

* Eccluſ 45, 1.

4 And Moſes ſaid, Thus ſaith the LORD, * About midnight will I go out into the midſt of Egypt.

* Chap. 12, 29.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behinde the b mill, and all the firſt-born of beaſts.

b From the higheſt to the loweſt.

6 And there ſhall be a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bowe down themſelves unto me, ſaying, Get thee out, and all the people † that c follow thee: and after that I will go out: and he went out from Pharaoh in † a great anger.

† Heb. *that is at thy foot.*
c That is, under thy power and government.
† Heb. *heat of anger.*

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD d hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more ſet forth, Rom. 9, 17.

CHAP. XII.

1 The beginning of the yeare is changed. 3 The paſſeover is inſtituted. 11 The rite of the paſſeover. 15 Unleavened bread. 29 The firſt-born are ſlain. 31 The Iſraelites are driven out of the land. 37 They come to Succoth. 43 The ordinance of the paſſeover.

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This a moneth *ſhall be* unto you the beginning of moneths: it *ſhall be* the firſt b moneth of the yeare to you.

a Called Niſan, containing part of March, and part of April.
b As touching the obſervation of feaſts: as for other policies, they reckoned from September.

3 ¶ Speak unto all the congregation of Iſrael, ſaying, In the tenth *day* of this moneth they ſhall take to them every man a lambe, according to the c houſe of *their* fathers, a ‡ lambe for an houſe.

c As the fathers of the houſhold had great or ſmall families.
‡ Or, *kid.*

4 And if the houſhold be too little for the lambe, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his d eating, ſhall make your count for the lambe.

d He ſhall take ſo many as are ſufficient to eat the lambe.

5 Your lambe ſhall be without blemiſh, a male † of the firſt yeare: ye ſhall take *it* out from the ſheep or from the goats.

† Heb. *ſonne of a yeare.*

6 And ye ſhall keep it up untill the fourteenth day of the ſame moneth: and the e whole aſſembly of the congregation of Iſrael ſhall kill it † in the evening.

e Every one in his houſe.
† Heb. *between the two evenings.*

7 And they ſhall take of the bloud, and ſtrike *it* on the two ſide-poſts, & on the upper doore-poſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat

9 Eat not of it raw, nor sodden at all with water, but rost with fire: his [f] head with his legs, and with the purtenance thereof.

[f] That is, all that may be eaten.

10 And ye shall let nothing of it remain untill the morning: and that which remaineth of it untill the morning, ye shall burn with fire.

11 ¶ And thus shall ye eat it; with your loyns girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it *is* in the LORDS [g] passeover.

[g] The lambe was not the passeover, but signified it: as sacraments are not the thing it self, which they do represent, but signifie it.

12 For I will passe through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the ‡ gods of Egypt I will execute judgement: I *am* the LORD.

‡ Or, *princes.*

13 And the bloud shall be to you for a token upon the houses where you *are:* and when I see the bloud, I will passe over you, and the plague shall not be upon you † to destroy *you*, when I smite the land of Egypt.

† Heb. *for a destruction.*

14 And this day shall be unto you for a [h] memoriall: and you shall keep it a feast to the LORD, throughout your generations: you shall keep it a feast by an ordinance for [i] ever.

[h] Of the benefit received for your deliverance.

[i] That is, untill Christs coming: for then ceremonies had an end.

15 Seven dayes shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day untill the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save *that* which every † man must eat, that onely may be done of you.

† Heb. *soul.*

17 And ye shall observe *the feast of* unleavened bread: for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations, by an ordinance for ever.

18 ¶ * In the first *moneth*, on the fourteenth day of the moneth at [k] even, ye shall eat unleavened bread, untill the one and twentieth day of the moneth at even.

*Lev. 23, 5. Num. 28, 16.

[k] For in old time so they counted, beginning the day at sun set, till the next day, at the same time.

19 Seven dayes shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shal ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a ‡ lambe, according to your families, and kill the passeover.

‡ Or, *kid.*

22 * And ye shall take a bunch of hyssope, and dip *it* in the bloud that *is* in the bason, and strike the lintel and the two side-posts, with the bloud that *is* in the bason: and none of you shall go out at the doore of his house untill the morning.

*Heb. 11, 28.

23 For the LORD will passe through to smite the Egyptians, and when he seeth the bloud upon the lintel and on the two side-posts, the LORD will passe over the doore, and will not suffer the [l] destroyer to come in unto your houses to smite *you*.

[l] The angel sent of God to kill the first-born.

24 And ye shall observe this thing for an ordinance to thee, and to thy sonnes for ever.

25 And it shall come to passe when ye be come to the [m] land, which the LORD will give you, according as he hath promised, that ye shall keep this service.

[m] The land of Canaan.

26 * And it shall come to passe, when your children shall say unto you, What mean you by this service?

* Josh. 4, 6.

27 That ye shall say, It *is* the sacrifice of the LORDS passeover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [n] bowed the head and worshipped.

[n] They gave God thanks for so great a benefit.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ * And it came to passe that at midnight the LORD smote all the first-born in the land of Egypt, * from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that *was* in the † dungeon, and all the first-born of cattel.

* Chap. 11, 4.

* Wisd. 18, 11.

† Heb. *house of the pit.*

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great crie in Egypt: for *there was* not a [o] house where *there was* not one dead.

[o] Of those houses wherein any first-born was, either of men or beasts.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from amongst my people, both you and the children of Israel: and go, serve the LORD, as ye have said.

32 Also take your flocks, and your herds, as ye have said: and be gone, and [p] blesse me also.

[p] Pray for me.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men.*

34 And the people took their dough before it was leavened, their ‡ kneading-troughs being bound up in their clothes upon their shoulders.

‡ Or, *dough.*

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians * jewels of silver, and jewels of gold, and raiment.

* Chap. 3, 22. and 11, 2.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And * the children of Israel journeyed from [q] Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

* Num. 33, 3.

[q] Which was a citie in Goshen, Gen. 47, 11.

38 And † a mixed [r] multitude went up also with them; and flocks, and herds, *even* very much cattel.

† Heb. *a great mixture.*

[r] Which were strangers, and not born of the Israelites.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not carrie, neither

56 ther had they prepared for themſelves any victuall.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* * foure hundred and thirtie yeares.

* Gen. 15, 13. Acts 7, 6. Galat. 3, 17.

41 And it came to paſſe, at the end of the foure [f] hundred and thirtie yeares, even the ſelf-ſame day it came to paſſe, that all the hoſts of the LORD went out from the land of Egypt.

f From Abrahams departing from Ur, in Chaldea, unto the departing of the children of Iſrael from Egypt are 430 yeares.

42 It *is* † a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael, in their generations.

† Heb. *a night of obſervations.*

43 ¶ And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſeover: there ſhall no [t] ſtranger eat thereof.

t Except he be circumciſed and onely profeſſe your religion.

44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A forreiner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten, thou ſhalt not carrie forth ought of the fleſh abroad out of the houſe: * neither ſhall ye break a bone thereof.

* Num. 9, 12. Joſh. 19, 36.

47 All the congregation of Iſrael ſhall † keep it.

† Heb. *doit.*

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſeover to the LORD, let all his males be circumciſed, and then let him come neare and keep it: and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One [u] law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

u They that are of the houſhold of God, muſt be all joyned in one faith and religion.

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſſe the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt, by their armies.

CHAP. XIII.

1 The firſt-born are ſanctified to God. 3 The memoriall of the paſſeover is commanded. 11 The firſtlings of beaſts are ſet apart. 17 The Iſraelites go out of Egypt, and carrie Joſephs bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD ſpake unto Moſes, ſaying,

2 * Sanctifie unto me all the firſt-born, whatſoever openeth the wombe among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

* Chap. 22, 29. and 34, 19. Levit. 27, 26. Num. 3, 13. and 8, 16. Luke 2, 23.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the [a] houſe of † bondage: for by ſtrength of hand the LORD brought you out from this *place*: there ſhall no [b] leavened bread be eaten.

a Where they were in moſt cruel ſlaverie.
† Heb. *ſervants.*
b To ſignifie that they had not leiſure to leaven their bread.

4 This day came ye out, in the moneth [c] Abib.

c Containing part of March, and part of April, when corn began to ripe in that countrey.

5 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this moneth.

6 Seven dayes ſhalt thou eat unleavened bread, and in the [d] ſeventh day *ſhall be* a feaſt to the LORD.

d Both the ſeventh and the firſt day were holy, as Chap. 12, 16.

7 Unleavened bread ſhall be eaten ſeven dayes: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy [e] ſonne in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

e When thou loeſt celebrate the feaſt of unleavened bread.

9 And it ſhall be for a [f] ſigne unto thee upon thine hand, and for a memoriall between thine eyes; that the LORDS law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

f Thou ſhalt have continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from yeare to yeare.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

12 * That thou ſhalt † ſet apart unto the LORD all that openeth the matrix, and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDS.

* Chap. 22, 29. and 34, 19. Ezek. 44, 30.
† Heb. *cauſe to paſſe over.*

13 And every firſtling of an [g] aſſe thou ſhalt redeem with a ‡ lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou [h] redeem.

g This is alſo underſtood of the foal and other beaſts, which were not offered in ſacrifice.
‡ Or, *kid.*

h By offering a clean beaſt in ſacrifice, Lev. 12, 6.

14 ¶ And it ſhall be when thy ſonne asketh thee † in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage.

† Heb. *to morrow.*

15 And it came to paſſe when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt; therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes. For by ſtrength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to paſſe, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* neare: for God ſaid, Leſt peradventure the people repent when they ſee [i] warre, and they return to Egypt.

i Which the Philiſtines would have made againſt them, by ſtopping them the paſſage.

18 But God led the people about, through the way of the wilderneſſe of the Red ſea: and the children of Iſrael went up ‡ harneſſed [k] out of the land of Egypt.

‡ Or, *by five in a rank.*
k That is, not privily but openly, and as the word doeth ſignifie, ſet in order by five and five.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, * God will ſurely viſit you; and ye ſhall carrie up my bones away hence with you.

*. Gen. 50, 25. Joſh. 24, 32.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſſe.

* Num. 33, 6.

21 And

21 And * the LORD went before them by day in a pillar [l] of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

* Num. 14, 14. Deut. 1, 33. Nehem. 9, 19. Pſal. 78, 14. 1 Cor. 10. 1.
l To defend them from the heat of the ſunne.

CHAP. XIIII.

1 God inſtructeth the Iſraelites in their journey. 5 Pharaoh purſueth after them. 10 The Iſraelites murmure. 13 Moſes comforteth them. 15 God inſtructeth Moſes. 19 The cloud removeth behinde the camp. 21 The Iſraelites paſſe through the Red ſea. 23 whith drowneth the Egyptians.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn [a] and encamp before * Pi-hahiroth, between [b] Migdol and the ſea: over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

a From toward the countrey of the Philiſtines.
* Num. 33, 7.
b So the ſea was before them, mountains on either ſide, and the enemie at their back: yet they obeyed God, and were delivered.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be [c] honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

c By puniſhing his obſtinate rebellion.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix [d] hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

d Joſephus writeth that beſides theſe chariots there were 50000 horſmen, and 200000 footmen.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael; and the children of Iſrael went out with an high [e] hand.

e With great joy and boldneſſe.
* Joſh. 24, 6. 1 Mac. 4, 9.

9 But the * Egyptians purſued after them (all the horſes and chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore [f] afraid: and the children of Iſrael cried out unto the LORD.

f They, which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

11 And they ſaid unto Moſes, Becauſe *there* were no graves in Egypt, haſt thou taken us away to die in the wilderneſſe? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 * *Is* not this the word that we did tell thee in Egypt, ſaying, Let us [g] alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſſe.

* Chap. 6, 9.
g Such is the impaciencie of the fleſh, that it cannot abide Gods appointed time.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: ‡ for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

‡ Or, *for whereas you have ſeen the Egyptians to day, &c.*

14 The LORD ſhall fight for you, and ye ſhall [h] hold your peace.

h Only put your truſt in God without grudging or doubting.

15 ¶ And the LORD ſaid unto Moſes, Wherefore [i] crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

i Thus in tentations faith fighteth againſt the fleſh, and crieth with inward gronings to the Lord.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on drie-ground through the midſt of the ſea.

17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behinde them; and the pillar of the cloud went from before their face, and ſtood behinde them.

20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſſe *to them*, but it gave [k] light by night *to theſe*: ſo that the one came not neare the other all the night.

k The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſts could not joyn together.

21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-winde all that night, and made the ſea drie-land, and the waters were * divided.

* Joſh. 4, 23 Pſal. 114, 3. * Pſal. 78, 13. 1 Cor. 10, 1. Hebr. 11, 29.

22 And * the children of Iſrael went into the midſt of the ſea upon the drie-ground, and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſemen.

24 And it came to paſſe, that in the [l] morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians.

l Which was about the three laſt houres of the night.

25 And took off the chariot-wheels, ‡ that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them, againſt the Egyptians.

‡ Or, *made them to go heavily.*

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared: and the Egyptians fled againſt it: and the LORD † overthrew the [m] Egyptians in the midſt of the ſea.

† Heb. *ſhook off.*
m So the Lord by the water ſaved his, and by the water drowned his enemies.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as * one of them.

* Pſal. 106, 11.

29 But the children of Iſrael walked upon dry-land in the midſt of the ſea, and the waters

58 ters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

† Heb. *hand.*

31 And Iſrael ſaw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and beleeved the LORD, and his [n] ſervant Moſes.

n That is, the doctrine which he taught them in the name of the Lord.

CHAP. XV.

1 Moſes ſong. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree ſweeteneth them. 27 At Elim are twelve wels, and ſeventy palm-trees.

THen [a] ſang * Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

a Praiſing God for the overthrow of his enemies, and their deliverance.

* Wiſd. 10, 20.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation; he *is* my God, and I will prepare him an [b] habitation; my fathers God, and I will exalt him.

b To worſhip him therein.

3 The LORD *is* a [c] man of warre: the LORD *is* his [d] name.

c In battel he overcometh ever. d Ever conſtant in his promiſe.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſſe of thine excellency thou haſt overthrown them that [e] roſe up againſt thee; thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

e Thoſe that are enemies to Gods people, are his enemies.

8 And with the blaſt of thy noſtrils the waters were gathered together: the flouds ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall ‡ deſtroy them.

‡ Or, *repoſſeſſe.*

10 Thou didſt blow with thy winde, the ſea covered them, they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the ‡ [f] gods? who *is* like thee, glorious in holineſſe, [g] fearfull *in* praiſes, doing wonders?

‡ Or, *mightie ones.* f For ſo, oftentimes the ſcripture calleth the mightie men of the world. g Which ought eſt to be praiſed with all fear and reverence.

12 Thou ſtretcheds t out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy [h] habitation.

h That is, into the land of Canaan, or into mount Zion.

14 * The people ſhall heare, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

* Deut. 2, 25. Joſh. 2, 9.

15 Then the dukes of Edom ſhall be amazed: the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 * Fear and dread ſhall fall upon them, by the greatneſſe of thine arm they ſhall be *as* ſtill as a ſtone, till thy people paſſe over, O LORD, till the people paſſe over which thou haſt purchaſed.

* Deut. 2, 25. Joſh. 2, 9.

17 Thou ſhalt bring them in, and plant them in the mountain of thine [i] inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in, *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed.

i Which was mount Zion, where afterward the temple was built.

18 The LORD ſhall reigne for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the midſt of the ſea.

20 ¶ And Miriam the propheteſſe, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with [k] dances.

k Signifying their great joy, which cuſtome the Iews obſerved in certain ſolemnities, Judg. 11, 34. and 21, 21. but it ought not to be a cloak to cover our wanton dances.

21 And Miriam [l] anſwered them, Sing ye to the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

l By ſinging the like ſong of thankſgiving.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no water.

m Which was called Etham, Num. 33, 6.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called " Marah.

" That is, *bitterneſſe.*

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD: and the LORD ſhewed him a * tree, which when he had caſt into the waters, the waters were made ſweet: there he made a ſtatute and an ordinance, and there he [n] proved them,

* Eccluſ 38, 5.

n That is, God, or Moſes in Gods name.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is [o] right in his ſight, and wilt give eare to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

o Which is, to do that only which God commandeth.

27 ¶ * And they came to Elim, where *were* twelve wels of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

* Num 33, 9.

CHAP. XVI.

1 The Iſraelites come to Sin. 2 They murmure for want of bread. 4 God promiſeth them bread from heaven. 11 Quails are ſent. 14 and manna. 16 The ordering of manna. 25 It was not to be found on the ſabbath. 32 An omer of it is preſerved.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſſe of [a] Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond moneth, after their departing out of the land of Egypt.

a That is, the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeſh, Num. 33, 36.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſſe.

3 And the children of Iſrael ſaid unto them, would

would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [b] flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wildernesse, to kill this whole assembly with hunger.

b So hard a thing is it to the flesh, not to murmure against God when the belly is pinched.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather † a certain rate every [c] day, that I may prove them, whether they will walk in my law, or no.

† Heb. *the portion of a day in his day.*

c To signifie that they should patiently depend upon Gods providence from day to day.

5 And it shall come to passe, that on the sixth day, they shall prepare *that* which they bring in, and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth [d] your murmurings against the LORD: And what *are* we, that ye murmure against us?

d He gave them not Manna, because they murmured, but for his promise sake.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmure against him: And what *are* we? your murmurings *are* not against us, but against the [e] LORD.

e He that contemneth Gods ministers, contemneth God himself.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come neare before the LORD: for he hath heard your murmurings.

10 And it came to passe as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wildernesse, and behold, the glory of the LORD * appeared in the cloud.

* Chap. 13, 21.

11 ¶ And the LORD spake unto Moses, saying

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

* Num. 11, 31.

13 And it came to passe, that at even * the quails came up, and covered the camp: and in the morning the dew lay round about the host.

* Num. 11, 7. Psal. 78, 24. Wisd. 16, 20.

14 And when * the dew that lay was gone up, behold, upon the face of the wildernesse *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ‡ It *is* [f] manna: for they wist not what it *was*. And Moses said unto them, * This *is* the bread which the LORD hath given you to eat.

‡ Or, *what is this?* or, *it is a portion.*

f Which signifieth a part, portion, or gift: also meat prepared.

* John 6, 31. 1 Cor. 10, 3.

16 ¶ This *is* the thing which the LORD hath commanded: gather of it every man according to his eating: an [g] omer † for every man *according to* the number of your † persons, take ye every man for *them* which *are* in his tents.

g Which containeth about a pottle of out measure.

† Heb. *by the poll*, or *head.*

† Heb. *souls.*

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did mete *it* with an omer, * he that gathered much, had nothing over, and he that gathered little, had no [h] lack: they gathered every man according to his eating.

* 2 Cor. 8, 15.

h God is a rich feeder of all, and none can justly complain.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it untill the morning, and it bred worms and [i] stank: And Moses was wroth with them.

i No creature is so pure but being abused, it turneth to our destruction.

21 And they gathered it every morning, every man according to his eating: and when the sunne waxed hot, it melted.

22 ¶ And it came to passe *that* on the sixth day they gathered [k] twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

k Which portion should serve for the sabbath and the day before.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to day*, and seeth that ye will seeth; and that which remaineth over, lay up for you to be kept untill the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not [l] finde it in the field.

l God took away the occasion from their labour, to signifie how holy he would have the sabbath kept.

26 Six dayes ye shall gather it, but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to passe, *that* there went out *some* of the [m] people on the seventh day for to gather, and they found none.

m Their infidelity was so great, that they did expresly against Gods commandement.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two dayes: abide ye every man in his place: let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like [n] coriander-seed, white: and the taste of it *was* like wafers *made* with honey.

n In forme and figure, but not in colour, Num. 11, 7.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wildernesse, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a [o] pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

o Of this vessel, reade Heb. 9, 4.

34 As the LORD commanded Moses, so Aaron laid it up before the [p] testimony to be kept.

p That is, the ark of the covenant: to wit, after that the ark was made.

35 And the children of Israel did eat manna fourty yeares, * untill they came to a land inhabited: they did eat manna, untill they came unto the borders of the land of Canaan.

* Josh. 5, 12. Nehem. 9, 15.

36 Now an omer *is* the tenth *part* of an [q] ephah.

q Which measure contained about ten pottles.

CHAP.

60

CHAP. XVII.

1 The people murmure for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses hands. 15 Moses buildeth the altar JEHOVAH-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in [a] Rephidim: and *there was* no water for the people to drink.

2 * Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye [b] tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [c] stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith * thou smotest the river, take in thine hand, and go.

6 * Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place "Massah, and "Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the [d] LORD among us, or not?

8 ¶ * Then came [e] Amalek, and fought with Israel in Rephidim.

9 And Moses said unto * Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the [f] hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to passe when Moses held up his hand, that Israel prevailed: and when he let [g] down his hand, Amalek prevailed.

12 But Moses hands *were* heavy, and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady untill the going down of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memoriall in a [h] book, and rehearse *it* in the eares of Joshua: for * I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it [i] "JEHOVAH-nissi.

16 For he said, ‡ † because the LORD hath sworn *that* the LORD *will have* warre with Amalek from generation to generation.

a Moses here noteth not every place, where they camped at, as Num. 33. but only those places where some notable thing was done.
* Num. 20, 4.
b Why distrust you God? why look you not for succour of him without murmuring against us?
c How ready the people are for their own matters to slay the true prophets, and how slow they are to revenge Gods cause against his enemies and false prophets.
* Chap. 7, 20.
* Num. 20, 9. Psal. 78, 15. and 105, 41. Wisd. 11, 4. 1 Cor. 10, 4.
" That is, *tentation.*
" That is, *chiding*, or *strife.*
d When in adversitie we think God to be absent, then we neglect his promise, and make him a liar.
* Deut 25, 17. Wisd 11, 3.
e Who came of Eliphaz, sonne of Esau, Gen. 36, 12.
* Called *Jesus*, Acts 7, 45.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the book of the law.
* Num. 24, 20. 1 Sam. 15, 3.
i That is, the Lord is my banner: as he declared by holding up his rod and his hands.
" That is, *the LORD my banner.*
‡ Or, *because the hand* of Amalek *is against the throne of the LORD*, therefore, &c.
† Heb. *the hand upon the throne of the LORD.*

CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sonnes. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN * Jethro, the priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had [a] sent her back,

3 And her two sonnes, of which the * name of the one *was* " Gershom (for he said, I have been an alien in a strange land)

4 And the name of the other *was* " Eliezer (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh)

5 And Jethro, Moses father in law, came with his sonnes and his wife unto Moses into the wilderness, where he encamped at the [b] mount of God.

6 And he [c] said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sonnes with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him: and they asked each other of *their* † welfare, and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Israels sake, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoyced for all the goodnesse which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [d] blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: * for in the thing wherein they dealt proudly, *he was* [e] above them.

12 And Jethro, Moses father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law [f] before God.

13 ¶ And it came to passe on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to [g] enquire of God.

16 When they have a matter, they come unto

* Chap. 2, 16.
a It may seem that he sent her back for a time to her father for her impatience, lest she should be a let to his vocation, which was so dangerous, Chap. 4, 25.
* Chap. 2, 22.
" That is, *a stranger there.*
" That is, *my God is an help.*
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, The holy mount: for by Christs presence it was holy for a time, 2 Pet. 1, 18.
c That is, he sent messengers to say unto him.
† Heb. *peace.*
† Heb. *found them.*
d Whereby it is evident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.
* Chap. 1. 10, 16. 22. and 5, 7. and 14, 18.
e For they that drowned the children of the Israelites, perished themselves by water.
f They are in that place where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to have justice executed.

unto me, and I judge between † one and another, and I do make *them* know the statutes of God and his laws.

† Heb. *a man and his fellow.*

17 And Moses father in law said unto him, The thing that thou doest is not good.

18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavie for thee; * thou art not able to perform it thy self alone.

† Heb. *fading, thou wilt fade.*

* Deut. 1, 9.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the [h] people to God-ward, that thou mayest bring the causes unto God:

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

20 And thou shalt shew them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, [i] able men, such as fear God, men of truth, hating covetousnesse; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

i What manner of men ought to be chosen to bear office.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

Godly counsel ought ever to be obeyed, though it come of our inferiours: for to such God oftentimes giveth wisedome to humble them that are exalted, and to declare that one member hath need of another.

24 So Moses [k] hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

I Reade the occasion, Num. 10, 29.

27 ¶ And Moses let his father in law [l] depart, and he went his way into his own land.

CHAP. XIX.

1 The people come to Sinai. 3 Gods message by Moses unto the people out of the mount. 8 The peoples answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearfull presence of God upon the mount.

IN the [a] third moneth, when the children of Israel were gone forth out of the land of Egypt, the [b] same day came they *into* the wilderness of Sinai.

a Which was in the beginning of the moneth Sivan, containing part of May, and part of June.

b That they departed from Rephidim.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

3 And * Moses went up unto God, and the LORD called unto him out of the mountain saying, Thus shalt thou say to the house of [c] Jacob, and tell the children of Israel;

* Acts 7, 38.

c God called Jacob Israel, therefore the house of Jacob and the people of Israel signifie only Gods people.

4 * Ye have seen what I did unto the Egyptians, and *how* I bare you on [d] eagles wings, and brought you unto my self.

* Deut. 29, 2.

d For the eagle by flying high, is out of danger, and in carrying her birds rather on her wings, than in her tallons, declareth her love.

5 Now * therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for * all the earth *is* mine.

* Deut. 7, 6.

6 And ye shall be unto me a * kingdome of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

* Deut. 10, 14. Psal. 24, 1. * 1 Pet. 2, 9. Revel. 1, 6.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And * all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

* Chap. 24, 3, 7. Deut. 5, 27. and 26, 17.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may heare when I speak with thee, and beleeve thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [e] sanctifie them to day & to morrow, and let them wash their clothes,

e Teach them to be pure in heart, as they shew themselves outwardly clean by washing.

11 And be readie against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to your selves, *that ye* go *not* up into the mount, or touch the border of it: * whosoever toucheth the mount, shall be surely put to death.

* Heb. 12, 20.

13 There shall not a hand touch it, but he shall surely be stoned or shot through, whether *it be* beast or man, it shall not live: when the ‡ trumpet soundeth long, they shall come up to the mount.

‡ Or, *cornet.*

14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be readie against the third day: come not at *your* [f] wives.

f But give your selves to prayer and abstinence, that you may at this time attend onely upon the Lord, 1 Cor. 7, 5.

16 And it came to passe on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

17 And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

18 And * mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount [g] quaked greatly.

* Deut. 4, 11.

g God used these fearfull signes, that his law should be had in greater reverence, and his majestie the more feared.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a [h] voice.

h He gave authoritie to Moses by plain words, that the people might understand him.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, † charge the people, lest they break

† Heb. *contest.*

62 through unto the LORD to gaze, and many of them perish.

22 And let the priests also which come neare to the LORD, sanctifie themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctifie it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee, but let not the [i] priests and the people break through, to come up unto the LORD, lest he break forth upon them.

i Neither dignitie nor multitude have authoritie to passe the bounds that Gods word prescribeth.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolarie is forbidden.* 24 *Of what sort the altar should be.*

AND God [a] spake all these words, saying,

a When Moses and Aaron were gone up, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard. * Deut. 5, 6. Psal. 81, 10. † Heb. *servants.*

2 * I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of † bondage.

3 Thou shalt have no other [b] gods before me.

b To whose eyes all things are open. * Levit. 26, 1. Psal. 97, 7.

4 * Thou shalt not make unto thee any graven image, or any likenesse *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou shalt not [c] bowe down thy self to them, nor serve them: for I the LORD thy God *am* a [d] jealous God, visiting the iniquitie of the fathers upon the children unto the third and fourth *generation* of them that hate me:

c By this outward gesture all kinde of service and worship to idols is forbidden. d And will be revenged of the contemners of mine honour.

6 And shewing mercy unto [e] thousands of them that love me, and keep my commandments.

e So readie is he rather to shew mercie, than to punish.

7 * Thou shalt not take the name of the LORD thy God in [f] vain: for the LORD will not hold *him* guiltlesse that taketh his name in vain.

* Levet. 19, 12. Deut. 5, 11. Matth. 5, 33. f Either by swearing falsly or rashly by his name, or by contemning it.

8 Remember the sabbath-day, to [g] keep it holy.

g Which is by meditating the spirituall rest, by hearing Gods word, and resting from wordly travails.

9 * Six dayes shalt thou labour, and do all thy work.

* Chap. 23, 12. Ezech. 20, 12. Luke 13, 14.

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that *is* within thy gates.

11 For * in six dayes the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

* Gen. 2, 2.

12 ¶ * Honour thy [h] father and thy mother: that thy dayes may be long upon the land which the LORD thy God giveth thee.

* Deut. 5, 16. Matth. 15, 4. Ephes. 6, 2. h By the parents also is meant all that have authoritie over us.

13 * Thou shalt not [i] kill.

* Matth. 5, 21. i But love and preserve thy brothers life.

14 Thou shalt not commit [k] adulterie.

k But be pure in heart, word, and deed.

15 Thou shalt not [l] steal.

l But study to save his goods.

16 Thou shalt not bear false [m] witnesse against thy neighbour.

m But further his good name, and speak truth.

17 * Thou shalt not [n] covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that *is* thy neighbours.

* Rom. 7, 7. n Thou mayest not so much as wish his hinderance in any thing.

18 ¶ And * all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afarre off.

* Heb. 12, 18.

19 And they said unto Moses, * Speak thou with us, and we will heare: but let not God speak with us, lest we die.

* Deut. 5, 24. and 18, 16.

20 And Moses said unto the people, Fear not: for God is come to [o] prove you, and that his fear may be before your faces, that ye sinne not.

o Whether you will obey his precepts as you promised, chap. 19, 8.

21 And the people stood afarre off, and Moses drew neare unto the thick darknesse where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will blesse thee.

25 And * if thou wilt make me an altar of stone, thou shalt not † build it of hewen stone: for if thou lift up thy tool upon it, thou hast polluted it.

* Deut. 27. 5. Josh. 8, 31. † Heb. *build them with hewing.*

26 Neither shalt thou go up by steps unto mine altar, that thy [p] nakednesse be not discovered thereon.

p Which might be by his stouping, or flying abroad of his clothes.

CHAP. XXI.

1 *Lawes for men-servants.* 5. *For the servant whose eare is bored.* 7 *For women-servants.* 12 *For man-slaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOw these *are* the judgements which thou shalt set before them.

2 * If thou buy an Hebrew servant: six yeares he shall serve, and in the seventh he shall go out free for [a] nothing.

* Lev. 25, 39. Deut. 15, 12. Jer. 34, 14. a Paying no money for his liberty.

3 If he came in † by [b] himself, he shall go out by himself; if he were married, then his wife shall go out with him.

† Heb. *with his body.* b Not having wife nor children.

4 If his master have given him a wife, and she have born him sonnes or daughters; the wife and her children shall be her [c] masters, and he shall go out by himself.

c Till her time of servitude was expired, which might be the seventh yeare, or the fiftieth.

5 And if the servant † shall plainly say, I love my master, my wife, and my children, I will no go out free:

† Heb. *saying shall say.*

6 Then his master shall bring him unto the judges; he shall also bring him to the [d] doore, or unto the doore-post, and his master shall bore his eare through with an awl, and he shall serve him for [e] ever.

d Where the judges sate. e That is, to the year of jubile, which was every fiftieth year.

7 ¶ And if a man [f] sell his daughter to be a maid-

f Constrained either by povertie, or else to the intent that her master should marrie her.

maid ſervant, ſhe ſhall not go out as the men-ſervants do.

† Heb. *be evil in the eyes of*, &c.

8 If ſhe † pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be ᵍ redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

g By giving another money to buy her of him.

9 And if he have betrothed her unto his ſonne, he ſhall deal with her ʰ after the manner of daughters.

h That is, he ſhall give her dowrie.

10 If he take him ⁱ another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

i For his ſonne.

11 And if he do not theſe ᵏ three unto her, then ſhall ſhe go out free without money.

k Neither marrie her himſelf, nor give another money to buy her, nor beſtow her upon his ſon.

12 ¶ * He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

* Levit. 24, 17.

13 And if a man lie not in wait, but ˡ God deliver *him* into his hand; then * I will appoint thee a place whither he ſhall flee.

l Though a man be killed at unawares, yet it is Gods providence that it ſhould ſo be.

* Deut. 19, 3.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine ᵐ altar, that he may die.

m The holineſſe of the place ought not to defend the murtherer.

15 ¶ And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

* Lev. 20, 9. Prov. 20, 20. Matth. 15, 4. Mark 7, 10.

17 ¶ And * he that ‡ curſeth his father, or his mother, ſhall ſurely be put to death.

‡ Or, *revileth.*

18 ¶ And if men ſtrive together, and one ſmite ‡ another with a ⁿ ſtone, or with *his* fiſt, and he die not but keepeth *his* bed:

‡ Or, *his neighbour.*

n Either far off him, or neer.

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be ᵒ quit: onely he ſhall pay for the † loſſe of his time, and ſhall cauſe *him* to be throughly healed.

o By the civill juſtice.

† Heb. *ceaſing.*

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely † puniſhed:

† Heb. *avenged.*

21 Notwithſtanding, if he continue a day or two, he ſhall not be ᵖ puniſhed: for he *is* his money.

p By the civill magiſtrates, but before God he is a murtherer.

22 ¶ If men ſtrive, and hurt a woman with childe, ſo that her fruit depart *from her*, and yet no ᵍ miſchief follow: he ſhall be ſurely puniſhed, according as the womans husband will lay upon him; and he ſhall pay as the judges *determine*,

q Of the mother, or childe.

23 And if any miſchief follow, then thou ſhalt give life for life,

24 * Eye ʳ for eye, tooth for tooth, hand for hand, foot for foot,

* Levit. 24, 20. Deut. 19, 21. Matth. 5, 38.

r The execution of this law only belonged to the magiſtrate, Matt. 5, 38.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his ˢ ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eyes ſake.

s So God revengeth crueltie in the leaſt things.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth; he ſhall let him go free for his tooths ſake.

28 ¶ If an ox gore a man or a woman, that they die; then * the ox ſhall be ſurely ᵗ ſtoned, and his fleſh ſhall not be eaten: but the owner of the ox *ſhall be* quit.

* Gen. 9, 5.

t If the beaſt be puniſhed, much more ſhall the murtherer.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſumme of money, then ᵘ he ſhall give for the ranſome of his life, whatſoever is laid upon him.

u By the next of the kinred of him that is ſo ſlain.

31 Whether he have gored a ſonne, or have gored a daughter, according to this judgement ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter ˣ thirtie ſhekels, and the ox ſhall be ſtoned.

x Reade Gen. 23, 15.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſſe fall therein;

34 The owner of the pit ſhall make *it* ʸ good, *and* give money unto the owner of them, and the dead *beaſt* ſhall be his.

y This law forbiddeth not only, not to hurt, but to beware leſt any be hurt.

35 ¶ And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him *in*; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

Chap. XXII.

1 Of theft 5 Of dammage. 7 Of treſpaſſes. 14 Of borrowing 16 Of fornication. 18 Of witchcraft. 19 Of beſtialitie 20 Of idolatrie. 21 Of ſtrangers, widows, and fatherleſſe 25 Of uſurie. 26 Of pledges. 28 Of reverence to magiſtrates. 29 Of the firſt-fruits.

IF a man ſhall ſteal an ᵃ ox or a ‡ ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and * foure ſheep for a ſheep.

a Either great beaſt of the herd, or a ſmall beaſt of the flock.

‡ Or, *goat.*

* 2 Sam. 12, 6.

2 ¶ If a thief be found ᵇ breaking up, and be ſmitten that he die, there ſhall no bloud be ſhed for him.

b Breaking an houſe to enter in, or undermining.

3 If the ſunne be riſen upon him, *there ſhall be* ᶜ bloud *ſhed* for him: *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft.

c He ſhall be put to death, that killeth him.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſſe, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire, ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges,

64

to ſee whether he have put his [d] hand unto his neighbours goods.

[d] That is, whether he hath ſtolen.

9 For all manner of treſpaſſe, *whether it be* for ox, for aſſe, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges, *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſſe, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

[e] They ſhould ſwear by the name of the Lord.

11 *Then* ſhall an [e] oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

* Gen. 31, 39.

12 And * if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* [f] witneſſe, *and* he ſhall not make good that which was torn.

[f] He ſhall ſhew ſome part of the beaſt or bring in witneſſes.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his [g] hire.

[g] He that hired it ſhall be free by paying the hire.

* Deut. 22, 28.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall † pay money according to the dowrie of virgins.

† Heb. *weigh.*

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

* Deut. 13. 13, 14, 15. 1 Mac. 2, 24.

20 ¶ * He that ſacrificeth unto *any* god, ſave unto the LORD onely, he ſhall be utterly deſtroyed.

* Lev. 19, 33.

21 ¶ * Thou ſhalt neither vex a ſtranger, nor oppreſſe him: for ye were ſtrangers in the land of Egypt.

* Zech. 7, 10.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſſe childe.

23 If thou afflict them in any wiſe, and they crie at all unto me, I will ſurely heare their cry:

[h] The juſt plague of God upon the oppreſſours.

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your [h] wives ſhall be widows, and your children fatherleſſe.

* Levit. 25. 36, 37. Deut. 23, 19. Pſal. 15, 5.

25 ¶ * If thou lend money to *any of* my people that is poore by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſurie.

26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſunne goeth down.

27 For that *is* his covering onely, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſſe, when he [i] crieth unto me, that I will hear: for I *am* gracious.

[i] For cold and neceſſitie.

28 ¶ * Thou ſhalt not revile the ‡ gods, nor curſe the ruler of thy people.

* Acts 23, 5. ‡ Or, *judges.*

29 ¶ Thou ſhalt not delay *to offer* † the firſt of the ripe [k] fruits and of thy † liquours: * the firſt-born of thy ſons ſhalt thou give unto me.

† Heb. *thy fulneſſe.* [k] Thine abundance of thy corn, oil, and wine. † Heb. *tear.* * Chap. 13. 2, 12, and 34, 19.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven dayes it ſhall be with his damme, on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: * neither ſhall ye eat *any* fleſh that is torn of beaſts in the field: ye ſhall caſt it to the [l] dogs.

* Lev. 22, 8. Ezek. 44, 31. [l] And ſo have nothing to do with it.

CHAP. XXIII.

1 Of ſlander and falſe witneſſe. 3, 6 Of juſtice. 4 Of charitableneſſe. 10 Of the year of reſt. 12 Of the ſabbath. 13 Of idolatrie. 14 Of the three feaſts. 18 Of the bloud and the fat of the ſacrifice. 20 An angel is promiſed, with a bleſſing, if they obey him.

THou ſhalt not ‡ raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſſe.

‡ Or, *receive.*

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou † ſpeak in a cauſe, to [a] decline after many, to wreſt *judgement.*

† Heb. *anſwer.* [a] Do that which is godly, though few do favour it.

3 ¶ Neither ſhalt thou countenance a poore man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſſe going aſtray, thou ſhalt ſurely bring it [b] back to him again.

[b] If we be bound to do good to our enemies beaſt, much more to our enemie himſelf, Matth. 5, 44.

5 * If thou ſee the [c] aſſe of him that hateth thee, lying under his burden, ‡ and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

* Deut. 22, 4. [c] If God command to help up our enemies aſſe under his burden, will he ſuffer us to caſt down our brethren with heavie burdens? ‡ Or, *wilt thou ceaſe to help him?* or, *and wouldeſt, ceaſe to leave* thy buſineſſe *for him: thou ſhalt ſurely leave* it to joyn, *with him.*

6 Thou ſhalt not wreſt the judgement of thy poore in his cauſe.

7 Keep thee farre from a falſe matter: and the [d] innocent and righteous ſlay thou not: for I will not juſtifie the wicked.

8 ¶ And * thou ſhalt take no gift: for the gift blindeth † the wiſe, and perverteth the words of the righteous.

[d] Whether thou be magiſtrate, or art commanded by the magiſtrate. * Deut. 16, 19. Ecclus 20, 29. † Heb. *the ſeeing.*

9 ¶ Alſo thou ſhalt not oppreſſe a ſtranger: for ye know the † heart of a [e] ſtanger, ſeeing ye were ſtrangers in the land of Egypt.

† Heb. *ſoul.* [e] For that that he is a ſtranger, his heart is ſorrowfull enough.

10 And * ſix yeares thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

* Levit. 25, 3.

11 But the ſeventh *yeare* thou ſhalt let it reſt, and lie ſtill, that the poore of thy people may eat; and what they leave, the beaſte of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‡ olive-yard.

‡ Or, *olive-trees.*

12 * Six dayes thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſſe may reſt, and the ſonne of thy handmaid, and the ſtranger may be refreſhed.

* Chap. 20, 8. Deut. 5, 13. Luke 13, 14.

13 And in all things that I have ſaid unto you, be circumſpect: and make no [f] mention of the names of other gods, neither let it be heard out of thy mouth.

[f] Neither by ſwearing by them, nor ſpeaking of them, Pſal. 10, 4. Ephes. 5, 3. * Deut. 16, 16. * Chap. 13, 3. and 34, 18.

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the yeare.

15 * Thou ſhalt keep the feaſt of [g] unleavened bread: thou ſhalt eat unleavened bread ſeven dayes, as I commanded thee in the time appointed of the moneth Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty:

[g] That is, eaſter, in remembrance that the angel paſſed over, and ſpared the Iſraelites, when he ſlew the firſt born of the Egyptians. * Deut. 16, 16. Ecclus 35, 4.

16 And the feaſt of [h] harveſt, the firſt-fruits of thy

[h] Which is, whitſontide, in token that the law was given 50 dayes after, they departed from Egypt.

of thy labours, which thou haſt ſown in the field: and the feaſt of [i] in-gathering *which is* in the end of the yeare: when thou haſt gathered in thy labours out of the field.

i This is the feaſt of tabernacles, ſignifying that they dwelled 40 yeares under the tents or the tabernacles in the wildernesſe.

17 Three times in the yeare all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the bloud of my ſacrifice with [k] leavened bread, neither ſhall the fat of my ‡ ſacrifice remain untill the morning.

k No leavened bread ſhall be then in thine houſe.
‡ Or, *feaſt.*

19 * The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeeth a kid in his mothers milk.

* Chap. 34, 26.
* Deut. 14, 21.

20 ¶ * Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

l Meaning, that no fruit ſhould be taken before juſt time: and hereby are bridled all cruel and wanton appetites.
* Chap. 33, 2.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my [m] name *is* in him.

m I will give him mine authoritie, and he ſhall govern you in my name.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and ‡ an adverſary unto thine adverſaries.

‡ Or, *I will afflict them that afflict thee.*

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebuſites: and I will cut them off.

* Chap. 33, 2.
* Joſh. 24, 11.

24 Thou ſhalt not bowe down to their gods, nor ſerve them, nor do after their works: * but thou ſhalt utterly [n] overthrow them, and quite break down their images.

* Deut. 7, 25.
n God commandeth his, not onely, not to worſhip idols, but to deſtroy them.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſſe thy [o] bread, and thy water: and I will take ſickneſſe away from the midſt of thee.

o That is, all things neceſſarie for this preſent life.

26 ¶ * There ſhall nothing caſt their young, nor be barren in thy land: the number of thy dayes I will fulfill.

* Deut. 7, 14.

27 I will ſend my [p] fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

p I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as Chap. 33, 2.
† Heb. *neck.*

28 And * I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

* Joſh. 24, 12.

29 I will not drive them out from before thee in one yeare, leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, untill thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the [q] ſea of the Philiſtines, and from the [r] deſert unto the [ſ] river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

q Called the ſea of Syria.
r Of Arabia, called Deſerta.
ſ To wit, Euphrates.

32 * Thou ſhalt make no covenant with them, nor with their gods.

* Chap. 34, 15. Deut. 7, 2.

33 They ſhall not dwell in thy land, leſt they make thee ſinne againſt me: for if thou ſerve their gods, * it will ſurely be a ſnare unto thee.

* Deut. 7, 16. Joſh. 23, 13. Judges 2, 3.

CHAP. XXIIII.

1 Moſes is called up into the mountain. 3 The people promiſe obedience. 4 Moſes buildeth an altar, and twelve pillars. 6 He ſprinkleth the bloud of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moſes goeth into the mountain, where he continueth fourty dayes and fourty nights.

AND he [a] ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afarre off.

a When he called him up to the mountain to give him the laws, beginning at the 20 chap. hitherto.

2 And Moſes alone ſhall come neare the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and [b] told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do.

b When he had received theſe laws in mount Sinai.
* Chap. 19, 8. Verſe 7. Deut. 5, 27.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent [c] young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

c For as yet the prieſthood was not given to Levi.

6 And Moſes took half of the bloud, and put it in baſons, and half of the bloud he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

* Verſe 3.

8 And Moſes took the bloud, and ſprinkled *it* on the people, and ſaid, Behold * the bloud of the [d] covenant, which the LORD hath made with you concerning all theſe words.

* 1 Pet. 1, 2. Heb. 9, 20.
d Which bloud ſignifieth that the covenant broken, cannot be ſatisfied without bloud ſhedding.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they [e] ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſſe.

e As perfectly as their infirmities could behold his Majeſtie.

11 And upon the nobles of the children of Iſrael he laid [f] not his hand: alſo they ſaw God, and did [g] eat and drink.

f He made them not afraid, not puniſhed them.
g That is, rejoyced.

12 ¶ And the LORD [h] ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee [i] tables of ſtone, and a law, and commandments which I have written; that thou mayeſt [k] teach them.

h The ſecond time.
i Signifying the hardneſſe of our hearts, except God do write his laws therein by his Spirit, Jer. 31, 33. Ezek. 11, 19. 2 Cor. 3, 3. Heb. 8, 10. and 10, 16.
k To wit, the people.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, untill we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix dayes: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the sight of the glorie of the LORD *was* like devouring [1] fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and * Moses was in the mount fourty dayes and fourtie nights.

[1] The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant saphir.
* Chap. 34, 28. Deut. 9, 9.

CHAP. XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat with the cherubims. 23 The table with the furniture thereof. 31 The candlestick with the instruments thereof.

AND the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Israel, that they † bring me an ‡ offering: * of every man that giveth it willingly with his heart, ye shall take my offering,

3 And this *is* the offering which ye shall [b] take of them; gold, and silver, and brasse,

4 And blue, and purple, and scarlet, and ‡ fine linnen, and goats *hair*,

5 And rammes skins died red, and badgers skins, and [c] shittim-wood,

6 Oyl for the light, spices for [d] anointing oyl, and for sweet incense,

7 Onyx-stones, and stones to be set in the * ephod and in the * breast-plate.

8 And let them make me [e] a sanctuarie; that I may dwell amongst them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ * And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood: and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the [f] testimony which I shall give thee.

17 And thou shalt make a [g] mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‡ of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from * between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ * Thou shalt also make a table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof,

24 And thou shalt overlay it with pure gold, & make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it foure rings of gold, and put the rings in the foure corners that *are* on the foure feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the [h] dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‡ to cover withall: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table, shewbread before me alway.

31 ¶ * And thou shalt make a candlestick of pure gold: *of* [i] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* foure bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall ‡ light the lamps thereof, that

[a] After the morall and judiciall law he giveth them the ceremoniall law, that nothing should be left to mans invention.
† Heb. *take for me.*
‡ Or, *heave-offering.*
* Chap. 35, 5.
[b] For the building and use of the tabernacle.
‡ Or, *silk.*
[c] Which is thought to be a kinde of Cedar, which will not rot.
[d] Ordained for the priests.
* Chap. 28, 4.
* Chap. 28, 15.
[e] A place both to offer sacrifice, and to hear the law.
* Chap. 37, 1.
[f] The stone tables, the rod of Aaron and manna, which were a testimonie of Gods presence.
[g] There God appeared mercifully unto them: and this was a figure of Christ.
‡ Or, *of the matter of the mercie-seat.*
* Num. 7, 89.
* Chap. 37, 10.
[h] To set the bread upon.
‡ Or, *to poure out withall.*
* Chap. 37, 17.
[i] It shall not be molten, but beaten of the lump of gold with the hammer.
‡ Or, *cause to ascend.*

of, that they may give light over against † it.

† Heb. *the face of it.*

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

k This was the talent weight of the temple, and weighed 120 pound.

39 *Of* a [k] talent of pure gold shall he make it, with all these vessels:

* Acts 7, 44. Heb. 8, 5.
† Heb. *which thou* wast *caused to see.*

40 And * look that thou make *them* after their pattern, † which *was* shewed thee in the mount.

Chap. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rammes skinnes. 15 The boards of the tabernacle with their sockets and barres. 31 The vail for the ark. 36 The hanging for the doore.

MOreover thou shalt make the tabernacle *with* ten curtains of fine twined linnen, and blue, and purple, and scarlet: *with* cherubims of † cunning [a] work shalt thou make them.

† Heb. *the work of a cunning workman or embroiderer.*
a That is, of most cunning or fine work.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, foure cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the [b] coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

b On the side that the curtains might be tyed together.

5 Fiftie loops shalt thou make in the one curtain, and fiftie loops shalt thou make in the edge of the curtain that *is* in the [c] coupling of the second, that the loops may take hold one of another.

c In tying together both the sides.

6 And thou shalt make fiftie taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats *hair* to be a covering upon the [d] tabernacle: eleven curtains shalt thou make.

d Lest rain and weather should marre it.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, foure cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and [e] six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

e That is, five on the one side, and five on the other, and the sixt should hang over the doore of the tabernacle.

10 And thou shalt make fiftie loops on the edge of the one curtain that is outmost in the coupling, and fiftie loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brasse, and put the taches into the loops, and couple the ‡ tent together that it may be one.

‡ Or, *covering.*

12 And the [f] remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

f For these curtains were two cubits longer than the curtains of the tabernacle: so that they were sider by a cubite on both sides.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

† Heb. *in the remainder or superfluity.*

14 And thou shalt make a [g] covering for the tent of rammes skinnes died red, and a covering above *of* [h] badgers skinnes.

g To be put upon the covering that was made of goats hair.
h This was the third covering for the tabernacle.

15 ¶ And thou shalt make boards for the tabernacle, *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. *hands.*

18 And thou shalt make the boards for the tabernacle, twentie boards on the south-side, south-ward.

19 And thou shalt make fourty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, & two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north-side, *there shall be* twenty boards.

21 And their fourtie sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle west-ward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † [i] coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

i The Hebrew word signifieth twins: declaring that they should be so perfect and well joyned as was possible.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make barres of shittim-wood: five for the boards of the one side of the tabernacle,

27 And five barres for the boards of the other side of the tabernacle, and five barres for the boards of the side of the tabernacle for the two sides west-ward.

28 And the middle barre in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold *for* places for the barres: and thou shalt overlay the barres with gold.

30 And thou shalt rear up the tabernacle * according to the fashion thereof, which was shewed thee in the mount.

* Chap. 25. 9, 40. Acts 7, 44. Heb. 8, 5.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linnen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon foure pillars of shittim-*wood*, overlaid with gold: their [k] hooks shall be of gold; upon the foure sockets of silver.

k Some read, heads of the pillars.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy *place* and the [l] most holy.

l Whereunto the high priests only entred once a yeare.

68

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place.*

m Meaning, in the holy place.

35 And thou ſhalt ſet the [m] table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

n This hanging or vail was between the holy place, and there where the people were.

36 And thou ſhalt make an [n] hanging for the door of the tent, of blue, and purple, and ſcarlet, and fine twined linnen, wrought with needle work.

37 And thou ſhalt make for the hanging, five pillars of ſhittim-*wood*, and overlay them with gold, and their hooks ſhall be of gold: & thou ſhalt caſt five ſockets of braſſe for them.

Chap. XXVII.

1 The altar of burnt-offering, with the veſſels thereof. 9 The court of the tabernacle incloſed with hangings and pillars. 18 The meaſure of the court. 20 The oyl for the lamp.

a For the burnt-offering.

AND thou ſhalt make an [a] altar of ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be foure-ſquare, and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the foure corners thereof: his horns ſhall be of the [b] ſame: & thou ſhalt overlay it with braſſe.

b Of the ſame wood and matter not faſtened unto it.

3 And thou ſhalt make his pannes to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pannes: all the veſſels thereof thou ſhalt make of braſſe.

4 And thou ſhalt make for it a grate of net-work of braſſe; and upon the net ſhalt thou make foure braſen rings in the foure corners thereof.

5 And thou ſhalt put it under the compaſſe of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves of ſhittim-wood, and overlay them with braſſe.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: † as it was ſhewed thee in the mount, ſo ſhall they make *it.*

† Heb. *be ſhewed.*

c This was the firſt entry into the tabernacle, where the people abode.

9 ¶ And thou ſhalt make the [c] court of the tabernacle for the ſouth-ſide, ſouth-ward: *there ſhall be* hangings for the court of fine twined linnen of an hundred cubits long, for one ſide.

10 And the twentie pillars thereof, and their twentie ſockets *ſhall be* of braſſe: the hooks of the pillars, and their [d] fillets *ſhall be* of ſilver.

d They were certain hoops or circles for to beautifie the pillar.

11 And likewiſe for the north-ſide in length, there ſhall be hangings of an hundred cubits long, and his twentie pillars, and their twentie ſockets of braſſe: the hooks of the pillars, and their fillets of ſilver.

12 ¶ And for the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fiftie cubits: their pillars ten, and their ſockets ten.

e Meaning, curtains of fiftie cubits.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* [e] fiftie cubits.

f Of the doore of the court.

14 The hangings of one [f] ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits:* their pillars three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twentie cubits, of blue, and purple, and ſcarlet, and fine twined linnen, wrought with needle-work: and their pillars *ſhall be* foure, and their ſockets foure.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be* of ſilver, and their ſockets of braſſe.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth † fiftie every where, and the height five cubits of fine twined linnen, and their ſockets of braſſe.

† Heb. *fiftie by fiftie.*

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *ſhall be* of braſſe.

g Or, ſtakes, wherewith the curtains were faſtned to the ground.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive [h] beaten, for the light, to cauſe the lamp † to burn alwayes.

h Such as cometh from the olive, when it is firſt preſſed or beaten.

† Heb. *to aſcend, up.*

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimonie, Aaron and his ſonnes ſhall order it from evening to morning before the LORD: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

Chap. XXVIII.

1 Aaron and his ſonnes are ſet apart for the prieſts office. 2 Holy garments are appointed. 6 The ephod. 15 The breaſt-plate with twelve precious ſtones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bels. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aarons ſonnes.

AND take thou unto thee Aaron thy brother and his ſonnes with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holy garments for Aaron thy brother, for [a] glorie and for beauty.

a Whereby his office may be known to be glorious and excellent.

3 And thou ſhalt ſpeak unto all that are wiſe-hearted, whom I have filled with the ſpirit of wiſedome, that they may make Aarons garments to [b] conſecrate him, that he may miniſter unto me in the prieſts office.

b Which is to ſeparate him from the reſt.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an [c] ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſonnes, that he may miniſter unto me in the prieſts office.

c A ſhort and ſtrait coat without ſleeves put upmoſt upon his garments, to keep them cloſe unto him.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linnen.

6 And they ſhall make the ephod of gold, of blue and of purple, of ſcarlet and fine twined linnen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and ſo it ſhall be joyned together.

8 And the † curious [d] girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even* of gold, of blue, and

‡ Or, *embroidered.*

d Which went about his upmoſt coat.

and purple, and ſcarlet, & fine twined linnen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and the other ſix names of the reſt on the *other* ſtone according to their [e] birth.

e As they were in age, ſo ſhould they be graven in order.

11 * With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael; thou ſhalt make them to be ſet in ouches of gold.

* Wiſd. 18, 24.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, for ſtones of [f] memoriall unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memoriall.

f That Aaron might remember the Iſraelites to God-ward.

13 ¶ And thou ſhalt make ouches of gold;

14 And two chains of pure gold at the [g] ends: of wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

g Of the boſſes.

15 ¶ And thou ſhalt make the breaſt-plate of [h] judgement, with cunning work after the work of the ephod thou ſhalt make it; of gold, of blue, and of purple, and of ſcarlet, and of fine twined linnen ſhalt thou make it.

h It was ſo called, becauſe the high prieſt could not give ſentence in judgement without that on his breaſt.

16 [i] Foure-ſquare it ſhall be *being* doubled; a ſpanne *ſhall be* the length thereof, and a ſpanne *ſhall be* the breadth thereof.

i The deſcription of the breaſt-plate.

17 And thou ſhalt † ſet in it ſettings of ſtones, *even* foure rows of ſtones: *the firſt* row *ſhall be* a ‡ ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

† Heb. *fill in it fillings of ſtone.*

‡ Or, *rubie.*

18 And the ſecond row *ſhall be* an emeraud, a ſaphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryll, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

† Heb. *fillings.*

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, of wreathen work, of pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two [k] ends of the breaſt-plate.

k Which are upmoſt toward the ſhoulder.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And the other two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the [l] two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

l Which are beneath.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall binde the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall [m] bear the names of the children of Iſrael in the breaſt-plate of judgement, upon his heart, when he goeth in unto the holy *place*, for a memoriall before the LORD continually.

m Aaron ſhall not enter into the holy place in his own name: but in the name of all the children of Iſrael.

30 ¶ And thou ſhalt put in the breaſt-plate of judgement the [n] Urim and the Thummim, and they ſhall he upon Aarons heart, when he goeth in before the LORD: and Aaron ſhall bear the judgement of the children of Iſrael upon his heart, before the LORD continually.

n Urim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breaſt-plate were moſt clear, and of perfect beautie: by Urim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the prieſts.

31 ¶ And thou ſhalt make the robe of the ephod all of blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergion, that it be not rent.

33 ¶ And beneath upon the ‡ hemme of it thou ſhalt make pomegranates of blue, and of purple, and of ſcarlet round about the hemme thereof, and bels of gold between them round about.

‡ Or, *ſkirts.*

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hemme of the robe round about.

35 * And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

* Eccluſ 45, 9.

36 ¶ And thou ſhalt make a plate of pure gold, and grave upon it, *like* the engravings of a ſignet, [o] HOLINESSE TO THE LORD.

o Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing unholy may appear before him.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may [p] bear the iniquitie of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be alwayes upon his forehead, that they may be accepted before the LORD.

p Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high prieſt bare and pacified God.

39 ¶ And thou ſhalt embroider the coat of fine linnen, and thou ſhalt make the mitre of fine linnen, and thou ſhalt make the girdle of needlework.

40 ¶ And for Aarons ſonnes thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glorie and for beautie.

41 And thou ſhalt put them upon Aaron thy brother, and his ſonnes with him: and ſhalt anoint them, and † [q] conſecrate them, and ſanctifie them, that they may miniſter unto me in the prieſts office.

† Heb. *fill their hand.*

q That is, conſecrate them by giving them things to offer, and thereby admit them to their office.

42 And thou ſhalt make them linnen breeches to cover † their nakedneſſe: from the loins even unto the thighes they ſhall † reach.

† Heb. *fleſh of their nakedneſſe.*

† Heb. *be.*

43 And

70

43 And they shall be upon Aaron, and upon his sonnes, when they come in unto the tabernacle of the congregation, or when they come neare unto the altar to minister in the holy
p In not hiding their nakednesse. *place:* that they bear p not iniquitie, and die. *It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continuall burnt-offering.* 45 *Gods promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto
* Levit. 9, 2. me in the priests office: *Take one young bullock, and two rammes without blemish,

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: of wheate floure shalt thou make them.

3 And thou shalt put them into one basket,
a To offer them in sacrifice. and a bring them in the basket, with the bullock and the two rammes.

4 And Aaron and his sonnes thou shalt bring unto the doore of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and
b Which was next under the ephod. put upon Aaron the coat, and the b robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
* Chap. 30, 25. 7 Then shalt thou take the anointing * oyl, and poure *it* upon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sonnes) and † put the bonnets on them: and the priests office shall be theirs for a perpetuall statute: and thou shalt † * consecrate Aaron and his sonnes.
† Heb. *binde.*
† Heb. *fill the hand of.*
* Chap. 28, 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sonnes shall c put their hands upon the head of the bullock.
* Levit. 1, 4.
c Signifying, that the sacrifice was also offered for them, and that they did approve it.

11 And thou shalt kill the bullock before the LORD, by the doore of the tabernacle of the congregation.

12 And thou shalt take of the bloud of the bullock, and put *it* upon the horns of the altar with thy finger, and poure all the bloud beside the bottom of the altar.

* Levit. 3, 3. 13 And * thou shalt take all the fat that co-
" It seemeth by anatomie, and the Hebrew doctours to be *the midriff.* vereth the inwards, and " the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skinne, and his dung shalt thou burn with fire without the camp; it *is* a sinne-offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

16 And thou shalt slay the ramme, and thou shalt take his bloud, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and † unto his head.
‡ Or, *upon.*

18 And thou shalt burn the whole ramme upon the altar: it *is* a burnt-offering unto the LORD: it *is* a d sweet savour, an offering made by fire unto the LORD.
d Or, a savour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his bloud, and put *it* upon the e tip of the right eare of Aaron, and upon the tip of the right eare of his sonnes, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the bloud upon the altar round about.
e Meaning, the loft and nether part of the ear.

21 And thou shalt take of the bloud that *is* upon the f altar, and of the anointing oyl, and sprinkle *it* upon Aaron, & upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: and he shall be hallowed, and his garments, and his sonnes, and his sonnes garments with him.
f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the g ramme the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ramme of consecration:
g Which is offered for the consecration of the high priest.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, & in the hands of his sonnes; & shalt † wave them *for* a wave-offering before the LORD.
‡ Or, *shake to and fro.*

25 And thou shalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ramme of Aarons consecrations, and h wave it for a wave-offering before the LORD; and it shall be thy part.
h This sacrifice the priest did move toward the east, west, north and south.

27 And thou shalt sanctifie the breast of the wave-offering, and the shoulder of the heave-offering, which is i waved, and which is heaved up of the ramme of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sonnes.
i So called, because it was not onely shaken to and fro, but also lifted up.

28 And it shall be Aarons and his sonnes by a statute for ever, from the children of Israel: for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their k peace-offerings, *even* their heave-offering unto the LORD.
k Which were offerings of thanksgiving to God for his benefits.

29 ¶ And the holy garments of Aaron shall be his sonnes after him, to be anointed therein, and to be consecrated in them.

30 *And* † that sonne that is priest in his stead shall put them on seven dayes, when he cometh into the tabernacle of the congregation to minister in the holy place.
† Heb. he *of his sonnes.*

31 ¶ And thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

32 And

32 And Aaron and his sonnes shall eat the
* Levit. 8, 31. Matth. 12, 4. flesh of the ramme, and the * bread that *is* in
the basket, by the doore of the tabernacle of
the congregation.

33 And they shall eat those things, where
[1] That is, by the sacrifices. with the [1] atonement was made, to consecrate and to sanctifie them: but a stranger
shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with
fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron,
and to his sonnes, according to all things
which I have commanded thee: seven dayes
shalt thou consecrate them.

36 And thou shalt offer every day a bullock
[m] To appease Gods wrath, that sinne may be pardoned. for a sinne-offering, for [m] atonement: and
thou shalt cleanse the altar, when thou hast
made an atonement for it, and thou shalt
anoint it to sanctifie it.

37 Seven dayes thou shalt make an atonement for the altar, and sanctifie it: and it shall
be an altar most holy: whatsoever toucheth
the altar shall be holy.

38 ¶ Now this *is* that which thou shalt
* Num. 28, 3. offer upon the altar; * two lambes of the
first yeare, day by day continually,

39 The one lambe thou shalt offer in the
morning: and the other lambe thou shalt
offer at even.

[n] That is, an Omer, reade chap. 16, 16. [o] Which is about a pint. 40 And with the one lambe a [n] tenth deal
of floure mingled with the fourth part of an
[o] hin of beaten oyl: and the fourth part of
an hin of wine *for* a drink-offering.

41 And the other lambe thou shalt offer at
even, and shalt do thereto according to the
meat-offering of the morning, and according
to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continuall burnt-offering
throughout your generations, *at* the doore
of the tabernacle of the congregation, before
the LORD; where I will meet you, to speak
there unto thee.

43 And there I will meet with the chil-
‡ Or, Israel. dren of Israel, and ‡ *the tabernacle* shall be
[p] Because of my glorious presence. sanctified by my [p] glory.

44 And I will sanctifie the tabernacle of the
congregation, and the altar: I will sanctifie
also both Aaron and his sonnes, to minister
to me in the priests office.

* Levit. 26, 12. 2 Cor. 6, 16. 45 ¶ And * I will dwell amongst the chil-
dren of Israel, and will be their God.

46 And they shall know that I *am* the LORD
their God, that brought them forth out of
the land of Egypt, that I may dwell amongst
[q] It is I the Lord that am their God. them: [q] I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incense.* 11 *The ransome of souls.* 17 *The brasen laver.* 22 *The holy anointing oyl.* 34 *The composition of the perfume.*

[a] Upon the which the sweet perfume was burnt, verse 34. AND thou shalt make an [a] altar to burn in-
cense upon: of shittim-wood shalt
thou make it.

2 A cubit *shall be* the length thereof, and a
cubit the breadth thereof (foure-square shall
it be) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the [b] same.

[b] Of the same wood and matter.

3 And thou shalt overlay it with pure gold,
the † top thereof, and the † sides thereof round
about, and the horns thereof: and thou shalt
make unto it a crown of gold round about.

† Heb. *roof.* † Heb. *walls.*

4 And two golden rings shalt thou make
to it under the crown of it, by the two † cor-
ners thereof, upon the two sides of it shalt
thou make it: and they shall be for places for
the staves to bear it withall.

† Heb. *ribs.*

5 And thou shalt make the staves of shit-
tim-wood, and overlay them with gold.

6 And thou shalt put it before the [c] vail,
[c] That is, in the sanctuarie, and not in the holiest of all. that *is* by the ark of the testimonie; before
the mercie-seat, that *is* over the testimonie,
where I will meet with thee.

7 And Aaron shall burn thereon † sweet
† Heb. *incense of spices.* incense every morning: when he [d] dresseth
[d] Meaning, when he trimmeth them, and refresheth the oyl. the lamps he shall burn incense upon it.

8 And when Aaron ‡ † lighteth the lamps
‡ Or, *setteth up.* † at even, he shall burn incense upon it; a per-
† Heb. *causeth to ascend.* petuall incense before the LORD, through-
† Heb. *between the two evens.* out your generations.

9 Ye shall offer no [e] strange incense thereon,
[e] Otherwise made than this, which is described. nor burnt-sacrifice, nor meat-offering, neither
shall ye poure drink-offering [f] thereon.

[f] But it must onely serve to burn perfume.

10 And Aaron shall make an atonement
upon the horns of it once in a yeare, with the
bloud of the sinne-offering of atonements:
once in the yeare shall he make atonement
upon it, throughout your generations: it *is*
most holy unto the LORD.

11 And the LORD spake unto Moses,
saying,

12 * When thou takest the summe of the
* Num. 1, 2, 3. children of Israel, after † their number; then
† Heb. *them that are to be numbred.* shall they give every man a [g] ransome for his
[g] Whereby he testifieth that he redeemed his life which he had forfeit, as is declared by David; 2 Sam. 24, 1. soul unto the LORD, when thou numbrest
them: that there be no plague amongst them,
when *thou* numbrest them.

13 This they shall give, every one that pas-
seth among them that are numbred; half a
* Levit. 27, 25. Num. 3, 47. Ezek. 45, 12. shekel after the shekel of the sanctuarie (* A
[h] This shekel valued two common shekels: and the gerah valued about 12 pence, after five shillings sterling the ounce of silver. [h] shekel *is* twentie gerahs) an half shekel *shall*
be the offering of the LORD.

14 Every one that passeth among them that
are numbred from twentie yeares old and
above, shall give an offering unto the LORD.

15 The rich shall not † give more, and the
† Heb. *multiply.* poore shall not † give lesse than half a shekel,
† Heb. *diminish.* when *they* give an offering unto the LORD,
[i] That God should be mercifull unto you. to maken an atonement for your [i] souls.

16 And thou shalt take the atonement-mo-
ney of the children of Israel, and shalt appoint
it for the service of the tabernacle of the congregation; that it may be a memoriall unto
the children of Israel before the LORD, to
make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brasse,
and his foot also of brasse, to wash *withall*, and
thou shalt put it between the tabernacle of
the

72

the congregation and the altar, and thou ſhalt put water therein.

k Signifying, that he that cometh to God, muſt be waſhed from all ſinne and corruption.

19 For Aaron and his ſonnes ſhall [k] waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come neare to the altar to miniſter, to burn offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for [l] ever to them, *even* to him and to his ſeed throughout their generations.

l So long as the prieſthood ſhall laſt.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying.

23 Take thou alſo unto thee principall ſpices, of pure myrrhe [m] five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet [n] calamus two hundred and fiftie *ſhekels*.

m Weighing ſo much.

n It is a kinde of reed of a very ſweet ſavour within, and is uſed in powders, and odours.

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an * hin.

* Chap. 29, 40.

25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the ‡ apothecary: it ſhall be an holy anointing oyl.

‡ Or, *perfumer.*

26 And thou ſhalt anoint the [o] tabernacle of the congregation therewith, and the ark of the teſtimony,

o All things which appertain to the tabernacle.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſonnes, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me, throughout your generations.

p Neither at their burials, nor otherwiſe.

32 Upon mans fleſh ſhall it not be [p] poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth any like it, or whoſoever putteth *any* of it upon a [q] ſtranger, ſhall even be cut off from his people.

q Either a ſtranger or an Iſraelite, ſave onely the prieſts.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, [r] ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe, of each ſhall there be a like *weight*.

r In Hebrew, Shecheleth: which is a ſweet kinde of gum, and ſhineth as the naile.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure *and* holy.

† Heb. *ſalted.*

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the [s] LORD.

s Onely dedicate to the uſe of the tabernacle.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1 Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. 12 The obſervation of the ſabbath is again commanded. 18 Moſes receiveth the two tables.

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have [a] called by name, Bezaleel the * ſonne of Uri, the ſonne of Hur, of the tribe of Judah:

a I have choſen, and made meet, chap. 35, 30. * 1 Chron. 2, 20.

3 And I have filled him with the ſpirit of God, in wiſdome, and in underſtanding, and in knowledge, & in all maner of [b] workmanſhip,

b This ſheweth that handy-crafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

4 To deviſe cunning work, to work in gold, and in ſilver, and in braſſe,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſonne of Ahiſamach of the tribe of Dan; and in the hearts of all that are [c] wiſe-hearted I have put wiſdome; that they may make all that I have commanded thee:

c I have inſtructed them, and increaſed their knowledge.

7 The tabernacle of the congregation, and the ark of the teſtimonie, and the mercy-ſeat that *is* thereupon, and all the † furniture of the tabernacle:

† Heb. *veſſels.*

8 And the table, and his furniture, and the [d] pure candleſtick with all his furniture, and the altar of incenſe:

d So called, becauſe of the cunning and art uſed therein, or becauſe the whole was beaten out of one piece.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſonnes, to miniſter in the prieſts office:

11 And the [e] anointing oyl, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

e Which only was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my [f] ſabbaths ye ſhall keep: for it *is* a ſigne between me and you, throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctifie you.

f Though I command theſe works to be done, yet will I not that you break my ſabbath dayes.

14 * Ye ſhall keep the [g] ſabbath therefore: for it *is* holy unto you: Every one that defileth it, ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

* Chap. 20, 8. Deut. 5, 12. Ezek. 20, 12.

g God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God.

15 Six dayes may work be done, but in the ſeventh *is* the ſabbath of reſt, † holy to the LORD: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

† Heb. *holineſſe.*

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetuall covenant.

17 It *is* a ſigne between me and the children of Iſrael for ever: for * in ſix dayes the LORD made heaven and earth, and on the

* Gen. 1, 31. and 2, 2.

the seventh day he [h] rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, * two tables of [i] testimony, tables of stone, written with the finger of God.

h From creating his creatures, but not from governing and preserving them.

* Deut. 9, 10.

i Whereby he declared his will to his people.

Chap. XXXII.

1 The people in the absence of Moses, cause Aaron to make a calf. 7 God is angred thereby. 11 At the intreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aarons excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, * Up, [a] make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

* Acts 7, 40.

a The root of idolatrie is, when men think that God is not at hand, except they see him carnally.

2 And Aaron said unto them, [b] Break off the golden eare-rings which *are* in the eares of your wives, of your sonnes, and of your daughters, and bring *them* unto me.

b Thinking that they would rather forgo idolatrie, then to resigne their most precious jewels.

3 And all the people brake off the [c] golden eare-rings, which *were* in their eares, and brought *them* unto Aaron.

c Such is the rage of idolaters that they spare not cost to satisfie their wicked desires.

4 * And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a [d] molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

* 1 Kings 12, 28. Psal. 106, 19.

d They smelled of their leaven of Egypt, where they saw calves, oxen, and serpents worshipped.

5 And when Aaron saw *it*, he built an altar before it, and Aaron made proclamation and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the * people sat down to eat and to drink, and rose up to play.

* 1 Cor. 10, 7.

7 ¶ And the LORD said unto Moses, * Go, get thee down: for thy people which thou broughtest out of the land of Egypt have corrupted *themselves*.

* Deut. 9, 12.

8 They have turned aside [e] quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

e Whereby we see what necessitie we have to pray earnestly to God, to keep us in his true obedience, and to send us good guides.

9 And the LORD said unto Moses, * I have seen this people, and behold, it *is* a stiff-necked people.

* Chap. 33, 3. Deut. 9, 13.

10 Now therefore [f] let me alone, that my wrath my wax hot against them, and that I may consume them: and I will make of thee a great nation.

f God sheweth that the prayers of the godly stay his punishment.

11 * And Moses besought † the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

* Psal. 106, 23. † Heb. *the face of the* LORD.

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

* Num. 14, 13.

13 Remember [g] Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidest unto them, * I will multiply your seed as the starres of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

g That is, thy promise made to Abraham.

* Gen. 12, 7. and 15, 7. and 48, 16.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the * tables *were* the work of God, and the [h] writing *was* the writing of God graven upon the tables.

* Chap. 32, 18.

h All these repetitions shew how excellent a thing they defrauded themselves of, by their idolatry.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of warre in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for † being overcome: *but* the noise of *them that* sing, do I heare.

† Heb. *weakenesse.*

19 ¶ And it came to passe assoon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel [i] drink *of it*.

* Deut. 9, 21.

i Partly to despite them of their idolatrie, and partly that they should have none occasion to remember it afterward.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sinne upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* [k] naked (for Aaron had made them naked unto *their* shame, amongst † their enemies.)

k Both destitute of Gods favour, and an occasion to their enemies to speak evil of their God.

† Heb. *those that rose up against them.*

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORDS side? *let him come* unto me. And all the sonnes of Levi gathered themselves together unto him.

l This fact did so please God, that he turned the curse of Jacob against Levi, to a blessing, Deut. 33, 9.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and [l] slay every man his brother, and every man his companion, and every man his neighbour.

† Or, *And Moses said, Consecrate your selves to day to the* LORD, *because every man hath been against his sonne, and against his brother, &c.*

28 And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

29 † For Moses had said, † Consecrate your

† Heb. *fill your hands.*

74

ſelves to day to the LORD, *even* every man upon his [m] ſonne, and upon his brother, that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſſe on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſinne: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſinne.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſinne, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſinne: and if not, [n] blot me, I pray thee, out of thy book which thou haſt written.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my [o] book.

34 Therefore now go, lead the people, unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee; Neverthleſſe, in the day when I [p] viſit, I will viſit their ſinne upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuſeth to go, as he had promiſed, with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moſes.* 12 *Moſes deſireth to ſee the glory of God.*

AND the LORD ſaid unto Moſes, Depart, *and* go [a] up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

2 * And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and hony: for I will not go up in the midſt of thee, for thou *art* a * ſtiff-necked people: leſt I conſume thee in the way.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may [b] know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afarre off from the camp, and called it the [c] Tabernacle of the congregation: And it came to paſſe, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſſe, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent doore, and looked after Moſes, untill he was gone unto the tabernacle.

9 And it came to paſſe, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the doore of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle doore: and all the people roſe up and worſhipped, every man in his tent doore.

11 And the LORD ſpake unto Moſes [d] face to face, as a man ſpeaketh unto his friend. And he turned again into the camp, but his ſervant Joſhua, the ſonne of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people; and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may finde grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My [f] preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken; for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy [g] glory.

19 And he ſaid, I will make all my [h] goodneſſe paſſe before thee, and I will [i] proclaim the name of the LORD before thee; * and will be gracious to whom I will be gracious, and will ſhew [k] mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and [l] live.

21 And the LORD ſaid, Behold, *there is* a place by [m] me, & thou ſhalt ſtand upon a rock.

22 And it ſhall come to paſſe, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand, while I paſſe by.

23 And I will take away mine hand, and thou ſhalt ſee my [n] back-parts: but my face ſhall not be ſeen.

CHAP. XXXIIII.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moſes entreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the firſt table.* 28 *Moſes after fourty dayes in the mount, cometh down with the tables.* 29 *His face ſhineth, and he covereth it with a vail.*

AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words

m In revenging Gods glorie, we muſt have no reſpect to perſons, but put off all carnall affection.

n So much he eſteemed the glorie of God, that he preferred it even to his own ſalvation.

o I will make it known that he was never predeſtinate in mine eternall counſel to life everlaſting.

p This declareth how grievous a ſinne idolatrie is, ſeeing that, at Moſes prayer, God would not fully remit it.

a The land of Canaan was compaſſed with hils: ſo they that entred into it, muſt paſſe up by the hils.

* Gen. 12, 7.

* Deut. 7, 22. Joſh. 24, 11.

* Chap. 32, 9. Deut. 9, 13.

b That either I may ſhew mercie if they repent, or elſe puniſh their rebellion.

c So called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

d Moſes plainly and familiarly of all other, Num. 7, 8. Deut. 34, 10.

e I care for thee, and will preſerve thee in this thy vocation.

f Signifying, that the Iſraelites ſhould excell through Gods favour all other people, verſe 16.

g Thy face, thy ſubſtance, and thy majeſtie.

h My mercie and fatherly care.

i Reade Chap. 34. verſe 6, 7.

* Rom. 9, 15.

k For finding nothing in man that can deſerve mercie, he will freely ſave his.

l For Moſes ſaw not his face in full majeſtie, but as mans weakneſſe could bear.

m In mount Horeb.

n So much of my glorie as in this mortall life thou art able to ſee.

* Deut. 10, 1.

words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount.

* Chap. 19, 12.

3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone:

5 And the LORD deſcended in the cloud, an ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and [a] proclaimed, The LORD, The LORD God, mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth,

a This ought to be referred to the Lord and not to Moſes proclaiming, as chap. 33, verſe 19.

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſinne, and that will by no means clear *the guilty*, * viſiting the iniquity of the fathers upon the children, and upon the childrens children; unto the third and to the fourth *generation*.

* Chap. 20, 5. Deut. 5. 9. Jerem. 32, 18.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a [b] ſtiff-necked people) and pardon our iniquitie, and our ſinne, and take us for thine inheritance.

b Seeing the people are thus of nature, the rulers have need to call upon God that he would alwayes be preſent with his ſpirit.

10 ¶ And he ſaid, Behold, * I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

* Deut. 5, 2.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 * Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a [c] ſnare in the midſt of thee.

* Chap. 23, 32. Deut. 7, 2.

c If thou follow their wickedneſſe and pollute thy ſelf with their idolatrie.

13 But ye ſhall deſtroy their altars, break their † images, and cut down their [d] groves.

† Heb. *ſtatues.*

d Which pleaſant places they chuſed for their idols.

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a * Jealous God:

* Chap. 20, 5.

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of * their daughters unto thy ſonnes, and their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods.

* 1 Kings 11, 2.

17 Thou ſhalt make thee no [e] molten gods.

e As gold, ſilver, braſſe or any thing that is molten: and herein is condemned all manner of idols, whatſoever they be made of.

18 ¶ The feaſt of * unleavened bread ſhalt thou keep: Seven dayes ſhalt thou eat unleavened bread, as I commanded thee in the time of the moneth Abib: for in the † moneth Abib thou cameſt out from Egypt.

* Chap. 23, 15. † Chap. 13, 4.

19 * All that openeth the matrix *is* mine: and every firſtling among thy cattel, *whether* ox or ſheep, *that is male.*

* Chap. 22, 29. Ezek. 44, 30.

20 But the firſtling of an aſſe thou ſhalt redeem with a ‡ lambe: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſonnes thou ſhalt redeem: and none ſhall appear before me * [f] empty.

‡ Or, *kid.*

* Chap. 23, 15. f Without offering ſomething.

21 ¶ * Six dayes thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

* Chap. 23, 12. Deut. 5, 12. Luke 13, 14.

22 ¶ * And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of [g] in-gathering at the † yeares end.

* Chap. 23, 16.

g Which was in September, when the ſun declined, which in the count of politicall things, they called the end of the year.

23 ¶ * Thrice in the yeare ſhall all your men-children appear before the Lord GOD, the God of Iſrael.

† Heb. *revolution of the year.*

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man [h] deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the yeare.

* Chap. 23. 14, 17. Deut. 16, 16.

h God promiſeth to defend them and theirs, which obey his commandement.

25 * Thou ſhalt not offer the bloud of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſeover be left unto thee morning.

* Chap. 23, 18.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not [i] ſeeth a kid in his mothers milk.

i Read chap. 23, 19. Deut. 14, 21.

27 And the LORD ſaid unto Moſes, Write thou * theſe words: for after the tenour of theſe words I have made a covenant with the and with Iſrael.

* Deut. 4, 1.

28 And he was there with the LORD * fourtie dayes and fourtie nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten † commandments.

* Chap. 24, 18. Deut. 9, 9.

k This miracle was to confirm the authoritie of the law, and ought no more to be followed than other miracles.

† Heb. *words.*

29 ¶ And it came to paſſe when Moſes came down from mount Sinai (*with* the two tables of teſtimonie in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skinne of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skinne of his face ſhone, and they were [l] afraid to come nigh him.

l Reade 2 Cor. 3, 7.

31 And Moſes called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put * a vail on his face.

* 2 Cor. 3, 13.

34 But when Moſes went in [m] before the

m Which was in the tabernacle of the congregation.

76 LORD to ſpeak with him, he took the vail off, untill he came out: And he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skinne of Moſes face ſhone: and Moſes put the vail upon his face again untill he went in to ſpeak with him.

CHAP. XXXV.

1 The ſabbath. 4 The free gifts for the tabernacle. 20 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

2 * Six dayes ſhall work be done, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of [a] reſt to the LORD: whoſoever doeth work therein, ſhall be put to death.

* Chap. 20, 9. Levit. 23, 3. Deut. 5, 12. Luke 13, 14.
† Heb. *holineſſe.*
a Wherein ye ſhall reſt from all bodily work.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: * whoſoever is of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſſe,

* Chap. 25, 2.

6 And blue, and purple, and ſcarlet, and fine linnen, and goats *hair*,

7 And rammes skinnes died red, and badgers skinnes, and ſhittim-wood,

8 And oyl for the light, and ſpices for anointing oyl and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate,

10 And every [b] wiſe-hearted among you ſhall come and make all that the LORD hath commanded;

b Reade Chap. 28, 3.

* Chap. 26, 1, &c.

11 * The tabernacle, his tent, and his covering, his taches, and his barres, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercie-ſeat, and the vail of the [c] covering,

c Which hanged before the mercie-ſeat, that it could not be ſeen.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oyl for the light,

* Chap. 30, 1.

15 * And the incenſe-altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the doore at the entring in of the tabernacle,

* Chap. 27, 1.

16 * The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the doore of the court,

d Such as appertain to the ſervice of the tabernacle.

18 The pinnes of the tabernacle, and the pinnes of the court, and their cords,

19 The [d] clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſonnes to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, and they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing hearted, *and* brought bracelets, and eare-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linnen, and goats *hair*, and red skinnes of rammes, and badgers skinnes, brought *them*.

24 Every one that did offer an offering of ſilver and braſſe, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were [e] wiſe-hearted, did ſpinne with their hands, and brought that which they had ſpunne, both of blue, and of purple, and of ſcarlet, and of fine linnen.

e Which were witty and expert.

26 And all the women whoſe heart ſtirred them up [f] in wiſdome, ſpunne goats *hair*.

f That is, which were good ſpinners.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet; for the ephod, and for the breaſt-plate:

28 And * ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe.

* Chap. 30, 23.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the [g] hand of Moſes.

g Uſing Moſes as a miniſter thereof.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Judah.

* Chap. 31, 2.

31 And he hath filled him with the ſpirit of God, in wiſdome, in underſtanding, and in knowledge, & in all manner of workmanſhip:

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſſe,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſonne of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdome of heart, to work all manner of work, of the [h] engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linnen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning works.

h Pertaining to graving, or carving, or ſuch like.

CHAP.

CHAP. XXXVI.

1 The offerings are delivered to the workmen. 5 The liberalitie of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats hair. 19 The covering of skinnes. 20 The boards with their sockets. 30 The barres. 35 The vail. 37 The hanging for the doore.

THen wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdome and understanding, to know how to work all manner of work for the service of [a] the sanctuarie, according to all that the LORD had commanded.

[a] By the sanctuary he meaneth here all the tabernacle.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdome, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuarie, to make it *withall*. And [b] they brought yet unto him free offerings every morning.

[b] Meaning, the Israelites.

4 And all the wise men that wrought all the work of the sanctuarie, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much [c] more than enough for the service of the work which the LORD commanded to make.

[c] A rare example, and notable, to see the people so ready to serve God with their goods.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuarie: so the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ * And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linnen, and blue, and purple, and scarlet: with [d] cherubims of cunning work made he them.

* Chap. 26. 3, 4.

[d] Which were little pictures with wings, in the form of children.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain foure cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one to another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 * Fiftie loops made he in one curtain, and fiftie loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one curtain to another.

* Chap. 26, 10.

13 And he made fiftie taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains of goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirtie cubits, and foure cubits was the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fiftie loops upon the uttermost edge of the curtain in the coupling, and fiftie loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fiftie taches of brasse to couple the tent together, that it might be one.

19 And he made a [e] covering for the tent, of rammes skinnes died red, and a covering of badgers skinnes above *that*.

[e] These two were above the covering of goats hair.

20 ¶ And he made boards for the tabernacle, of shittim-wood, [f] standing up.

[f] And to bear up the curtains of the tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twentie boards for the south-side, south-ward.

24 And fourtie sockets of silver he made under the twentie boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north-corner, he made twentie-boards,

26 And their fourtie sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle [g] west-ward, he made six boards.

[g] Or toward the sea, which was the sea called *Mediterraneum* west-ward from Jerusalem.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twined.*

30 And there were eight boards, and their sockets were sixteen sockets of silver, † under every board two sockets.

† Heb. *two sockets, two sockets under one board.*

31 ¶ And he made * barres of shittim-wood: five for the boards of the one side of the tabernacle,

* Chap. 25, 28. and 30, 5.

32 And five barres for the boards of the other side of the tabernacle, and five barres for the boards of the tabernacle for the sides west-ward.

33 And he made the middle barre to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the barres, and overlaid the barres with gold.

35 ¶ And he made a [h] vail of blue, and purple, and scarlet, and fine twined linnen: *with* cherubims made he it of cunning work.

[h] Which was between the sanctuarie and the Holiest of all.

36 And he made thereunto foure pillars of shittim-*wood*, and overlaid them with gold: their hooks *were* of gold, and he cast for them foure sockets of silver.

37 ¶ And he made an [i] hanging for the tabernacle doore, of blue, and purple, and scarlet, and fine twined linnen, † of needle-work,

[i] Which was between the court and the sanctuary.

† Heb. *the work of a needle-worker, or embroiderer.*

38 And the five pillars of it with their

78 hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were* of braſſe.

CHAP. XXXVII.

1 The ark. 6 The mercie-ſeat with cherubims. 10 The table with his veſſels. 17 The candleſtick with his lamps and inſtruments. 25 The altar of incenſe. 29 The anointing oyl, and ſweet incenſe.

* Chap. 25, 10. AND Bezaleel made * the ark of ſhittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a [a] crown of gold to it round about.

a Like battlements.

3 And he caſt for it foure rings of gold, *to be ſet* by the foure corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

* Chap. 25, 17. 6 ¶ And he made the * mercie-ſeat of pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercie-ſeat:

† Or, *out of, &c.* ‡ Or, *out of, &c.* 8 One cherub ‡ on the end on this ſide, and another cherub ‡ on the *other* end on that ſide: out of the [b] mercie-ſeat made he the cherubims on the two ends thereof.

b Of the ſelf ſame matter that the mercie-ſeat was.

9 And the cherubims ſpread out their wings on high, *and* covered with their wings over the mercie-ſeat, with their faces one to another; *even* to the mercie-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table of ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand breadth, round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it foure rings of gold, and put the rings upon the foure corners that *were* in the foure feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves of ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his cover ‡ to cover withall, of pure gold.

* Chap. 25, 29. ‡ Or, *to poure out withall.*

* Chap. 25, 31. 17 ¶ And he made the * candleſtick of pure gold: of beaten work made he the candleſtick, his ſhaft and his branch, his bowles, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop & a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* foure bowls make like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work of pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, of pure gold.

24 Of a [c] talent of pure gold made he it, and all the veſſels thereof. c Reade chap. 25, 39.

25 ¶ * And he made the incenſe-altar of ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* foure-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame. * Chap. 30, 1.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withall.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

* Chap. 30, 35. 29 ¶ And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecarie.

CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The laver of braſſe. 9 The court. 21 The ſumme of that the people offered.

* Chap. 27, 1. AND * he made the altar of burnt-offering of ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* foure-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the foure corners of it: the horns thereof were of the ſame, and he overlaid it with braſſe.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pannes: all the veſſels thereof made he of braſſe.

4 And he made for the altar a braſen grate of net-work, under the compaſſe thereof, beneath unto the [a] midſt of it.

a So that the grid-iron or grate, was half ſo high as the altar, and ſtood within it.

5 And he caſt foure rings for the foure ends of the grate of braſſe, to be places for the ſtaves.

6 And he made the ſtaves of ſhittim-wood, and overlaid them with braſſe.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withall; he made the altar hollow with boards.

8 ¶ And

8 ¶ And he made the laver of braſſe, and the foot of it, of braſſe, of the ‡ looking-[b] glaſſes of *the women* † aſſembling, which aſſembled at the doore of the tabernacle of the congregation.

‡ Or, *braſen glaſſes.*
[b] Rab. Kimhi ſaith, that the women brought their looking glaſſes which were of braſſe or fine metall, and offered them freely unto the uſe of the tabernacle: which was a bright thing, and of great majeſtie.
† Heb. *aſſimbling by troups.*

9 ¶ And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were* of fine twined linnen, an hundred cubits.

10 Their pillars *were* twentie, and their braſen ſockets twentie: the hooks of the pillars, and their fillets *were* of ſilver.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twentie, and their ſockets of braſſe twentie: the hooks of the pillars, and their fillets, of ſilver.

12 And for the weſt-ſide *were* hangings of fiftie cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, of ſilver.

13 And for the eaſt-ſide eaſt-ward fiftie cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linnen.

17 And the ſockets for the pillars *were* of braſſe, the hooks of the pillars, and their fillets, of ſilver, and the overlaying of their chapiters of ſilver, and all the pillars of the court were filleted with ſilver.

18 And the hanging for the gate of the court *was* needlework, of blue, and purple, and ſcarlet, and fine twined linnen: and twentie cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* foure, and their ſockets of braſſe foure, their hooks of ſilver, and the overlaying of their chapiters, and their fillets, of ſilver.

20 And all the * pinnes of the tabernacle, and of the court round about, *were* of braſſe.

* Chap. 27, 19.

21 ¶ This is the ſumme of the tabernacle, *even* of the tabernacle of teſtimonie, as it was counted, according to the commandment of Moſes, *for* the ſervice of the [c] Levites, by the hand of Ithamar, ſonne to Aaron the prieſt.

[c] That the Levites might have the charge thereof, and miniſter in the ſame, as did Eleazar, and Ithamar,

22 And Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſonne of Ahiſamach, of the tribe of Dan, an engraver, and a [d] cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linnen.

[d] As a graver, or carpenter. Chap. 31, 4.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbred of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for † every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty yeares old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

† Heb. *a poll.*

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail, an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſſe of the offering *was* ſeventy [e] talents, and two thouſand and foure hundred ſhekels.

[e] Reade the weight of a talent in Chap. 25, 39.

30 And therewith he made the ſockets to the doore of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pinnes of the tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The clothes of ſervice and holy garments. 2 The ephod. 8 The breaſt-plate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linnen. 30 The plate of the holy crown. 32 All is viewed and approved by Moſes.

AND of the blue, and purple, and ſcarlet, they made [a] clothes of ſervice, to do ſervice in the holy *place*, and * made the holy garments for Aaron; as the LORD commanded Moſes.

[a] As coverings for the ark, the candleſtick, the altar, and ſuch like.
* Chap. 31, 10. and 35, 19.

2 And he made the ephod, of gold, blue, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linnen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; of gold, blue, and purple, and ſcarlet, and fine twined linnen; as the LORD commanded Moſes.

6 ¶ * And they wrought [b] onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

† Chap. 28, 9.
[b] That is, of very fine and curious workmanſhip.

7 And he put them on the ſhoulders of the ephod, that they ſhould be ſtones for a * memoriall to the children of Iſrael; as the LORD commanded Moſes.

* Chap. 28, 12.

8 ¶ And he made the breaſt-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and ſcarlet, & fine twined linnen.

80

9 It was foure-square, they made the breast-plate double: a span̄e *was* the length thereof, and a span̄e the breadth thereof *being* doubled.

10 And they set in it foure rows of stones: *the first* row *was* a ‡ sardius, a topaz, and a carbuncle: this *was* the first row.

‡ Or, *ruby.*

11 And the second row, an emeraud, a saphire, and a diamond.

12 And the third row, a [c] ligure, an agate, and an amethyst.

c Which stone authours write that it cometh of the urine of the beast called Lynx.

13 And the fourth row, a beryll, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings,

14 And the stones *were* [d] according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

d That is, every tribe had his name written in a stone.

15 And they made upon the breast-plate chains, at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did binde the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

e Which was next under the ephod.

22 ¶ And he made the robe of the [e] ephod of woven work, all of blue.

f Where he should put thorow his head.

23 And there was a [f] hole in the midst of the robe, as the hole of an habergion, *with* a band round about the hole, that it should not rent.

24 And they made upon the hemmes of the robe, pomegranates of blue, and purple, and scarlet, *and* twined linnen.

* Chap. 28, 35.

25 And they made * bels of pure gold, and put the bels between the pomegranates, upon the hemme of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hemme of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats of fine linnen, of woven work, for Aaron and for his sonnes;

28 And a mitre of fine linnen, and goodly bonnets of fine linnen, and * linnen breeches of fine twined linnen,

* Chap. 28, 42.

29 And a girdle of fine twined linnen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, * HOLINESSE TO THE LORD.

* Chap. 28, 36.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished; and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the covering of rammes skinnes died red, and the covering of badgers skinnes, and the [g] vail of the covering,

g So called, because it hanged before the mercie-seat, and covered it from sight, Chap. 35. 12.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, with the lamps thereof, *even with* the lamps to be set in [h] order, and all the vessels thereof, and the oyl for light,

h Or, which Aaron dressed and refreshed with oyl every morning, Chap. 30, 7.

38 And the golden altar, and the anointing oyl, and † the sweet incense, and the hanging for the tabernacle doore,

† Heb. *the incense of sweet spices.*

39 The brasen altar, and his grate of brasse, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pinnes, and all the vessels of the service of the tabernacle, for the tent of the congregation.

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sonnes garments to minister in the priests office.

42 According to all that the LORD [i] commanded Moses, so the children of Israel made all the work.

i Signifying, that in Gods matters man may neither adde nor diminish.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: And Moses [k] blessed them.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The tabernacle is commanded to be reared, 9 and anointed; 23 Aaron and his sonnes to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the [a] first day of the first moneth shalt thou set up the tabernacle of the tent of the congregation.

a After that Moses had been fourty dayes and fourtie nights in the mount, that is, from the beginning of August to the tenth of September he came down, and caused this work to be done: which being finished, was set up in Abib, which moneth containeth half March and half April.

3 And thou shalt put therein the ark of the testimony,

testimonie, and cover the ark with the vail.

* Chap. 26, 35. † Heb. *the order thereof.*

4 And * thou shalt bring in the table, and set in order † the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps thereof.

b That is, the altar of perfume, or to burn incense on. c This hanging or vail was between the sanctuarie and the court.

5 And thou shalt set the altar of [b] gold for the incense before the ark of the testimonie, and put the [c] hanging of the doore to the tabernacle.

6 And thou shalt set the altar of the burnt-offering, before the doore of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oyl, and anoint the tabernacle and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

† Heb. *holinesse of holinesses.*

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctifie the altar: and it shall be an altar † most holy.

11 And thou shalt anoint the laver and his foot, and sanctifie it.

12 And thou shalt bring Aaron and his sonnes unto the doore of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctifie him, that he may minister unto me in the priests office.

14 And thou shalt bring his sonnes, and clothe them with coats.

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an [d] everlasting priest-hood, throughout their generations.

d Till both the priesthood and the ceremonies should end, which was at Christs coming.

16 Thus did Moses, according to all that the LORD commanded him, so did he.

e After they came out of Egypt, Num. 7, 1.

17 ¶ And it came to passe, in the first moneth in the [e] second year, on the first *day* of the moneth, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the barres thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle; and put the covering of the tent above upon it; as the LORD commanded Moses.

f That is, the tables of the law, Chap. 31, 18. and 34, 19.

20 ¶ And he took and put the [f] testimonie into the ark, and set the staves on the ark, and put the mercie-seat above upon the ark.

21 And he brought the ark into the tabernacle, and * set up the vail of the covering, and covered the ark of the testimonie; as the LORD commanded Moses. * Chap. 35, 12.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle north-ward, without the vail.

23 And he set the bread in order upon it, before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle south-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging, at the [g] doore of the tabernacle. g Between the sanctuarie and the court.

29 And he put the altar of burnt-offering by the doore of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the * LORD commanded Moses. * Chap. 30, 9.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withall.*

31 And Moses, and Aaron and his sonnes, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ * Then a cloud covered the tent of the congregation, and the glorie of the LORD filled the tabernacle. * Num. 9, 15. 1 Kings 8, 10.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glorie of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel † went onward in all their journeys: † Heb. *journeyed.*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

h Thus the presence of God preserved and guided them night and day till they came to the land promised.

38 For the [h] cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

THE THIRD BOOK OF MOSES, CALLED *LEVITICUS.

* Becauſe in this book is chiefly entreated of the Levites, and of things pertaining to their office.

THE ARGUMENT.

AS God by daily moſt ſingular benefits declared himſelf to be mindefull of his church: ſo he would not that they ſhould have any occaſion to truſt either in themſelves, or to depend upon others, either for lack of temporall things, or ought that belonged to his divine ſervice and religion: therefore he ordained divers kindes of oblations and ſacrifices, to aſſure them of forgiveneſſe of their offences (if they offered them in true faith and obedience) Alſo he appointed their prieſts and Levites, their apparell, offices, converſation and portion: he ſhewed what feaſts they ſhould obſerve, and in what times. Moreover, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the bloud of Chriſt, the innocent lambe, there can be no forgiveneſſe of ſinnes. And becauſe they ſhould give no place to their own inventions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribeth even to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eat: what diſeaſes were contagious and to be avoided: what order they ſhould take for all manner of filthineſſe and pollution to purge it: whoſe companie they ſhould flee: what marriages were lawfull: and what politick laws were profitable. Which things declared, he promiſed favour and bleſſing to them that kept his laws, and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

1 The burnt-offering, 3 of the herd, 10 of the flocks, 14 of the fowls.

a Hereby Moſes declareth that he taught nothing to the people, but that which he received of God.

AND the [a] LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them: If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the [b] cattel, *even* of the herd, and of the flock.

b So they could offer of none other ſort, but of thoſe which were commanded.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the doore of the [c] tabernacle of the congregation before the LORD.

c Meaning within the court of the tabernacle.

* Exod. 29, 10.

4 * And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

d The prieſt or Levite.

5 And [d] he ſhall kill the bullock before the LORD: and the prieſts Aarons ſonnes ſhall bring the bloud, and ſprinkle the bloud round about upon the [e] altar, that *is* by the doore of the tabernacle of the congregation.

e Of the burnt-offering, Exod. 27, 1.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſonnes of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aarons ſonnes ſhall lay the parts, the head, and the fat, in order upon the wood that *is* in the fire which *is* upon the altar.

9 But the inwards and his legs ſhall he waſh in water, and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet [f] ſavour unto the LORD.

f Or, a ſavour of reſt, which pacifieth the anger of the Lord.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice, he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar north-ward [g] before the LORD: and the prieſts Aarons ſonnes ſhall ſprinkle his bloud round about upon the altar.

g Reade verſe 5.

h Before the altar of the Lord.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and [i] wring off his head, and burn *it* on the altar, and the bloud thereof ſhall be wrung out at the ſide of the altar.

i The Hebrew word ſignifieth to pinch off with the nail.

16 And he ſhall pluck away his crop with ‡ his feathers, and caſt it beſide the altar on the [k] eaſt-part, by the place of the aſhes.

‡ Or, *the filth thereof.*

k On the ſide of the court gate in the pans which ſtood with aſhes, Exod. 27, 3.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice,

fice, an offering made by fire, of a ſweet ſavour unto the LORD.

CHAP. II.

1. The meat-offering of floure with oyl and incenſe, 4 either baken in the oven, 5 or on a plate, 7 or in a frying-panne: 12 or of the firſt-fruits in the eare. 13 The ſalt of the meat-offering.

a Becauſe the burnt-offering could not be without the meat-offering.

AND when any will offer a[a] meat-offering unto the LORD, his offering ſhall be of fine floure: and he ſhall poure oyl upon it, and put frankincenſe thereon.

b The prieſt.

2 And he ſhall bring it to Aarons ſonnes the prieſts: and [b] he ſhall take thereout his handfull of the floure thereof, and of the oyl thereof, with all the frankincenſe thereof, and the prieſt ſhall burn the

c To ſignifie that God remembreth him that offereth.

[c] memoriall of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

* Ecclus 7, 31.

3 And * the remnant of the meat-offering *ſhall be* Aarons and his ſonnes: *it is* a thing

d Therefore none could eat of it but the prieſts.

moſt [d] holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* an unleavened cake of fine floure mingled with oyl, or unleavened wafers anointed with oyl.

e Which is a gift offered to God to pacifie him.
‡ Or, *on a flat plate*, or *ſlice*.

5 ¶ And if thy oblation *be* a [e] meat-offering *baken* ‡ in a panne, it ſhall be of fine floure unleavened, mingled with oyl.

6 Thou ſhalt part it in pieces, and poure oyl thereon: *it is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-panne, it ſhall be made of fiue floure with oyl.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

* Verſe 2.

9 And the prieſt ſhall take from the meat-offering * a memoriall thereof, and ſhall burn *it* upon the altar: *it is* an

* Exod. 29, 18.

* offering made by fire of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſonnes: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

f That is, fruits, which are ſweet as honey, ye may offer.
† Heb. *aſcend.*
g But reſerved for the prieſts.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer [f] them unto the LORD; but they ſhall not † be burnt on the [g] altar for a ſweet ſavour.

* Mark 9, 49.

h Which they were bound (as by a covenant) to uſe in all ſacrifices; Num. 18, 19. 2 Chron. 13, 5. Ezek. 43, 24. or it meaneth a ſure and pure covenant.

13 And every oblation of thy meat-offering * ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the [h] covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green eares of corn dried by the fire, *even* corn beaten out of full eares.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memoriall of it, part of the beaten corn thereof, and part of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 The peace-offering of the herds: 6 of the flock, 7 either a lambe, or a goat.

a A ſacrifice of thankſgiving offered for peace and proſperitie, either generally or particularly.

AND if his oblation *be* a ſacrifice of [a] peace-offering; if he offer *it* of the herd, whether it *be* a male or female, he ſhall offer it without blemiſh before the LORD.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the doore of the tabernacle of the congregation: and Aarons ſonnes the prieſts ſhall ſprinkle the bloud upon the altar round about.

b One part was burnt, another was to the prieſts, and the third to him that offered.
* Exod. 29, 22.
‡ Or, *ſuet.*

3 And he ſhall offer of the [b] ſacrifice of the peace-offering, an offering made by fire unto the LORD, * the ‡ fat that covereth the inwards, and all the fat that *is* upon the inwards.

‡ Or, *midriffe over the liver* and *over the kidneys.*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‡ caul above the liver, with the kidneys, it ſhall he take away.

5 And Aarons ſonnes ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD, be of the flock, [c] male or female, he ſhall offer it without blemiſh.

c In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering only the male: ſo here can be offered no birds, but in the burnt-offering they might: all that was conſumed with fire, and in the peace-offering but a part.

7 If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſonnes ſhall ſprinkle the bloud thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an [d] offering made by fire unto the LORD: the fat thereof *and* the whole rump, it ſhall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

d The burnt-offering was wholy conſumed, and of the offering made by fire only the inwards, &c. were burnt: the ſhoulder and breaſt, with the two chaws and the maw were the prieſts, and the reſt his that offered.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 And he ſhall lay his hand upon the head of it, and kill it before the [e] tabernacle of the congregation: and the ſonnes of Aaron ſhall ſprinkle the bloud thereof upon the altar round about.

e Meaning at the north-ſide of the altar, Chap. 1, 11.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And

84

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. * All the fat *is* the LORDS.

* Chap. 7, 25.

17 *It shall be* a perpetuall statute for your generations throughout all your dwellings, that ye eat neither [f] fat nor * bloud.

f By eating fat, was meant to be carnall, and by bloud eating was signified crueltie.
* Gen. 9, 4. Chap. 7, 26. and 17, 14.

CHAP. IIII.

1 The sinne-offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sinne through [a] ignorance against any of the commandments of the LORD (*concerning things* which ought not to be done) and shall do against any of them:

a That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15, 22.

3 If the [b] priest that is anointed, do sinne according to the sinne of the people; then let him bring for his sinne which he hath sinned, a young bullock without blemish, unto the LORD for a sinne-offering.

b Meaning, the high priest.

4 And he shall bring the bullock unto the doore of the tabernacle of the congregation, before the LORD, and shall lay his hand upon the bullocks head, and kill the [c] bullock before the LORD.

c Hereby confessing that he deserved the same punishment which the beast suffered.

5 And the priest that is anointed, shall take of the bullocks bloud, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the bloud, and sprinkle of the bloud seven times before the LORD, before the vail of the [d] sanctuary.

d Which was between the holiest of all, and the sanctuarie.

7 And the priest shall put *some* of the bloud upon the horns of the altar of sweet incense before the LORD, which *is* in the [e] tabernacle of the congregation; and shall poure * all the bloud of the bullock at the bottom of the altar of the burnt-offering, which *is* at the doore of the tabernacle of the congregation.

e Which was in the court: meaning by the tabernacle the sanctuarie: and in the end of this verse it is taken for the court.
* Chap. 5, 9.

8 And he shall take off from it all the fat of the bullock for the sinne-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

* Exod. 29, 14. Num. 19, 5.

11 * And the skinne of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

† Heb. *to without the camp.*
* Heb. 13, 11.
† Heb. *at the pouring out of the ashes.*

12 Even the whole bullock shall he carry forth † without the camp, unto a clean place, where the ashes are poured out, and * burn him on the wood with fire: † where the ashes are poured out shall he be burnt.

f The multitude excuseth not the sin, but if all have sinned, they must all be punished.

13 ¶ And if the whole [f] congregation of Israel sinne through ignorance, * and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guiltie:

* Chap. 5, 2, 3, 4.

14 When the sinne which they have sinned against it, is known, then the congregation shall offer a young bullock for the sinne, and bring him before the tabernacle of the congregation.

15 And the [g] elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

g For all the people could not lay on their hands, therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

16 And the priest that is anointed, shall bring of the bullocks bloud to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the bloud, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the bloud upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall poure out all the bloud at the bottom of the altar of the burnt-offering, which *is* at the doore of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sinne-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carrie forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sinne-offering for the congregation.

22 ¶ When a ruler hath sinned and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guiltie;

23 Or if his sinne, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the [h] place where they kill the burnt-offering before the LORD: it *is* a sinne-offering.

h That is, the priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

25 And the priest shall take of the bloud of the sinne-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall poure out his bloud at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the [i] priest shall make an atonement for him as concerning his sinne, and it shall be forgiven him.

i Wherein he represented Jesus Christ.

27 ¶ And if † any one of the † common people sin through ignorance, while he doeth *somewhat against* any of the commandments

† Heb. *any soul.*
† Heb. *people of the land.*

of

of the LORD, *concerning things* which ought not to be done, and be guiltie;

28 Or if his ſinne, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſinne which he hath ſinned.

k Read verſe 24. 29 And he ſhall [k] lay his hand upon the head of the ſinne-offering, and ſlay the ſinne-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the bloud thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall poure out all the bloud thereof at the bottom of the altar.

* Chap. 3, 14. 31 And * he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a * ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

* Exod. 29, 18.

32 And if he bring a lamb for a ſinne-offering, he ſhall bring it a female without blemiſh.

l Meaning that the puniſhment of his ſinne ſhould be laid upon that beaſt, or that he had received all things of God, and offered this willingly. 33 And he ſhall lay his [l] hand upon the head of the ſinne-offering, and ſlay it for a ſinne-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the bloud of the ſinne-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the bloud thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the [m] offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſinne that he hath committed, and it ſhall be forgiven him.

m Or, beſides the burnt-offerings, which were daily offered to the Lord.

CHAP. V.

1 He that ſinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6. His treſpaſſe-offering, of the flock, 7 of fowls, 11 or of floure. 14 The treſpaſſe-offering in ſacrilege, 17 and in ſinnes of ignorance.

AND if a ſoul ſinne, and heare the voice of ſwearing, and *is* a witneſſe, whether he hath [a] ſeen or known *of it;* if he do not utter it, then he ſhall bear his iniquitie.

a Whereby it is commanded to bear witneſſe to the truth, and diſcloſe the iniquitie of the ungodly.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattel, or the carcaſe of unclean creeping things, and if it be hidden from him, he alſo ſhall be unclean, and guiltie.

3 Or if he touch the uncleanneſſe of man, whatſoever uncleanneſſe *it be* that a man ſhall be defiled withall, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie.

b Or, vow raſhly without juſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame. 4 Or if a ſoul [b] ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie in one of theſe.

5 And it ſhall be, when he ſhall be guiltie in one of theſe [c] things, that he ſhall confeſſe that he hath ſinned in that thing.

c which have been mentioned before in this chapter.

6 And he ſhall bring his treſpaſſe-offering unto the LORD for his ſinne which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſinne-offering: and the prieſt ſhall make an atonement for him concerning his ſinne.

† Heb. *his hand cannot reach to the ſufficiencie of a lambe.* 7 And if † he be not able to bring a lamb, then he ſhall bring for his treſpaſſe which he hath committed, two turtle-doves or two young pigeons, unto the LORD; one for a ſinne-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſinne-offering firſt, and * wring off his head from his neck, but ſhall not divide *it* aſunder. * Chap. 1, 15.

9 And he ſhall ſprinkle of the bloud of the ſinne-offering upon the ſide of the altar; and the reſt of the bloud ſhall be wrung out at the bottom of the altar: it *is* a ſinne-offering.

10 And he ſhall offer the ſecond for a burnt-offering, according to the ‡ manner: and the prieſt ſhall [d] make an atonement for him, for his ſinne which he had ſinned, and it ſhall be forgiven him.

‡ Or, *ordinance.*

d Or, declare him to be purged of that ſinne.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an [e] ephah of fine floure for a ſinne-offering: he ſhall put no [f] oyl upon it, neither ſhall he put any frankincenſe thereon for it *is* a ſinne-offering.

e Which is about a pottle.
f As in the meat-offering, cha. 2, 1.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handfull of it, * *even* a memoriall thereof, and burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a ſinne-offering. * Chap. 2, 2. * Chap. 4, 35.

13 And the prieſt ſhall make an atonement for him, as touching his ſinne that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying.

15 If a ſoul commit a treſpaſſe, and ſinne through ignorance, in the [g] holy things of the LORD; then he ſhall bring for his treſpaſſe unto the LORD, a ramme without blemiſh out of the flocks, with thy [h] eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuarie, for a treſpaſſe-offering.

g As touching the firſt fruits, or tithes, due to the prieſts and Levites.
h By the eſtimation of the prieſt, chap. 27, 12.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall adde the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe-offering, and it ſhall be forgiven him.

17 ¶ And if a * ſoul ſinne, and commit any of theſe things which are forbidden to be done by the commandments of the LORD; though he [i] wiſt *it* not, yet is he guiltie, and ſhall bear his iniquitie. * Chap. 4, 2.

i That is, afterward remembreth that he hath ſinned: when his conſcience doth accuſe him.

18 And he ſhall bring a ramme without blemiſh out of the flock, with thy eſtimation, for a treſ-

86 a treſpaſſe-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning [k] his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

19 It *is* a treſpaſſe-offering: he hath certainly treſpaſſed againſt the LORD.

k Elſe if his ſinne againſt God come of malice, he muſt die, Num. 15, 30.

CHAP. VI.

1 *The treſpaſſe-offering for ſinnes done wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſinne-offering.*

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſinne, and commit a treſpaſſe againſt the LORD, and lie unto his neighbour in that which was delivered him to [a] keep, or in ‡ † fellowſhip, or in a thing taken away by violence, or hath [b] deceived his neighbour;

3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly; in any of all theſe that a man doeth, [c] ſinning therein:

4 Then it ſhall be, becauſe he hath ſinned and is guiltie, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even * reſtore it in the principall, and ſhall adde the fifth part more thereto, and give it unto him to whom it appertaineth, ‡ † in the day of his treſpaſſe-offering.

6 And he ſhall bring his treſpaſſe-offering unto the LORD, a ramme without blemiſh out of the * flock, with thy eſtimation, for a treſpaſſe-offering, unto the prieſt.

7 And the prieſt ſhall make an atonement for him, before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying.

9 Command Aaron and his ſonnes, ſaying, This *is* the [d] law of the burnt-offering: It *is* the burnt-offering, ‡ becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)

10 And the prieſt ſhall put on his linnen garment, & his linnen breeches ſhall he put upon his [e] fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ * And this *is* the law of the meat-offering: the ſonnes of Aaron ſhall offer it before the LORD, before the altar.

a To beſtow and occupie for the uſe of him that gave it.
‡ Or, *dealing.*
† Heb. *putting of the hand.*
b By any guil or unlawfull means.
* Num. 5. 6.
c Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by perjurie, or ſuch like thing.
* Chap. 5, 16.
‡ Or, *in the day of his being found guilty.*
† Heb. *in the day of his treſpaſſe.*
* Chap. 5. 15.
d That is, the Ceremonies which ought to be obſerved therein.
‡ Or, *for the burning.*
e Upon his ſecret parts, Exod. 28. 43.
f In the aſh pans appointed for that uſe.
* Chap. 2. 1. Num. 15. 4.

15 And he ſhall take of it his handfull, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, for a ſweet ſavour, *even* the * memoriall of it unto the LORD. * Chap. 2. 9.

16 And the remainder thereof ſhall Aaron and his ſonnes eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be [g] baken with leaven: I have given it unto them for their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſinne-offering, and as the treſpaſſe-offering.

g Or knead with leaven, and after baken.

18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: * Every one that toucheth them ſhall be holy. * Exod. 29. 37.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſonnes, which they ſhall offer unto the LORD, in the day when he is annointed; the tenth part of an * ephah of fine flour for a meat-offering [h] perpetuall, half of it in the morning, and half thereof at night. * Exod. 16, 36.
h So oft as the high Prieſt ſhall be elected and anointed.

21 In a pan it ſhall be made with oyl, *and when it is* baken, thou ſhalt bring it in: and the baken pieces of the meat-offering ſhalt thou offer for a ſweet ſavour unto the LORD.

22 And the prieſt of his ſonnes that is [i] anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt. i His ſonne that ſhall ſucceed him.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſonnes, ſaying, This *is* the law of the ſinne-offering: In the place where the burnt-offering is killed, ſhall the ſinne-offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſinne, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the bloud thereof upon any [k] garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place. k Meaning, the garment of the Prieſt.

28 But the earthen veſſel wherein it is ſodden, * ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in [l] water. * Chap. 11, 33.
l Which was in the laver, Exod. 30. 18.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 * And no ſinne-offering whereof *any* of the bloud is brought into the tabernacle of the congregation to reconcile *withall* in the holy *place*, ſhall be eaten: it ſhall be burnt in the [m] fire. * Heb. 13, 11.
m Out of the campe, Chap. 4. 12.

CHAP.

CHAP. VII.

1 The law of the treſpaſſe-offering, 11 and of the peace-offerings, 12 whither it be for a thanksgiving, 16 or a vow, or a free-will-offering. 22 The fat, 26 and the bloud are forbidden. 28 The prieſts portion in the peace-offerings.

LIkewiſe this *is* the law of the [a] treſpaſſe-offering: it *is* moſt holy.

a Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

2 In the [b] place where they kill the burnt-offering, ſhall they kill the treſpaſſe-offering: and the bloud thereof ſhall he ſprinkle round about upon the altar.

b At the court gate.

3 And [c] he ſhall offer of it, all the fat thereof; the rump, & the fat that covereth the inwards,

c The high prieſt.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, for an offering made by fire unto the LORD: it *is* a treſpaſſe-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſinne-offering *is*, ſo *is* the treſpaſſe-offering: *there is* [d] one law for them: the prieſt that maketh [e] atonement therewith, ſhall have *it*.

d The ſame ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe than ſinne.

e Meaning, the reſt which is left and not burnt.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the skinne of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-panne, and ‡ in the panne, ſhall be the prieſts that offereth it.

f Or, *on the flat plate*, or *ſlice*.

10 And every meat-offering mingled with oyl, and [f] dry, ſhall all the ſonnes of Aaron have, one *as much* as another.

‡ Becauſe it had no oyl nor liquor.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

12. If he offer it for a [g] thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.

g Peace-offerings contain a confeſſion and thankſgiving for a benefit received, and alſo avow, and free offering to receive a benefit.

13 Beſides the cakes, he ſhall offer for his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, for an heave-offering unto the LORD, and it ſhall be the prieſts that ſprinkleth the bloud of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offering for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it untill the morning.

16 But if the ſacrifice of his offering *be* a [h] vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

h If he make a vow to offer: for elſe the fleſh of the peace-offerings muſt be eaten the ſame day.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be bunrt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall [i] bear his iniquitie.

i The ſin, wherefore he offered, ſhall remain.

19 And the fleſh that toucheth any [k] unclean thing, ſhall not be eaten, it ſhall be burnt with fire: and as for the [l] fleſh, all that be clean ſhall eat thereof.

k After it be ſacrificed.

l Of the peace-offering, that is clean.

20 But the ſoul that eateth of the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, * having his uncleanneſſe upon him, even that ſoul ſhall be cut off from his people.

* Chap. 15, 3.

21 Moreover, the ſoul that ſhall touch any unclean thing, *as* the uncleanneſſe of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, * Ye ſhall eat no manner fat, of ox, or of ſheep or of goat.

* Chap. 3, 17.

24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that wich is torn with beaſts, may be uſed in any other uſe, but ye ſhal in no wiſe eat of it.

† Heb. *carcaſſe*.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 * Moreover, ye ſhall eat noe manner of bloud, *wether it be* of fowl or of beaſt, in any of your dwellings.

* Gen. 9, 4. Chap. 3, 17. and 17, 14.

27 Whatſoever ſoul *it be* that eateth any manner of bloud, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His [m] own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that * the breaſt may be waved for a wave-offering before the LORD.

m and ſhould not ſend it by another.

* Exod. 29, 24.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſonnes.

32 And the right ſhoulder ſhall ye give unto the prieſt for an heave-offering, of the ſacrifices of your peace-offerings.

33 He among the ſonnes of Aaron that offereth the bloud of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt,

88 and unto his ſonnes, by a ſtatute for ever, from among the children of Iſrael.

n That is, his priviledge, reward and portion.

35 ¶ This *is the portion* of the [n] anointing of Aaron, and of the anointing of his ſonnes, out of the offerings of the LORD made by fire, in the day *when* he preſented them, to miniſter unto the LORD in the prieſts office:

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſinne-offering, and of the treſpaſſe-offering, and of the [o] conſecrations, and of the ſacrifice of the peace-offerings:

o Which ſacrifice was offered when the prieſts were conſecrated, Exod. 29, 22.

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſſe of Sinai.

CHAP. VIII.

1 Moſes conſecrateth Aaron and his ſonnes. 14 Their ſinne-offering. 18 Their burnt-offering. 22 The ram of conſecrations. 31 The place and time of their conſecration.

AND the LORD ſpake unto Moſes, ſaying,

2 Take Aaron and his ſonnes with him, and * the garments, and * the anointing oyl, and a bullock for the ſinne-offering, and two rammes, and a basket of unleavened bread.

* Exod. 28. 2, 4.
* Exod. 30, 24.

3 And gather thou all the congregation together unto the doore of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the doore of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, * This *is* the thing which the LORD commanded to be done.

* Exod. 29, 4.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he * put in the breaſt-plate the Urim and Thummim.

* Exod. 28, 30.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront did he put the golden plate, the [a] holy crown; as the LORD * commanded Moſes.

a So called becauſe this ſuperſcription, Holineſſe to the Lord was graven in it.
* Exod. 28, 39. &c.

10 And Moſes took the anointing oyl, and anointed the [b] tabernacle and all that *was* therein, and ſanctified them.

b That is, the Holieſt of all, the ſanctuarie, and the court.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot to ſanctifie them.

12 And he * poured of the anointing oyl upon Aarons head, and anointed him to ſanctifie him.

* Eccluſ 45, 15. Pſal. 133, 2.

13 And Moſes brought Aarons ſonnes, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moſes.

† Heb. *bound.*

14 * And he brought the bullock for the ſinne-offering, and Aaron and his ſonnes laid their hands upon the head of the bullock for the ſinne-offering.

* Exod. 29. 1.

15 And he ſlew *it*, and Moſes took the bloud, and put *it* upon the horns of the [c] altar round about with his finger, and purified the altar; and poured the bloud at the bottom of the altar, and [d] ſanctified it, to make reconciliation upon it.

c Of the burnt-offering.
d To offer for the ſins of the people.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his [e] hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD * commanded Moſes.

e In other burnt-offerings, which are not of conſecration, or offering for himſelf, the prieſt hath the skin, Chap. 7, 8.
* Exod. 29, 1.

18 ¶ And he brought the ramme for the burnt-offering: And Aaron and his ſonnes laid their hands upon the head of the ramme.

19 And he killed *it*, and Moſes ſprinkled the bloud upon the altar round about.

20 And he cut the ramme into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ramme upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And * he brought the other ramme, the ramme of conſecration: and Aaron and his ſonnes laid their hands upon the head of the ramme.

* Exod. 29, 31.

23 And he [f] ſlew *it*, and Moſes took of the bloud of it, and put *it* upon the tip of Aarons right eare, and upon the thumb of his right hand, and upon the great toe of his right foot.

f Moſes did this, becauſe that the prieſts were not yet eſtabliſhed in their office.

24 And he brought Aarons ſonnes, and Moſes put of the bloud upon the tip of their right eare, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moſes ſprinkled the bloud upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all * upon Aarons hands, and upon his ſonnes hands, and waved them for a wave-offering before the LORD.

* Exod. 29, 24. &c.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt and waved it for a wave-offering before the LORD: *for*

of

of the ramme of conſecration it was Moſes
* Exod. 29, 26. * part; as the LORD commanded Moſes.

30 And Moſes took of the anointing oyl, and of the bloud which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſonnes, and upon his ſonnes garments with him: and ſanctified Aaron, *and* his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to
g At the doore of the court. his ſonnes, Boyl the fleſh at the g doore of the
* Exod. 29. 32. tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eat it.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the doore of the tabernacle of the congregation *in* ſeven dayes, untill the dayes of your conſecration
* Exod. 29, 35. be at an end: for * ſeven dayes ſhall he conſecrate you.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the doore of the tabernacle of the congregation day and night, ſeven dayes, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all things
h By commiſſion given to Moſes. which the LORD commanded by the h hand of Moſes.

CHAP. IX.

1 The firſt offerings of Aaron for himſelf and the people. 8 The ſinne-offering. 12 and the burnt-offering for himſelf. 15 The offerings for the people. 23 Moſes and Aaron bleſſe the people. 24 Fire cometh from the Lord, upon the altar.

a After their conſecration: for the ſeven dayes before the Priests were conſecrate. * Exod. 29, 1. AND it came to paſſe on the a eight day, *that* Moſes called Aaron and his ſonnes, and the elders of Iſrael;

2 And he ſaid unto Aaron, * Take thee a
b Aaron entreth into the poſſeſſion of the Prieſthood, and offereth the foure principall ſacrifices; the burnt offring, the ſinne offring, the peace offering, and the meat offering. young calf for a b ſinne-offering, and a ramme for a burnt-offering, without blemiſh, and offer *them* before the LORD.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſinne-offering, and a calf, and a lamb *both* of the firſt yeare, without blemiſh, for a burnt-offering.

4 Alſo a bullock and a ramme, for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew
c Before the altar, where his glory appeared. neare and ſtood before the c LORD;

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſinne-offering, and thy burnt-offering, and make an atonement for
d Reade for the underſtanding of this place. Heb. 5, 3. and 7, 27. d thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſinne-offering, which *was* for himſelf.

9 And the ſonnes of Aaron brought the bloud unto him: and he dipt his finger in the bloud, and put *it* upon the horns of the altar, and poured out the bloud at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the ſinne-offering he e burnt
e That is, he layd them in order, and ſo they were burnt when the Lord ſent down fire. upon the altar; as the LORD commanded Moſes.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering, and Aarons ſonnes preſented unto him the bloud, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he f burnt *them* upon the altar.
f All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the ſinne-offering for the people, and ſlew it, and offered it for ſinne, as the firſt.

16 And he brought the burnt-offering, and offered it according to the ‡ manner.
‡ Or, *ordinance.*

17 And he brought the meat-offering, and
† Heb. *filled his hand out of it.* * Exod. 29, 38. † took an handfull thereof, and burnt *it* upon the altar, * beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ramme, for a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſonnes preſented unto him the bloud (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ramme the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the g breaſts and the right ſhoulder
g Of the bullock and the ram. Aaron waved for a wave-offering before the LORD; as Moſes commanded.

22 And Aaron lift up his hand towards the people, and bleſſed them, and h came down
h Becauſe the Altar was neer the Sanctuary, which was the upper end, therefore he is ſayd to come down. from offering of the ſinne-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and i bleſſed the people: and the glory of the
i Or, prayed for the people. LORD appeared unto all the people.

24 And * there came a fire out from before
* Gen. 4. 4. 1 King. 18. 38. 2 Chron. 7, 1. 2 Mac. 2, 10, 11. the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

90

CHAP. X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sonnes are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aarons excuse for transgressing thereof.

* Num. 3, 4. and 26, 61. 1 Chron. 24, 2.

AND * Nadab and Abihu, the sonnes of Aaron, took either of them his censer, and put fire therein, and put incense thereon,

a Not taken off the altar, which was sent from heaven and endured until the captivitie of Babylon.

and offered [a] strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD and devoured them, and they died before the LORD.

b I will punish them that serve me otherwise than I have commanded, not sparing the chief, that the people may fear and praise my judgements.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be [b] sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sonnes of Uzziel the uncle of Aaron, and said unto them, Come neare, carry your brethren from before the sanctuary out of the camp.

5 So they went neare, and carried them in their coats out of the camp; as Moses had said.

c As though ye lamented for them, preferring your carnall affection to Gods just judgement, Chap. 19, 28. Deut. 14, 1.

6 And Moses said unto Aaron, and unto Eleazer and unto Ithamar his sonnes, [c] Uncover not your heads, neither rend your clothes, lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath [d] kindled.

d In destroying Nadab and Abihu the chief, and menacing the rest, except they repent.

7 And ye shall not go out from the doore of the tabernacle of the congregation, lest you die; for the anointing oyl of the LORD *is* upon you: and they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sonnes with thee, when ye go into the tabernacle of the congregation, lest ye die: *It shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sonnes that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

* Exod. 29, 24.

13 And ye shall eat it in the holy place, because it *is* thy due and thy sonnes due of the sacrifices of the LORD made by fire: for so I am commanded.

e For the breast and shoulders of the peace-offerings might bee brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first born, and the easter lamb Reade Chap. 22, 12, 13.

14 And * the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sonnes, and thy [e] daughters with thee: for *they be* thy due, and thy sonnes due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD, and it shall be thine, and thy sonnes with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sinne-offering, and behold, it was burnt: and he was angry with Eleazar & Ithamar, the sonnes of Aaron, which were [f] left *alive*, saying,

f And not consumed as Nadab and Abihu.

17 Wherefore have ye not eaten the sinne-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquitie of the congregation, to make atonement for them before the LORD?

18 Behold, the bloud of it was not brought in, within the holy *place*: ye should indeed have eaten it in the holy *place*, * as I commanded.

* Chap. 6, 26.

19 And Aaron said unto Moses, Behold, this day have [g] they offered their sinne-offering, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sinne-offering to day, should it have been accepted in the sight of the LORD?

g That is, Nadab and Abihu.

20 And when Moses heard *that*, he was [h] content.

h Moses bare with his infirmity, concerning his great sorrow, but doeth not leave an example to forgive them that maliciously transgresse the commandement of God.

CHAP. XI.

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29. The creeping things, which are unclean.

AND the LORD spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall [a] eat among all the beasts that *are* on the earth.

* Deut. 14, 4. Acts 10, 14.

a Or, whereof ye may eat.

3 Whatsoever parteth the [b] hoof, and is clovenfooted, *and* cheweth the cud among the beasts, that shall ye eat.

b He noteth four sorts of beasts: some chew the cud onely, and some have only the foot cleft: others, neither chew the cud, nor have the hoof cleft: the fourth both chew the cud and have the hoof divided, which may be eaten.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And * the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you,

* 2 Mac. 6, 18.

8 Of their [c] flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shall ye eat, of all that *are* in the waters: whatsoever hath finnes and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not finnes nor scales in the seas, and in the rivers, of all that [d] move in the waters, and of any [e] living thing, which *is* in he waters; they *shall be* an abomination unto you.

d As little fish ingendred of the slime.

e As they which come of generation.

11 They shall be even an abomination unto you:

you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no finnes nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite, after his kinde:

15 Every raven after his kinde:

16 And the owl, and the night-hauk, and the cuckow, and the hauk after his kinde,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtorck, the heron after her kinde, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* foure, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon all foure, which have legs above their feet, to leap withall upon the earth:

22 *Even* theſe of them ye may eat: the locuſt after his kinde, and the [f] bald-locuſt after his kinde, and the beetle after his kinde, and the graſhopper after his kinde.

23 But all *other* flying creeping things, which have foure feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean untill the even.

25 And whoſoever [g] beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* foure, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean untill the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the [h] tortoiſe after his kinde,

30 And the ferret, and the chameleon, and the lyzard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doeth touch them when they be dead, ſhall be unclean untill the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or [i] skin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean untill the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and * ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every thing, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they are unclean, and ſhall be unclean unto you.

36 Nevertheleſſe, a fountain or pit, † *wherein there is* plentie of water, ſhall be clean: but that which [k] toucheth their carcaſe, ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* [l] water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean untill the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhal not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* foure, or whatſoever † hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination.

43 Ye ſhall not make your † ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the LORD your God: ye ſhall therefore ſanctifie your ſelves, and * ye ſhall be [m] holy, for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1 The purification of a woman after childe-birth. 6 Her offerings for her purifying.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying,

f Theſe were certain kinds of graſhoppers, which are not now properly known.

g Out of the camp.

h The green frog that ſitteth on the buſhes.

i As a bottle or bag.

* Chap. 6, 28.

† Heb. *a gathering together of waters.*

k So much of the water as toucheth it.

l He ſpeaketh of ſeed that is laid to ſteep before it be ſowen.

† Heb. *doth multiply feet.*

† Heb. *ſouls.*

* Chap. 19, 2. and 20, 7. 1 Pet. 1, 15.

m He ſheweth why God did chuſe them to be his people.

92

saying, If a woman have conceived seed, and
* Chap. 15, 19. born a man childe, then she shall be unclean
a So that her husband for that time could not resort to her. [a] seven dayes: according to the dayes of the separation for her infirmitie shall she be unclean.

3 And in the * eighth day, the flesh of his foreskin shall be circumcised.
* Luke 2, 21. John 7, 22.

4 And she shall then continue in the bloud
b Besides the first seven dayes, of her purifying [b] three and thirtie dayes: she
c As sacrifice, or such like. shall touch no [c] hallowed thing, nor come in-
d That is, into the court gate, till after fourtie dayes. to the [d] sanctuarie, untill the dayes of her purifying be fulfilled.

5 But if she bear a maid-childe, then she
e Twice so long as if she bare a man-childe. shall be unclean [e] two weeks, as in her separation: and she shall continue in the bloud of her purifying threescore and six dayes.

6 And when the dayes of her purifying are
† Heb. *a sonne of his yeare.* fulfilled, for a sonne, or for a daughter; she shall bring a lamb † of the first yeare for a burnt-offering, and a young pigeon, or a turtle-dove
f Where the burnt-offerings were wont to be offered. for a sinne-offering, unto the [f] doore of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her bloud. This *is* the law for her that hath born a male or a female.

* Luke 2. 24.
† Heb. *her hand finde not sufficiencie of.* 8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sinne-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

1 *The lawes and tokens whereby the priest is to be guided in discerning the leprosie.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his
‡ Or, *swelling.* flesh, a * rising, a scab, or bright spot, and it be
a That it may be suspected to be the leprosie. in the skin of his [a] flesh *like* the plague of leprosie; then he shall be brought unto Aaron the priest, or unto one of his sonnes the priests.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight
b That is, shrunk in, and be lower than the rest of the skin. *be* [b] deeper than the skin of his flesh; it *is* a plague of leprosie: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper then the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven dayes.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven dayes more.

6 And the priest shall look on him again
c As having the skin drawen together, or blackish. the seventh day; and behold, if the [c] plague be somewhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall
d As touching his bodily disease: for his disease was not imputed to him for sinne, before God, though it were the punishment of sin. [d] pronounce him unclean: it *is* a leprosie.

9 ¶ When the plague of leprosie is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him:* and behold,
† Heb. *the quickening of living flesh.* *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

11 It *is* an old leprosie in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosie break out abroad in the skin, and the leprosie cover all the skin of *him that hath* the plague, from his head even to his foot, whersoever the priest looketh;

13 Then the priest shall consider: and behold, if the leprosie have covered all his flesh,
e For it is not that contagious leprosie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie. he shall pronounce *him* [e] clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh,
f For it is not that the flesh is not sound, but is in danger to be leprous. and [f] pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosie.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skinne thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skinne, and the hair thereof be turned white; the priest shall
g None were exempted, but if the priest pronounced him unclean, he was put out from among the people, as appeareth by Marie the prophetesse, Num. 12, 14. and by king Uzziah, 2 Chron. 26, 20. [g] pronounce him unclean: it *is* a plague of leprosie broken out of the bile.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and if *it be* not lower than the skinne, but *be* somewhat dark; then the priest shall shut him up seven dayes.

22 And if it spread much abroad in the skinne, then the priest shall pronounce him unclean; it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skinne
† Heb. *a burning of fire.* whereof *there is* † a hot burning, and the quick *flesh* that burneth have a
h If he have a white spot in the place where the burning was, and was after healed. [h] white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skinne; it *is* a leprosie broken out of the burning: wherefore

wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skinne, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven dayes.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skinne, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skinne, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skinne, and *there be* in it a [i] yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſie upon the head or beard.

i Which was not wont to be there, or elſe ſmaller then in any other part of the body.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skinne, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven dayes.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, if the ſcall ſpread not, and there be in it no yellow hair, & the ſcall *be* not in ſight deeper then the skinne;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven dayes more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the skinne, nor *be* in ſight deeper than the skinne; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the skinne after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the skinne, the prieſt ſhall not [k] ſeek for yellow hair: he *is* unclean.

k He ſhall not care whither the yellow hair be there, or no.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo or a woman have in the skinne of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skinne of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the skinne: he *is* clean.

† Heb. *head is pilled.*

40 And the man whoſe † hair is fallen off his head, he *is* bald: *yet is* he clean.

l By ſickneſſe, or any other inconvenience.

41 And he that hath his hair [l] fallen off, from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſie, ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore be white reddiſh in his bald head, or in his bald forehead, as the leproſie appeareth in the skinne of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be [m] rent, and his head bare, and he ſhall put a covering upon his upper [n] lip, and ſhall cry, Unclean, unclean.

m In ſigne of ſorrow and lamentation.

n Either in token of mourning, or for fear of infecting others.

46 All the dayes wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, * without the camp *ſhall* his habitation *be*.

* Num. 5, 2. 2 Kings 15, 5.

47 ¶ The garment alſo that the plague of leproſie *is* in, *whether it be* a woollen garment, or a linnen garment,

48 Whether *it be* in the warp, or woof, of linnen or of woollen, whether in a skinne, or in any † thing made of skinne:

† Heb. *work of.*

49 And if the plague be greeniſh or reddiſh in the garment, or in the skinne, either in the warp, or in the woof, or in any † thing of [o] skinne; it *is* a plague of leproſie, and ſhall be ſhewed unto the prieſt.

† Heb. *veſſel*, or *inſtrument.*

o whether it be garment, veſſel, or inſtrument.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven dayes.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skinne, *or* in any work that is made of skinne; the plague *is* a fretting leproſie; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linnen, or any thing of skinne, wherein the plague is: for it *is* a fretting leproſie; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the [p] garment, either in the warp, or in the woof, or in any thing of skinne;

p But abide ſtill in one place, as verſe 37.

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven dayes more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his [q] colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire: it *is* fret inward, † [r] *whether* it *be* bare within or without.

q But remain as it did before.

† Heb. whether *it be bald in the head thereof, or in the forehead thereof.*

r Or, whether it be in any bare place before, or behinde.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skinne, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skinne; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is*, with fire.

58 And

94

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be [f] washed the second time, and *shall be* clean.

[f] To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This *is* the law of the plague of leprosie in a garment of woollen or linnen either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIIII.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signes of leprosie in an house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying, 2 This shall be [a] the law of the leper, in the day of his cleansing: he * shall be brought unto the priest.

[a] Or, the ceremonie which shall be used in his purgation.

* Matth. 8, 2. Mark 1, 40. Luc 5, 12.

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosie be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two ‡ birds alive, *and* [b] clean, and cedar-wood, and scarlet, and hyssope.

‡ Or, *sparrows.*

[b] Of birds which were permitted to be eaten.

5 And the priest shall command that one of the birds be killed in an earthen vessel, [c] over running water.

[c] Running water, or of the fountains.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssope, and shall dip them and the living bird, in the bloud of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times, and shall pronounce him clean, and shall let the living bird [d] loose † into the open field.

[d] Signifying that he that was made clean, was set at liberty, and restored to the companie of others.

† Heb. *upon the face of the field.*

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven dayes.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two hee-lambes without [e] blemish, and one ewlambe † of the first yeare, without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oyl, and one [f] log of oyl.

[e] Which hath no imperfection in any member.

† Heb. *the daughter of her year.*

[f] This measure in Hebrew, is called Log, and containeth six eggs in measure.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things before the LORD, *at* the doore of the tabernacle of the congregation:

12 And the priest shall take one hee-lamb, and offer him for a trespasse-offering, and the log of oyl, and * wave them for a wave-offering before the LORD.

* Exod. 29, 24.

13 And he shall slay the lamb in the place where he shall kill the sinne-offering, and the burnt-offering, in the holy place: for * as the sinne-offering *is* the priests, so *is* the trespasse-offering: it *is* most holy.

* Cap. 7. 7.

14 And the priest shall take *some* of the bloud of the trespasse-offering, and the priest shall put *it* upon the tip of the right eare of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oyl that *is* in his left hand, and shall sprinkle of the oyl with his finger, seven times before the LORD.

17 And of the rest of the oyl that *is* in his hand, shall the priest put upon the tip of the right eare of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the bloud of the trespasse-offering.

18 And the remnant of the oyl that *is* in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sinne-offering, and make an atonement for him that is to be cleansed from his uncleanesse, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and † cannot get so much, then he shall take one lamb for a trespasse-offering † to be waved, to make an atonement for him, and one [g] tenth deal of fine floure mingled with oyl, for a meat-offering, and a log of oyl:

† Heb. *his hand reach not.*

† Heb. *for a waving.*

[g] Wich is an omer, read Exod. 16, 16.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sinne-offering, and the other a burnt-offering,

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the doore of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespasse-offering, and the log of oyl, and the priest shall [h] wave them for a wave-offering before the LORD,

[h] Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lamb of the trespasse-offering, and the priest shall take *some* of the bloud of the trespasse-offering, and put *it* upon the tip of the right eare of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oyl into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger, *some* of the oyl that *is* in his left hand, seven times before the LORD.

28 And the priest shall put of the oyl that *is* in his hand, upon the tip of the right eare of him that is to be cleansed, & upon the thumb of his right hand, and upon the great toe of his right

right foot; upon the place of the bloud of the treſpaſſe-offering.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young [i] pigeons, ſuch as he can get:

[i] Whether of them he can get.

31 *Even* ſuch as he is able to get, the one for a ſinne-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the LORD.

[k] This order is appointed for the poore man.

32 This *is* the [k] law *of him* in whom *is* the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and [l] I put the plague of leproſy in a houſe of the land of your poſſeſſion;

[l] This declareth that no plague nor puniſhment cometh to man without Gods providence and his ſending.

35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they [‡] emptie the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

[‡] Or, *prepare.*

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven dayes.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall poure out the duſt that they ſcrape off, without the city into an [m] unclean place.

[m] Where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

[n] That is, he ſhall command it to be pulled down, as verſ. 40.

45 And he ſhall [n] break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean untill the even.

47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes. 95

48 And if the prieſt [†] ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

[†] Heb. *in coming in ſhall come in* &c.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, & [o] ſcarlet, & hyſſope.

[o] It ſeemeth that this was a lace or ſtring to binde the hyſſope to the wood, and ſo was made a ſprinkle: the Apoſtle to the Hebrews calleth it ſcarlet wool, Hebr. 9. 19.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſope, and the ſcarlet, and the living bird, and dip them in the bloud of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the bloud of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſope, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner plague of leproſie, and * ſcall,

* Chap. 13. 30.

55 And for the leproſie of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot;

57 To teach [†] when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

[†] Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

1 The uncleanneſſe of men in their iſſues. 13 The cleanſing of them. 19 The uncleanneſſe of women in their iſſues. 28 Their cleanſing.

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a [‡] running iſſue out of his [a] fleſh, becauſe of his iſſue he *is* unclean.

[‡] Or, *running of the reins.*

[a] Whoſe ſeed either in ſleeping, or elſe of weakneſſe of nature, iſſueth at his ſecret part.

3 And this ſhall be his uncleanneſſe in his iſſue: whether his fleſh runne with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his [b] uncleanneſſe.

[b] Or the thing wherefore he ſhall be unclean.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every [†] thing whereon he ſitteth, ſhall be unclean.

[†] Heb. *veſſel.*

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall [c] waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

[c] Of whom the unclean man did ſpit.

9 And

9 And what [d] sadle soever he rideth upon, that hath the issue, shall be unclean.

[d] The word signifeth, every thing whereon a man rideth.

10 And whosoever toucheth any thing that was under him, shall be unclean untill the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

12 And the * vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

* Chap. 6. 28.

13 And when he that hath an issue, is [e] cleansed of his issue; then he shall number to himself seven dayes for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

[e] That is, be restored to his old state, and be healed thereof.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the doore of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one for a sinne-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the LORD, for his issue.

16 And if any mans seed of copulation go out from him, then he shall wash all his [f] flesh in water, and be unclean untill the even.

[f] Meaning, all his body.

17 And every garment, and every skinne whereon is the seed of copulation, shall be washed with water, and be unclean untill the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean untill the even.

19 ¶ And if a womam have an issue, *and* her issue in her flesh be bloud, she shall be † put apart seven dayes: and whosoever toucheth her, shall be unclean untill the even.

† Heb. *in her separation.*

20 And every thing that she lieth upon in her [g] separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

[g] That is, when she hath her flowers, whereby she is separate from her husband, from the tabernacle, and from touching of any holy thing.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it; he shall be unclean untill the even.

24 And if any man lie with her at all, and her [h] flowers be upon him, he shall be unclean seven dayes: and all the bed whereon he lieth, shall be unclean.

[h] If any of her uncleanesse did only touch him in the bed: for else the man that companied with such a woman should die, Chap. 20, 18.

25 And if a woman have an issue of her bloud many dayes out of the time of her separation, or if it runne beyond the time of her separation; all the dayes of the issue of her uncleanesse shall be as the dayes of her separation: she shall be unclean.

26 Every bed whereon she lieth all the dayes of her issue, shall be unto her as the [i] bed of her separation: and whatsoever she sitteth upon, shall be unclean, as the uncleanesse of her separation.

[i] Shall be unclean, as the bed whereon she lay when she had her naturall disease.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

28 But if she be cleansed of her issue, then she shall [k] number to her self seven dayes, and after that she shall be clean.

[k] After the time that she is recovered.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the doore of the tabernacle of the congregation.

30 And the priest shall offer the one for a sinne-offering, and the other for a burnt-offering: and the priest shall make an atonement for her before the LORD, for the issue of her uncleanesse.

31 Thus shall ye [l] separate the children of Israel from their uncleanesse; that they die not in their uncleanesse, when they defile my tabernacle that *is* among them.

[l] Seeing that God requireth of his, puritie and cleannesse: we cannot be his, except our filth and sinnes be purged with the bloud of Jesus Christ, and so we learn to detest all sinne.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 How the high priest must enter into the holy place. 11 The sinne-offering for himself. 15 The sinne-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses, after * the death of the two sonnes of Aaron, when they offered before the LORD, and died:

* Chap. 10, 2.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he * come not at [a] all times into the holy *place* within the vail, before the mercie-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercie-seat.

* Exod. 30, 10. Heb. 9, 7.

[a] The high priest entred into the holiest of all but once a year, even in the moneth of September.

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sinne-offering, and a ramme for a burnt-offering.

4 He shall put on the holy linnen coat, and he shall have the linnen breeches upon his flesh, and shall be girded with the linnen girdle, and with the linnen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a sinne-offering, and one ramme for a burnt-offering.

6 And Aaron shall offer his bullock of the sinne-offering, which *is* for himself, and * make an atonement for himself, and for his house.

* Heb. 9, 7.

7 And he shall take the two goats, and present

preſent them before the LORD, at the doore of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the [b] ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORDS lot † fell, and offer him for a ſinne-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſſe.

11 And Aaron ſhall bring the bullock of the ſinne-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſinne-offering which *is* for himſelf.

12 And he ſhall take a cenſer-full of burning coals of fire from off the altar before the LORD, and his hands-full of ſweet incenſe beaten ſmall, and bring *it* within the [c] vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And * he ſhall take of the bloud of the bullock, and * ſprinkle *it* with his finger upon the mercy-ſeat [d] eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the bloud with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſinne-offering that *is* for the people, and bring his bloud within the vail, and do with that bloud as he did with the bloud of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſſe of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſinnes: and ſo ſhall he do for the tabernacle of the congregation that † remaineth among [e] them, in the midſt of their uncleanneſſe.

17 * And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, untill he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the [f] altar that *is* before the LORD, and make an atonement for it; and ſhall take of the bloud of the bullock, and of the bloud of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the bloud upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſſe of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſſe over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſinnes, putting them upon the [g] head of the goat, and ſhall ſend him away by the hand of † a fit man into the wilderneſſe.

22 And the goat ſhall bear upon him all their iniquities, unto a land † not inhabited; and he ſhall let go the goat in the wilderneſſe.

23 And Aaron ſhall come into the tabernacle of the congregation, & ſhall put off the linnen garments, which he put on when he went into the holy *place*; and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the [h] holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſinne-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 * And the bullock for the ſinne-offering, and the goat for the ſinne-offering, whoſe bloud was brought in to make atonement in the holy *place*, ſhall *one* carrie forth without the camp, and they ſhall burn in the fire their skinnes and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the [i] ſeventh moneth, on the tenth *day* of the moneth, ye ſhall [k] afflict your ſouls, and do no work at all, *whether it be* one of your own countrey, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſinnes before the LORD.

31 It *ſhall be* a [l] ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the [m] prieſt whom he ſhall anoint, and whom he ſhall † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linnen clothes, even the holy garments.

33 And he ſhall make an atonement for the holy ſanctuarie, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſinnes, * once a yeare. And he did as the LORD commanded Moſes.

CHAP. XVII.

1 The bloud of all ſlain beaſts muſt be offered to the Lord, at the doore of the tabernacle. 7 They muſt not offer to devils. 10 All eating of bloud is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſonnes

b In Hebrew it is called Azazel, which ſome ſay, is a mountain near Sinai, whither this goat was ſent: but rather it is called the Scape-goat, becauſe he was not offered, but ſent into the deſerts, as verſe 21.
† Heb. *went up.*

c The Holieſt of all.

* Heb. 9, 13. and 10, 4.
* Chap. 4, 6.

d That is, on the ſide which was toward the people: for the head of the ſanctuarie ſtood weſtward.

† Heb. *dwelleth.*
e Placed among them which are unclean.
* Luke 1, 10.

f Whereupon the ſweet incenſe and perfume was offered.

g Herein this goat is a true figure of Jeſus Chriſt, who beareth the ſinnes of the people, Iſa. 53, 4.
† Heb. *a man of opportunitie.*
† Heb. *of ſeparation.*

h In the court where was the Laver, Exod. 30, 18.

* Chap. 6, 30. Heb. 13, 11.

i Which was Tiſri, and anſwereth to part of September, and part of October.
k Meaning, by abſtinence and faſting, Num. 29, 7.

l Or, a reſt which ye ſhall keep moſt diligently.
m Whom the prieſt ſhall anoint by Gods commandment to ſucceed in his fathers room.
† Heb. *fill his hand.*

* Exod. 30, 10. Heb. 9, 7.

98

sonnes, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath [a] commanded, saying,

3 What man soever *there be* of the house of Israel, that [b] killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp.

4 And bringeth it not unto the doore of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; [c] bloud shall be imputed unto that man, he hath shed bloud; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the [d] open field, even that they may bring them unto the LORD, unto the doore of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest shall sprinkle the bloud upon the altar of the LORD, at the doore of the tabernacle of the congregation, and burn the fat for a * sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto [e] devils, after whom they have gone a [f] whoring: This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the doore of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of bloud; I will even set my [g] face against that soul that eateth bloud, and will cut him off from among his people.

11 For the life of the flesh *is* in the bloud, and I have given it to you upon the altar, to make an atonement for your souls; for it *is* the bloud *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat bloud, neither shall any stranger that sojourneth among you, eat bloud.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which hunteth and catcheth any beast or fowl that may be [h] eaten; he shall even poure out the bloud thereof, and cover it with dust.

14 * For *it is* the life of all flesh, the bloud of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the bloud of no manner of flesh: for the life of all flesh *is* the bloud thereof: whosoever eateth it, shall be cut off.

15 And every soul that eateth † that which died *of it self*, or that which was torn *with beasts* (*whether it be* one of your own countrey, or a stranger) he shall both wash his clothes, and bathe *himself* in water, and be unclean untill the even: then shall hee be clean.

16 But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquitie.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offering thereof.
c I do as much abhor it, as though he had killed a man, as Isa. 66, 3.
d Whersoever they were moved with foolish devotion to offer it.
* Exod. 29, 18. Chap. 4, 31.
e Meaning, whatsoeve. is not the true God, 1 Cor. 10, 20. Psal. 95, 5.
f For idolatrie is spirituall whoredome, because faith toward God is broken.
g I will declare my wrath by taking vengeance on him, as chap. 20, 3.
† Heb. *that hunteth any hunting.*
h Which the law permitteth to be eaten, because it is clean.
* Gen. 9. 4.
† Heb. *a carcase.*

CHAP. XVIII.

1 *Unlawfull marriages.* 19 *Unlawfull lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the [a] doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgements, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgements: * which if a man do, he shall live in them: I *am* the [b] LORD.

6 ¶ None of you shall approach to any that is † neare of kinne to him, to [c] uncover *their* nakednesse: I *am* the [b] LORD.

7 The nakednesse of thy father, or the nakednesse of thy mother, shalt thou not uncover; she *is* thy mother, thou shalt not uncover her nakednesse.

8 * The nakednesse of thy [d] fathers wife shalt thou not uncover: it *is* thy fathers nakednesse.

9 The nakednesse of thy sister, the daughter of thy [e] father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakednesse thou shalt not uncover.

10 The nakednesse of thy sonnes daughter, or of thy daughters daughter, *even* their nakednesse thou shalt not uncover: for theirs *is* thine own [f] nakednesse.

11 The nakednesse of thy fathers wives daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakednesse.

12 * Thou shalt not uncover the nakednesse of thy fathers sister: she *is* thy fathers neare kinswoman.

13 Thou shalt not uncover the nakednesse of thy mothers sister: for she *is* thy mothers neare kinswoman.

14 * Thou shalt not uncover the nakednesse of thy [g] fathers brother, thou shalt not approach to his wife: she *is* thine aunt.

15 * Thou shalt not uncover the nakednesse of thy daughter in law: she *is* thy sonnes wife, thou shalt not uncover her nakednesse.

16 * Thou shalt not uncover the nakednesse of thy [h] brothers wife: it *is* thy brothers nakednesse.

17 Thou shalt not uncover the nakednesse of a woman and her daughter, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakednesse; *for* they *are* her neare kinswomen: it *is* wickednesse.

18 Neither shalt thou take ‡ a wife to her sister, to [i] vex *her*, to uncover her nakednesse, besides the other in her life *time*.

19 * Also thou shalt not approach unto a woman to uncover her nakednesse, as long as she is put [k] apart for her uncleannesse.

20 More-

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.
* Ezek. 20, 11. Rom. 10, 5. Gal. 3, 12.
b And therefore ye ought to serve me alone, as my people.
† Heb. *remainder of his flesh.*
c That is, to lie with her, though it be under title of marriage.
* Chap. 20, 11.
d Which is thy stepmother.
e Either by father or mother, born in marriage or other wise.
f They are her children whose shame thou hast uncovered.
* Chap. 20, 19.
* Chap. 20, 20.
g Which thine uncle doth discover.
* Chap. 20, 12.
* Chap. 20, 12.
h Because the idolaters among whom Gods people had dwelt and should dwell, were given to these horrible incests; God chargeth his to beware of the same.
‡ Or, one *wife to another.*
i By seeing thine affection more bent to her sister than to her.
* Chap. 20, 18.
k Or, whiles she hath her floures.

20 Moreover, thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her.

21 And thou ſhalt not let any of thy ſeed * paſſe through *the fire* to *[1] Molech, neither ſhalt thou profane the name of thy God; I *am* the LORD.

22 Thou ſhalt not lie with mankinde, as with womankinde: it *is* abomination.

23 * Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not you your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do [m] viſit the iniquitie thereof upon it, and the land it ſelf [n] vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgements, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor *any* ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it [o] ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be [p] cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtomes, which were committed before you, and that ye defile not your ſelves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of ſundry laws.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * Ye ſhall be [a] holy: for I the LORD your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your ſelves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the LORD; ye ſhall offer it, at your [b] own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain untill the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be [c] accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquitie, becauſe he hath profaned the hallowed thing of the LORD; and that ſoul ſhall be cut off from among his people.

9 ¶ And * when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poore and ſtranger: I *am* the LORD your God.

11 ¶ Ye ſhall not ſteal, neither [d] deal falſly, neither lie one to another.

12 ¶ And ye ſhall not * ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD.

13 ¶ * Thou ſhalt not defraud thy neighbour, neither rob *him*: * the wages of him that is hired, ſhall not abide with thee all night untill the morning.

14 ¶ Thou ſhalt not curſe the deaf, * nor put a ſtumbling block before the blinde, but ſhalt fear thy God: I *am* the LORD.

15 ¶ Ye ſhall do no unrighteouſneſſe in judgement; thou ſhalt not * reſpect the perſon of the poore, nor honour the perſon of the mighty: *but* in righteouſneſſe ſhalt thou judge thy neighbour.

16 ¶ Thou ſhalt not go up and down as a [e] tale-bearer among thy people: neither ſhalt thou [f] ſtand againſt the bloud of thy neighbour: I *am* the LORD.

17 ¶ * Thou ſhalt not hate thy brother in thine heart: * thou ſhalt in any wiſe rebuke thy neighbour, ‡ and not ſuffer ſinne upon him.

18 ¶ Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, * but thou ſhalt love thy neighbour as thy ſelf; I *am* the LORD.

19 ¶ Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattell gender with a [g] diverſe kinde: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linnen and wollen come upon thee.

20 ¶ And whoſoever lieth carnally with a woman that *is* a bond-maid ‡ † betrothed to an husband, & not at all redeemed, nor freedome given her, ‡ † ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſſe-offering unto the LORD, unto the doore of the tabernacle of the congregation, *even* a ramme for a treſpaſſe-offering.

22 And the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe-offering, before the LORD, for his ſinne which he hath done: and the ſinne which he hath done, ſhall be forgiven him.

23 ¶ And when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit thereof as [h] uncircumciſed: three yeares ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth yeare all the fruit thereof ſhall be † holy to praiſe the LORD *withall*.

25 And in the fifth yeare ſhall ye eat of the fruit thereof, that it may yeeld unto you the increaſe thereof: I *am* the LORD your God.

26 ¶ Ye ſhall not eat *any thing* with the bloud:

* Chap. 20, 2. 2 Kings. 23. 10.
* Called Acts 7, 43. *Moloch*,
[1] Which was an idol of the Ammonites, unto whom they burned and ſacrificed their children, 2 Kings 23, 10. This ſeemed to be the chief and principall of all idols, and as the Jews write, was of a great ſtature, and hollow within, having ſeven places or chambers within him: one was to receive meal that was offered: another turtle doves: the third a ſheep: the fourth a ram: the fifth a calf: the ſixt an ox: the ſeventh a childe. This idols face was like a calf, his hands were ever ſtretched out to receive gifts: his prieſts were called Chemarim, Reade 2 Kings 23, 5. Hoſe 10, 5. Zeph. 1, 4.
* Chap. 20, 15.
m I will puniſh the land where ſuch inceſtuous marriages and pollutions are ſuffered.
n He compareth the wicked to evil humours and ſurfeting, which corrupt the ſtomack, and oppreſſe nature, and therefore muſt be caſt out by vomit.
o Both for their wicked marriages, unnaturall copulations, idolatrie, or ſpirituall whoredome with Molech, and ſuch like abominations.
p Either by the civil ſword, or by ſome plague that God will ſend upon ſuch.

* Chap. 11, 44. and 20, 7. 1 Pet. 1, 16.
a That is, void of all pollution, idolatrie, and ſuperſtition both of ſoul and body.

b Of your own accord.

c To wit, of God.

* Chap. 23, 22.

d In that which is committed to your credit.
* Exod 20, 7. Deut. 5, 11. Matth. 5, 34. Iames 5, 12.

* Eccleſ 10, 6.
* Deut. 24. 14, 15. Tob. 4, 14.

* Deut. 27, 18.

* Exod. 23, 3. Deut. 1, 17. and 16, 19. Prov. 24, 23. Iames 2, 9.

e As a ſlanderer, backbiter, or quarrell-picker.
f By conſenting to his death, or conſpiring with the wicked.
* 1 Iohn 2, 11.
* Matth 18, 15. Eccleſ 19, 13.
‡ Or, *that thou bear not ſinne for him.*
* Matth. 5, 43. and 22, 39. Rom. 13, 9. Galat. 5, 14. Iames. 2, 8.

g As an horſe to leap an aſſe, or a mule a mare.

‡ Or, *abuſed by any.*
† Heb. *reproached by*, or *for man.*
‡ Or, *they.*
† Heb. *there ſhall be a ſcourging.*

h It ſhall be unclean as that thing which is not circumciſed.

† Heb. *holineſſe of praiſes to the* LORD.

100

bloud: neither ſhall ye uſe inchantment, nor obſerve [i] times.

i To meaſure luckie or unluckie dayes.
* Chap. 21, 5.

27 * Ye ſhall not round the [k] corners of your heads, neither ſhalt thou marre the corners of thy beard.

k As did the Gentiles in ſigne of mourning.
* Deut. 14, 1.

28 Ye ſhall not * make any cuttings in your fleſh for the dead, nor print any [l] marks upon you: I *am* the LORD.

l By whipping your bodie, or burning marks therein.

29 ¶ Do not † proſtitute thy daughter, to cauſe her to be a [m] whore; leſt the land fall to whoredome, and the land become full of wickedneſſe.

† Heb. *profane.*
m As did the Cyprians, and Locrenſes.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

n In token of reverence.

32 ¶ Thou ſhalt [n] riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

* Exod. 22, 21.
‡ Or, *oppreſſe.*

33 ¶ And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‡ vex him.

* Exod. 23, 9.

34 * *But* the ſtranger that dwelleth with you, ſhall be as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye ſhall do no unrighteouſnes in judgement, in [o] meteyard, in weight, or in meaſure.

o As in meaſuring the ground.

36 * Juſt ballances, juſt † weights, a juſt [p] ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

* Prov. 11, 1. and 16, 11. and 20, 10.
† Heb. *ſtones.*
p By theſe two meaſures he meaneth all other. Of Ephah, reade Exod. 16, 36, and of Hin, Exod. 29, 40.

37 Therefore ſhall ye obſerve all my ſtatutes and all my judgements, and do them: I *am* the LORD.

CHAP. XX.

1 Of him that giveth of his ſeed to Molech. 4 Of him that favoureth ſuch an one. 6 Of going to wizards. 7 Of ſanctification. 9 Of him that curſeth his parents. 10 Of adultery. 11, 14, 17, 19 Of inceſt. 13 Of ſodomy. 15 Of beſtialitie. 18 Of uncleanneſſe. 22 Obedience is required with holineſſe. 27 Wizards muſt be put to death.

AND the LORD ſpake unto Moſes, ſaying, 2 * Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto [a] Molech, he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

* Chap. 18, 21.
a By Molech, he meaneth any kind of idol, Chap. 18, 21.

3 And I will [b] ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

b Reade Chap. 17, 10. and 18, 21.

4 And if the [c] people of the land do any wayes hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

c Though the people be negligent to do their dutie, and defend Gods right, yet he will not ſuffer wickedneſſe to go unpuniſhed.

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredome with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a [d] whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

d To eſteem ſorcerers or conjurers, is ſpirituall whoredome or idolatrie.

7 ¶ * Sanctifie your ſelves therefore, and be ye holy: for I *am* the LORD your God.

* Chap. 11, 44. and 19, 2. 1 Pet. 1. 16.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctifie you.

9 ¶ * For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his bloud *ſhall be* upon him.

* Exod. 21, 17. Prov. 20, 20. Marth. 15, 4.
e He is worthy to die.

10 ¶ And * the man that committeth adulterie with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and adultereſſe ſhall ſurely be put to death.

* Deut. 22, 22. John 8. 4, 5.

11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſſe: both of them ſhall be put to death; their bloud *ſhall be* upon them.

* Chap. 18, 8.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their bloud *ſhall be* upon them.

13 * If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* Chap. 18. 22.

14 And if a man take a wife and her mother, it *is* [f] wickedneſſe: they ſhall be burnt with fire, both he and they; that there be no wickedneſſe among you.

f It is an execrable and deteſtable thing.

15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

* Chap. 18, 23.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death, their bloud *ſhall be* upon them.

17 * And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſſe, and ſhe ſee his nakedneſſe, it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſſe, he ſhall bear his iniquity.

* Chap. 18, 9.

18 * And if a man ſhall lie with a woman having her ſickneſſe, and ſhall uncover her nakedneſſe; he hath † diſcovered her fountain, and ſhe hath uncovered the fountain of her bloud: and both of them ſhall be cut off from among their people.

* Chap. 18, 19.
† Heb. *made naked.*

19 And thou ſhalt not uncover the nakedneſſe of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his neare kinne: they ſhall bear their iniquitie.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſſe: they ſhall bear their ſinne, they ſhall die [g] childleſſe.

g They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

21 And if a man ſhall take his brothers wife, it *is* † an unclean thing: he hath uncovered his brothers [h] nakedneſſe, they ſhal be childleſſe.

† Heb. *a ſeparation.*
h Reade Chap. 18, 16.

22 ¶ Ye ſhall therefore keep all my * ſtatutes, and all my judgements, and do them: that the land whither I bring you to dwell therein, * ſpue you not out.

* Chap. 18, 26.
* Chap. 18, 25.

23 And

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and * therefore I abhorred them.

* Deut. 9, 5.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possesse it, a land that floweth with [i] milk and hony: I *am* the LORD your God, which have separated you from *other* people.

i Full of abundance of all things.

25 * Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls [k] abominable by beast or by fowl, or by any manner of living thing, that ‡ creepeth on the ground, which I have separated from you as unclean.

* Chap. 11, 2. Deut. 14, 4.

k By eating them contrarie to my commandement.

‡ Or, *moveth.*

26 And ye shall be holy unto me: * for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

* Verse 7. Chap. 19, 2. 1 Pet. 1, 16.

27 ¶ * A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their bloud *shall be* upon them.

* Deut. 18, 11. 1 Sam. 28, 7.

CHAP. XXI.

1 Of the priests mourning. 6 Of their holinesse. 8 Of their estimation. 7, 13 Of their marriages. 16 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sonnes of Aaron, and say unto them, There shall none be [a] defiled for the dead among his people.

a By touching the dead, lamenting, or being at their buriall.

2 But for his kinne, that is neare unto him, *that is*, for his mother, and for his father, and for his sonne, and for his daughter, and for his brother,

3 And for his sister a [b] virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

b For being married, she seemed to be cut off from his family.

4 *But* ‡ he shall not defile himself, *being* a [c] chief man among his people, to profane himself.

‡ Or, *being an husband among his people he shall not defile himself* for his wife, &c.

c The priest was permitted to mourn for his next kindred only. Chap. 19, 27.

5 * They shall not make baldnesse upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they shall be holy.

7 They shall not take a wife that is a whore, or [d] profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

d Which hath an evil name, or is defamed.

8 Thou shalt [e] sanctifie him therefore, for he offereth the [f] bread of thy God: he shall be holy unto thee: for I the LORD which sanctifie you: *am* holy.

e Thou shalt count them holy, and reverence them.

f The shew-bread.

9 ¶ And the daughter of any priest, if she profane her self by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oyl was poured, and that is consecrated to put on the garments, shall not [g] uncover his head, nor rent his clothes:

g He shall use no such ceremonies as the mourners observed.

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

101

12 Neither shall he go out of the [h] sanctuarie, nor profane the sanctuarie of his God; for the [i] crown of the anointing oyl of his God *is* upon him: I *am* the LORD.

h To go to the dead.

i For by his anointing he was preferred to the other priests, and therefore could not lament the dead, least he should have polluted his holy anointing.

13 And he shall take a wife in her virginitie.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his [k] own people to wife.

k Not onely of his tribe, but of all Israel.

15 Neither shall he profane his [l] seed among his people: for I the LORD do sanctifie him.

l By marrying any unchaste or defamed woman.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not approach to offer the ‡ bread of his God:

‡ Or, *food.*

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blinde man, or a lame, or he that hath a [m] flat nose, or any thing [n] * superfluous,

m Which is deformed or bruised.

n As not of equall proportion, or having in number more or lesse.

* Chap. 22, 23.

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or ‡ a dwarf, or that hath a [o] blemish in his eye, or be scurvie, or scabbed, or hath his stones broken:

‡ Or, *too shender.*

o Or that hath a web or pearl.

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the [p] bread of his God.

p As the shew-bread and meat-offerings.

22 He shall eat the bread of his God, *both* of the most [q] holy, and of the [r] holy.

q As of sacrifice for sinne.

r As of the tenths, and first-fruits.

23 Onely he shall not go in unto the [s] vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctifie them.

s Into the sanctuarie.

24 And Moses told *it* unto Aaron, and to his sonnes, and unto all the children of Israel.

CHAP. XXII.

1 The priests in their uncleannesse must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priests house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sonnes, that they [a] separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me: I *am* the LORD.

a Meaning, that the priests abstain from eating so long as they are polluted.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that [b] goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleannesse upon him, that soul shall be cut off from my presence: I *am* the LORD.

b To eat thereof.

4 What man soever of the seed of Aaron *is* a leper, or hath * a ‡ running issue; he shall not eat of the holy things, untill he be clean. And whoso toucheth any thing *that is* [c] unclean *by* the dead, or a man whose seed goeth from him:

* Chap. 15. 2.

‡ Heb. *running of the reins.*

c By touching any dead thing, or being at buriall of the dead.

102

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanesse, whatsoever uncleanesse he hath:

6 The soul which hath touched any such, shall be unclean untill even, and shall not eat of the holy things, unlesse he wash his flesh with water.

7 And when the sunne is down, he shall be clean, and shall afterward eat of the holy things, because it *is* his food.

* Exod. 22. 31. Ezek. 44, 31.

8 * That which dieth of it self, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sinne for it, and die therefore, if they profane it: I the LORD do sanctifie them.

d Which is not of the tribe of Levi. e Some reade, the servant which had his ear bored, and would not go free, Exod. 21, 6. † Heb. *with the purchase of his money.*

10 There shall no [d] stranger eat of the holy thing a [e] sojourner of the priests, or an hired servant shall not eat of the holy thing.

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

† Heb. *a man a stranger.* f Who is not of the priests kinred.

12 If the priests daughter also be *married* unto † [f] a stranger, she may not eat of an offering of the holy things.

13 But if the priests daughter be a widow, or divorced, and have no childe, and is returned unto her fathers house, * as in her youth, she shall eat of her father meat; but there shall no stranger eat thereof.

* Chap. 10. 14.

14 ¶ And if a man eat of the holy thing un-wittingly, then he shall put the [g] fifth part thereof unto it, and shall give *it* unto the priest, with the holy thing.

g He shall give that, and a fift part over.

15 And they shall not profane the holy things of the children of Israel which they offer unto the LORD.

‡ Or, *lade themselves with the iniquitie of trespasse in their eating.* h For if they did not offer for their errour, the people by their example might commit the like offence.

16 Or ‡ suffer them to bear the iniquity of [h] trespasse, when they eat their holy things: for I the LORD do sanctifie them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sonnes, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

* Deut. 15, 21. and 17, 1.

20 * *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish *his* vow, or a free-will-offering in beeves, or

‡ Or, *goats.*

‡ sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

22 Blinde, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‡ lambe that hath any thing * superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

‡ Or, *kid.* * Chap. 21, 18.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall you make *any* offering *thereof* in your land.

25 Neither from a [i] strangers hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

i Ye shall not receive any unperfect thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat is brought forth, then it shall be seven dayes under the damme; and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or † ewe, ye shall not kill it * and her young both in one day.

‡ Or, *she goat.* * Deut. 22, 6.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up, ye shall leave * none of it untill the morrow: I *am* the LORD.

* Chap. 7. 15.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [k] profane my holy name, but * I will be hahowed among the children of Israel: I *am* the LORD which hallow you,

k For whosoever doth otherwise than God commandeth, polluteth his name.

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD. * Chap. 10. 3.

CHAP. XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passeover. 9 The sheaf of first-fruits. 15 The feast of pentecost. 22 Gleanings to be left for the poore. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

* Exod. 20, 9. Deut. 5, 13. Luke 13, 14.

3 * Six dayes shall work be done, but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their [a] seasons.

a For the sabbath was kept every week, and these other were kept but once every yeare.

5 * In the fourteenth *day* of the first moneth at even, *is* the LORDS passeover.

* Exod. 12, 18. Num. 28, 16.

6 And on the fifteenth day of the same moneth, *is* the feast of unleavened bread unto the LORD: seven dayes ye must eat unleavened bread.

b Or, bodily labour, save about that which one must eat, Exod. 12, 16.

7 In the first day ye shall have an holy convocation: ye shall do no [b] servile work therein.

c The first day of the feast, and the seventh were kept holy: in the rest they might work, except any feast were intermedled, as the feast of unleavened bread the fifteenth day, and the feast of sheaves the sixteenth day.

8 But ye shall offer an offering made by fire unto the LORD seven dayes: in the [c] seventh day *is* an holy convocation, ye shall do no servile work *therein.*

9 ¶ And

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ‡ † ſheaf of the firſt-fruits of your harveſt unto the prieſt:

‡ Or, *handfull.* † Heb. *an omer.*

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the [d] ſabbath the prieſt ſhall wave it.

d That is, the ſecond ſabbath of the paſſeover.

12 And ye ſhall offer that day when ye wave the ſheaf, an hee-lamb without blemiſh, of the firſt yeare, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two [e] tenth-deals of fine floure mingled with oyl, an offering made by fire unto the LORD for a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth part of an [f] Hin.

e Which is the fifth part of an ephah, or two omers: reade Exod. 16, 16.

f Reade Exod. 29, 40.

14 And ye ſhall eat neither bread, nor parched corn, nor green eares, untill the ſelf ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings,

15 ¶ And * ye ſhall count unto you from the morrow after the [g] ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

* Deut. 16, 19.

g That is, the ſeventh day after the firſt ſabbath of the paſſeover.

16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fiftie dayes, and ye ſhall offer a new meat-offering unto the LORD.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine floure, they ſhall be baken with [h] leaven, *they are* the firſt-fruits unto the LORD.

h Becauſe the prieſt ſhould eat them, as Chap. 7, 13. and they ſhould not be offered to the Lord upon the altar.

18 And ye ſhall offer with the bread ſeven lambes without blemiſh, of the firſt yeare, and one young bullock and two rammes: they ſhall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats, for a ſinne-offering, and two lambes of the firſt yeare, for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, for a wave-offering before the LORD, with the two lambes: they ſhall be holy to the LORD for the [i] prieſts.

i That is, offered to the Lord, and the reſt ſhould be for the prieſt.

21 And ye ſhall proclaim on the ſelf ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

* Chap. 19, 9.

22 ¶ And * when ye reap the harveſt of your land; thou ſhalt not make clean riddance of the corners of the field when thou reapeſt, * neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poore, and to the ſtranger: I *am* the LORD your God.

* Deut. 24, 19.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the * [k] ſeventh moneth, in the firſt *day* of the moneth ſhall ye have a [l] ſabbath, a memoriall of [m] blowing of trumpets, an holy convocation.

* Num. 29, 1.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feaſts that were in that moneth, and of the jubile.

25 Ye ſhall do no ſervile work *therein;* but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 * Alſo on the tenth *day* of this ſeventh moneth *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall [n] afflict your ſouls, and offer an offering made by fire unto the LORD.

* Chap. 16, 30. Num. 29, 7.

n By faſting, and prayer.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the moneth at even: from [o] even unto even ſhall ye † celebrate your ſabbath.

o Which conteineth a night and day: yet they took it but for their naturall day.

† Heb. *reſt.*

33 ¶ And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, * The fifteenth day of this ſeventh moneth *ſhall be* the feaſt of tabernacles for ſeven dayes unto the LORD.

* Num. 29, 12.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work therein.

36 Seven dayes ye ſhall offer an offering made by fire unto the LORD: * on the eight day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: it *is* a † ſolemn [p] aſſembly, and ye ſhall do no ſervile work *therein.*

* Iohn 7, 37.

† Heb. day of *reſtraint.*

p Or, a day wherein the people are ſtayed from all works.

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a [q] meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

q Or, peace-offering.

38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the LORD.

39 Alſo in the fifteenth day of the ſeventh moneth, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven dayes: on the firſt day *ſhall be* a [r] ſabbath, and on the eighth day *ſhall be* a ſabbath.

r Or, a ſolemn feaſt.

104

40 And ye ſhall take you on the firſt day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoyce before the LORD your God ſeven dayes.

† Heb. *fruit.*

41 And ye ſhall keep it a feaſt unto the LORD ſeven dayes in the yeare: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh moneth.

42 Ye ſhall dwell in booths ſeven dayes; all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in [f] booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

[f] In the wilderneſſe, foraſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1 *The oyl for the lamps.* 5 *The ſhew-bread.* 10 *Shelomiths ſonne blaſphemeth.* 13 *The law of blaſphemie.* 17 *Of murder.* 18 *Of damage.* 23 *The blaſphemer is ſtoned.*

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, † to cauſe the lamps to burn continually.

[a] Reade Exod. 27, 20.

† Heb. *to cauſe to aſcend.*

3 Without the [b] vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

[b] Which vail ſeparated the holieſt of all, where was the ark of the teſtimonie, from the ſanctuarie.

4 He ſhall order the lamps upon * the pure candleſtick before the LORD continually.

* Exod. 31, 8.

5 ¶ And thou ſhalt take fine floure, and bake twelve * cakes thereof: two [c] tenth-deals ſhall be in one cake.

* Exod. 25, 30.

[c] That is, two omers: reade Exod. 16, 16.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memoriall, *even* an offering made by [d] fire unto the LORD.

[d] For it was burnt every ſabbath, when the bread was taken away.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And * it ſhall be Aarons and his ſonnes, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetuall ſtatute.

* Exod. 29, 33. Chap. 8, 31. Matth. 12, 4.

10 ¶ And the ſonne of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went [e] out among the children of Iſrael; and this ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtrove together in the camp;

[e] Meaning, out of his tent.

11 And the Iſraelitiſh womans ſonne [f] blaſphemed the name of the LORD, and curſed: and they brought him unto Moſes (and his mothers name was Shelomith, the daughter of Dibri, of the tribe of Dan)

[f] By ſwearing, or deſpiting God.

12 And they * put him in ward, † that the minde of the LORD might be ſhewed them.

* Num. 15, 34. † Heb. *to expound unto them according to the mouth of the LORD.*

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard him, * lay their hands upon his head, and let all the congregation ſtone him.

* Deut. 13, 9. and 17, 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] bear his ſinne.

[g] Shall be puniſhed.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name *of the LORD*, ſhall be put to death.

17 ¶ * And he that † killeth any man, ſhall ſurely be put to death.

* Exod. 21, 12. Deut. 19, 21.

† Heb. *ſmiteth the life of a man.*

18 And he that killeth a beaſt, ſhall make it good; † beaſt for beaſt.

† Heb. *life for life.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* Exod. 21, 24. Deut. 19, 21. Matt. 5, 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him again.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have * one manner of law, as well for the ſtranger, as for one of your own countrey: for I *am* the LORD your God.

* Exod. 12, 49.

23 ¶ And [h] Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

[h] Becauſe the puniſhment, was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord and told the people what God commanded.

CHAP. XXV.

1 *The ſabbath of the ſeventh yeare.* 8 *The jubile in the fiftieth yeare.* 14 *Of oppreſſion.* 18 *A bleſſing of obedience.* 23 *The redemption of land,* 29 *of houſes.* 35 *Compaſſion of the poor.* 39 *The uſage of bond-men.* 47 *The redemption of ſervants.*

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land † keep * a ſabbath unto the LORD.

† Heb. *reſt.*

* Exod. 23, 10.

3 [a] Six yeares thou ſhalt ſow thy field, and ſix yeares thou ſhalt prune thy vineyard, and gather in the fruit thereof.

[a] The Iews began the count of this yeare in September: for then all the fruits were gathered.

4 But in the ſeventh yeare ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine [c] undreſſed: *for* it is a yeare of reſt unto the land.

[b] By reaſon of the corn that fell out of the ears the year paſt.

† Heb. *of thy ſeparation.*

[c] Or, which thou haſt ſeparated from thy ſelf, and conſecrated as God for the poor.

6 And the [d] ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

[d] That which the land bringeth forth in her reſt.

7 And for thy cattel, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths

baths of yeares unto thee, ſeven times ſeven yeares, and the ſpace of the ſeven ſabbaths of yeares ſhall be unto thee fourtie and nine yeares.

e In the beginning of the fiftie year was the jubile, ſo called, becauſe the joyfull tidings of libertie was publikely proclaimed by the ſound of a cornet.
† Heb. *lond of ſound.*

9 Then ſhalt thou cauſe the [e] trumpet † of the jubile to ſound, on the tenth *day* of the ſeventh moneth; in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

f Which were in bondage.

10 And ye ſhall hallow the fiftieth yeare, and proclaim libertie throughout *all* the land, unto all the [f] inhabitans thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his [g] poſſeſſion, and ye ſhall return every man unto his family.

g Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

11 A jubile ſhall that fiftieth yeare be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the yeare of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not [h] oppreſſe one another:

h By deceit or otherwiſe.

15 According to the number of [i] yeares after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of yeares of the fruits he ſhall ſell unto thee:

i If the jubile to come be near, thou ſhalt ſell better cheap: if it be farre off, dearer.

16 According to the multitude of yeares thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeares thou ſhalt diminiſh the price of it: for *according* to the number *of the yeares* of the [k] fruits doth he ſell unto thee.

k And not the full poſſeſſion of the land.

17 Ye ſhall not therefore oppreſſe one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgements, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeeld her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh yeare? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth yeare, and it ſhall bring forth fruit for three yeares.

22 And ye ſhall ſow the eighth yeare, and eat yet of old fruit, untill the ninth yeare; untill her fruits come in, ye ſhall eat of the old ſtore.

‡ Or, *to be quite cut off.*
† Heb. *for cutting off.*
l It could not be ſold for ever, but muſt return to the family in the Iubile.

23 ¶ The land ſhall not be ſold ‡ † for [l] ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

m Ye ſhall ſell it on condition that it may be redeemed.

24 And in all the land of your poſſeſſion, ye ſhall grant a [m] redemption for the land.

25 ¶ If thy brother be waxen poore, and hath ſold away *ſome* of his poſſeſſion, and if any of his kinne come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and † himſelf be able to redeem it:

105

† Heb. *his hand hath attained and found ſufficiencie.*

27 Then let him [n] count the yeares of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

n Abating the money of the years paſt, and paying for the reſt of the years to come.

28 But if he be not able to reſtore *it* to him; then that which is ſold, ſhall remain in the hand of him that hath bought it, untill the yeare of jubile: and in the jubile it ſhall go [o] out, and he ſhall return unto his poſſeſſion.

o From his hands that bought it.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole yeare after it is ſold: *within* a full yeare may he redeem it.

30 And if it be not redeemed within the ſpace of a full yeare; then the houſe that *is* in the walled citie, ſhall be [p] eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

p Reade verſe 23.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the countrey: † they may be redeemed, and they ſhall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

‡ Or, one *of the Levites redeem* them.

33 And if ‡ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *yeare of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

q Where the Levites kept their cattel.

34 But the field of the [q] ſuburbs of their cities may not be ſold, for it *is* their perpetuall poſſeſſion.

r In Hebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for help as one in miſerie.
† Heb. *ſtrengthen.*

35 ¶ And if thy brother be waxen poore, and [r] fallen in decay with thee; then thou ſhalt † relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

* Exod. 22, 25. Deut 23, 19. Prov. 28, 8. Ezek. 18. 8. and 22, 12.

36 * Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

* Exod. 21, 2. Deut. 15, 12. Ier. 34, 14.
† Heb. *ſerve thy ſelf with him with the ſervice, &c.*

39 ¶ And * if thy brother *that dwelleth* by thee be waxen poore, and be ſold unto thee; thou ſhalt not † compell him to ſerve as a bond-ſervant:

40 But as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the yeare of jubile.

41 And *then* ſhall he depart from thee, both he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

† Heb. *with the ſale of a bond man.*
ſ Unto perpetuall ſervitude.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold † as [ſ] bondmen.

43 * Thou

106

* Epheſ. 6, 9. Coloſſ. 4, 1.

43 * Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

44 Both thy Bond-men, and thy bond-maids, which thou ſhalt have, ſhall be of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you; of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your [t] poſſeſſion.

t For they ſhall not be bought out at the Jubile.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them* for a poſſeſſion, † they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

† Heb. *ye ſhall ſerve your ſelves with them.*

47 ¶ And if a ſojourner or ſtranger † wax rich by thee, and thy brother *that dwelleth* by him wax poore, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

† Heb. *his hand obtain, &c.*

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſonne may redeem him, or any that is nigh of kinne unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the yeare that he was ſold to him, unto the yeare of jubile, and the price of his ſale ſhall be according unto the number of [u] yeares, according to the time of an hired ſervant ſhall it be with him.

u Which remain yet to the Jubile.

51 If *there be* yet many yeares *behinde*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few yeares unto the yeare of jubile, then he ſhall count with him, *and* according unto his yeares ſhall he give him again the price of his redemption.

53 And as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy [x] ſight.

x Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed ‡ in theſe *yeares*, then he ſhall go out in the yeare of jubile, *both* he, and his children with him.

‡ Or, *by theſe means.*

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 Of idolatry. 2 Religiouſneſſe. 3 A bleſſing to them that keep the commandments. 14 A curſe to thoſe that break them. 40 God promiſeth to remember them that repent.

* Exod. 20, 4. Deut. 5, 8. and 16, 12. Pſal. 97, 7.
‡ Or, *pillar.*
‡ Or, *figured ſtone.*
† Heb. *a ſtone of picture.*

YE ſhall make you * no idols nor graven image, neither rear you up a ‡ ſtanding image, neither ſhall ye ſet up *any* ‡† image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

* Chap. 19, 30.

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ * If ye walk in my ſtatutes, and keep my commandments, and do them;

* Deut. 28, 1.

4 Then I will give you [a] rain in due ſeaſon, and the land ſhall yeeld her increaſe, and the trees of the field ſhall yeeld their fruit.

a By promiſing abundance of earthly things, he ſtirreth their minds to conſider the rich treaſures of the ſpirituall bleſſings.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and * dwell in your land ſafely.

* Job. 11, 1.

6 And I will give peace in the land, and * ye ſhall lie down, and none ſhall make *you* afraid: and I will † rid evil beaſts out of the land, neither ſhall the [b] ſword go through your land.

* Job. 11, 19.
† Heb. *cauſe to ceaſe.*
b Ye ſhall have no warre.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And * five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

* Joſh. 23, 10.

9 For I will have reſpect unto you, and make you fruitfull, and multiply you, and [c] eſtabliſh my covenant with you.

c Perform that which I have promiſed.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 * And I will ſet my [d] tabernacle amongſt you: and my ſoul ſhall not abhorre you.

* Ezek. 37, 26.
d I will be daily preſent with you.

12 * And I will walk among you, and will be your God, and ye ſhall be my people.

* 2 Cor. 6, 16.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the [e] bands of your yoke, and made you go upright.

e I have ſet you at full libertie, whereas before ye were as beaſts tied in bands.

14 ¶ * But if ye will not hearken unto me, and will not do all theſe commandments;

* Deut. 28, 15. Lament. 2, 17. Malac. 2, 2.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhorre my judgements, ſo that ye will not do all my commandments, *but* that ye break my [f] covenant:

f Which I made with you in chuſing you to be my people.

16 I alſo will do this unto you, I will even appoint † over you terrour, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

† Heb. *upon you.*

17 And I will [g] ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reigne over you, and * ye ſhall flee when none purſueth you.

g Reade chap. 17. 10.
* Prov. 28, 1.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you [h] ſeven times more for your ſinnes.

h That is, more extreamly.

19 And I will break the pride of your power; and I will make your heaven as [i] iron, and your earth as braſſe:

i Ye ſhall have drought and barrenneſſe, Hag. 1, 10.

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yeeld her increaſe, neither ſhall the trees of the land yeeld their fruits.

21 ¶ And if ye walk ‡ [k] contrary unto me, and will not hearken unto me; I wil bring ſeven times more plagues upon you, according to your ſinnes.

‡ Or, *at all adventures with me*, and ſo verſ. 24.
k Or, as ſome read, by fortune, imputing my plagues to chance and fortune.

22 I will alſo ſend wilde beaſts among you, which

which shall rob you of your [l] children, and destroy your cattell, and make you few in number, and your *high* [m] wayes shall be desolate.

l Read 2 Kings 17,25.

m Because none dare passe thereby for feat of beasts.

23 And if ye will not be reformed by these things, but will walk contrary unto me:

24 * Then will I also walk contrary unto you, and will punish you yet seven times for your sinnes.

* 2 Sam. 22,27. Psal. 18,26.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the [n] staff of your bread, ten women shall bake your bread in one [o] oven, and they shall deliver *you* your bread again by weight: and ye shall eat and not be satisfied.

n That is, the strength, whereby the life is sustained, Ezek. 4, 16. and 5, 16.

o One oven shall be sufficient for ten families.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sinnes.

29 * And ye shall eat the flesh of your sonnes, and the flesh of your daughters shall ye eat.

* Deut. 28,53.

30 And I will destroy your high places, and * cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhorre you.

* 2 Chron. 34,7.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not [p] smell the savour of your sweet odours.

p I will not accept your sacrifices.

32 And I will bring the land into desolation: and your enemies which dwell therein, shall be astonished at it.

33 And I will scatter you among the heathen, and [q] will draw out a sword after you: and your land shall be desolate, and your cities waste.

q Signifying, that no enemie can come without Gods sending.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate, it shall rest: because it did not rest in your [r] sabbaths when ye dwelt upon it.

r Which I commanded you to keep.

36 And upon them that are left *alive* of you, I will send a faintnesse into their heart in the lands of their enemies; and the sound of a † shaken leaf shall chase them; and they shall flee, as [s] fleeing from a sword: and they shall fall when none pursueth.

† Heb. *driven.*

s As if their enemies did chase them.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you, shall pine away in their iniquitie in your enemies lands; and also in the iniquities of their fathers shall they [t] pine away with them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

40 If they shall confesse their iniquity, and the iniquity of their fathers, with their trespasse which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Iacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The [u] land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgements, and because their soul abhorred my statutes.

u Whiles they are captives, and without repentance.

44 And yet for all that, when they be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

* Deut. 4,31. Rom. 11,26.

45 But I will for their sakes remember the [x] covenant of their ancestours, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I *am* the LORD.

x Made to their forefathers.

46 These *are* the statutes, and judgements, and laws, which the LORD made between him and the children of Israel, in mount [y] Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

1 He that maketh a singular vow must be the Lords. 2 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the [a] persons *shall be* for the LORD, by thy [b] estimation.

a As of his sonne or his daughter.

b Which art the priest.

3 And thy estimation shall be of the male from twenty yeares old, even unto fixtie yeares old; even thy estimation shall be fiftie [c] shekels of silver, after the shekel of the sanctuary.

c Read the value of the shekel, Exod. 30, 13.

4 And if *it be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five yeares old, even unto twenty yeares old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a [d] moneth old, even unto five yeares old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

7 And if *it be* from fixtie yeares old, and above;

above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

e If he be not able to pay after thy valuation.

8 But if he be [e] poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his abilitie that vowed ſhall the prieſt value him.

f Which is clean, Chap. 11, 2.

9 And if *it be* a [f] beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, not change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be [g] holy.

g That is, conſecrate to the Lord.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt.

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it *who art* the prieſt, ſo ſhall it be.

† Heb. *according to thy eſtimation, O prieſt, &c.*

13 But if he will at all redeem it, then he ſhall adde a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctifie his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe; then he ſhall adde the fifth *part of* the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctifie unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the [h] ſeed thereof: ‡ an [i] homer of barly ſeed *ſhall be valued* at fifty ſhekels of ſilver.

h Valuing the price thereof, according to the ſeed that is ſowen, or by the ſeed that it doth yeeld.
‡ Or, the land of *an homer, &c.*
i Homer is a meaſure conteining ten ephahs: read of ephah, Exod. 16. 16, 36.

17 If he ſanctifie his field from the yeare of jubile; according to thy eſtimation it ſhall ſtand.

18 But if he ſanctifie his field after the jubile, then the prieſt ſhall reckon unto him the money according to the yeares that remain, even unto the yeare of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall adde the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have [k] ſold the field to another man; it ſhall not be redeemed any more.

k For their own neceſſitie or godly uſes.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field [l] devoted: the poſſeſſion thereof ſhall be the prieſts.

l That is, which is dedicate to the Lord, with a curſe to him that doeth turn it to his private uſe, Num. 21, 2. Deut. 13, 15. Ioſh. 6, 17.

22 And if a man ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, even unto the yeare of the jubile: and he ſhall give [m] thine eſtimation in that day, as a holy thing unto the LORD.

m The prieſts valuation.

24 In the yeare of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong.*

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel.

* Exod. 30, 13. Num. 3, 47. Ezek. 45, 12.

26 ¶ Onely the † firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctifie it; whether *it be* ox, or ſheep: it *is* the [n] LORDS.

† Heb. *firſtborn, &c.*

n It was the Lords already.

27 And if *it be* of an unclean beaſt, then he ſhall redeem it according to thine eſtimation, and ſhall adde a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 * Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

* Ioſh 6, 19.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to [o] death.

o It ſhall remain without redemption.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall adde thereto the [p] fifth *part* thereof.

p Beſides the value of the thing it ſelf.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the [q] rod; the tenth ſhall be holy unto the LORD.

q All that which is numbred: that is, every tenth, as he falleth by tale, without exception or reſpect.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 These *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in Mount Sinai.

THE

THE FOURTH BOOK OF MOSES, CALLED *NUMBERS.

* So called, becauſe of the diverſitie and multitude of numbrings, which are here chiefly contained both of mens names and places.

THE ARGUMENT.

FOraſmuch as God hath appointed that his church in this world ſhall be under the croſſe, both becauſe they ſhould learn not to put their truſt in worldly things, and alſo feel his comfort, when all other help faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them, but led them to and fro for the ſpace of fourtie yeares, and kept them in continuall exerciſes before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to diſcern the wicked and the hypocrites from the faithfull and true ſervants of God, who ſerved him with pure heart, whereas the other preferring their carnall affections to Gods glorie, and making religion to ſerve their purpoſe, murmured when they lacked to content their luſts, and deſpiſed them whom God had appointed rulers over them. By reaſon whereof they provoked Gods terrible judgements againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe Gods word, preferre their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding God is ever true in his promiſe, and governeth his by his holy Spirit, that either they fall not to ſuch inconveniences, or elſe return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and inſtructions, as well for religion as outward policie: he preſerveth them againſt all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to avoid all controverſies that might ariſe, he taketh away the occaſion, by dividing among all the tribes, both the land which they had won, and that alſo which he had promiſed, as ſeemed beſt to his holy wiſedome.

CHAP. I.

1 God commandeth Moſes to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the ſervice of the Lord.

AND the LORD ſpake unto Moſes in the wildernesse of [a] Sinai, in the tabernacle of the congregation, on the firſt *day* of the [b] ſecond moneth, in the ſecond yeare, after they were come out of the land of Egypt, ſaying,

[a] In that place of the wildernesse that was near to mount Sinai.

[b] Which containeth part of April and part of May.

2 [*] Take ye the ſumme of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

[*] Exod. 30, 12.

3 From twenty yeares old and upward, all that are able to go forth to warre in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a [c] man of every tribe; every one head of the houſe of his fathers.

[c] That is, the chiefeſt man of every tribe.

5 ¶ And theſe *are* the names of the men that ſhall [d] ſtand with you: Of *the tribe of* Reuben; Elizur the ſonne of Shedeur.

[d] And aſſiſt you when ye number the people.

6 Of Simeon; Shelumiel the ſonne of Zuriſhaddai.

7 Of Judah; Nahſhon the ſonne of Amminadab.

8 Of Iſſachar; Nethaneel the ſonne of Zuar.

9 Of Zebulun; Eliab the ſonne of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſonne of Ammihud; of Manaſſeh, Gamaliel the ſonne of Pedahzur.

11 Of Benjamin; Abidan the ſonne of Gideoni.

12 Of Dan; Ahiezer the ſonne of Ammiſhaddai.

13 Of Aſher; Pagiel the ſonne of Ocran.

14 Of Gad; Eliaſaph the ſonne of Deuel.

15 Of Naphtali; Ahira the ſonne of Enan.

16 Theſe *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thouſands in Iſrael.

[e] Or captains and governours.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond moneth, and they declared their [f] pedegrees after their families, by the houſe of their fathers, according to the number of the names, from twentie yeares old and upward, by their poll:

[f] In ſhewing every man his tribe, and his anceſtors.

19 As the LORD commanded Moſes, ſo he numbred them in the wildernesse of Sinai.

20 And the children of [‡] Reuben Iſraels eldeſt ſonne, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twentie yeares old and upward, all that were able to go forth to warre;

[‡] Theſe are the names of the twelve tribes, as firſt of Reuben.

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* fourty and ſix thouſand and five hundred.

above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

e If he be not able to pay after thy valuation.

8 But if he be [e] poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his abilitie that vowed ſhall the prieſt value him.

f Which is clean, Chap. 11, 2.

9 And if *it be* a [f] beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, not change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be [g] holy.

g That is, conſecrate to the Lord.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt.

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it *who art* the prieſt, ſo ſhall it be.

† Heb. *according to thy eſtimation, O prieſt, &c.*

13 But if he will at all redeem it, then he ſhall adde a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctifie his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe; then he ſhall adde the fifth *part of* the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctifie unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the [h] ſeed thereof: ‡ an [i] homer of barly ſeed *ſhall be valued* at fifty ſhekels of ſilver.

h Valuing the price thereof, according to the ſeed that is ſowen, or by the ſeed that it doth yeeld.
‡ Or, the land of *an homer, &c.*
i Homer is a meaſure conteining ten ephahs: read of ephah, Exod. 16. 16, 36.

17 If he ſanctifie his field from the yeare of jubile; according to thy eſtimation it ſhall ſtand.

18 But if he ſanctifie his field after the jubile, then the prieſt ſhall reckon unto him the money according to the yeares that remain, even unto the yeare of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall adde the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have [k] ſold the field to another man; it ſhall not be redeemed any more.

k For their own neceſſitie or godly uſes.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field [l] devoted: the poſſeſſion thereof ſhall be the prieſts.

l That is, which is dedicate to the Lord, with a curſe to him that doeth turn it to his private uſe, Num. 21, 2. Deut. 13, 15. Ioſh. 6, 17.

22 And if a man ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, even unto the yeare of the jubile: and he ſhall give [m] thine eſtimation in that day, as a holy thing unto the LORD.

m The prieſts valuation.

24 In the yeare of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong.*

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel.

* Exod. 30, 13. Num. 3, 47. Ezek. 45, 12.

26 ¶ Onely the † firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctifie it; whether *it be* ox, or ſheep: it *is* the [n] LORDS.

† Heb. *firſtborn, &c.*
n It was the Lords already.

27 And if *it be* of an unclean beaſt, then he ſhall redeem it according to thine eſtimation, and ſhall adde a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 * Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

* Ioſh 6, 19.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to [o] death.

o It ſhall remain without redemption.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall adde thereto the [p] fifth *part* thereof.

p Beſides the value of the thing it ſelf.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the [q] rod; the tenth ſhall be holy unto the LORD.

q All that which is numbred: that is, every tenth, as he falleth by tale, without exception or reſpect.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in Mount Sinai.

THE

THE FOURTH BOOK OF MOSES, CALLED *NUMBERS.

* So called, becauſe of the diverſitie and multitude of numbrings, which are here chiefly contained both of mens names and places.

THE ARGUMENT.

FOraſmuch as God hath appointed that his church in this world ſhall be under the croſſe, both becauſe they ſhould learn not to put their truſt in worldly things, and alſo feel his comfort, when all other help faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them, but led them to and fro for the ſpace of fourtie yeares, and kept them in continuall exerciſes before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to diſcern the wicked and the hypocrites from the faithfull and true ſervants of God, who ſerved him with pure heart, whereas the other preferring their carnall affections to Gods glorie, and making religion to ſerve their purpoſe, murmured when they lacked to content their luſts, and deſpiſed them whom God had appointed rulers over them. By reaſon whereof they provoked Gods terrible judgements againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe Gods word, preferre their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding God is ever true in his promiſe, and governeth his by his holy Spirit, that either they fall not to ſuch inconveniences, or elſe return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and inſtructions, as well for religion as outward policie: he preſerveth them againſt all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to avoid all controverſies that might ariſe, he taketh away the occaſion, by dividing among all the tribes, both the land which they had won, and that alſo which he had promiſed, as ſeemed beſt to his holy wiſedome.

CHAP. I.

1 God commandeth Moſes to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the ſervice of the Lord.

AND the LORD ſpake unto Moſes in the wilderneſſe of [a] Sinai, in the tabernacle of the congregation, on the firſt *day* of the [b] ſecond moneth, in the ſecond yeare, after they were come out of the land of Egypt, ſaying,

[a] In that place of the wilderneſſe that was neer to mount Sinai.

[b] Which containeth part of April and part of May.

2 * Take ye the ſumme of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

* Exod. 30, 12.

3 From twenty yeares old and upward, all that are able to go forth to warre in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a [c] man of every tribe; every one head of the houſe of his fathers.

[c] That is, the chiefeſt man of every tribe.

5 ¶ And theſe *are* the names of the men that ſhall [d] ſtand with you: Of *the tribe of* Reuben; Elizur the ſonne of Shedeur.

[d] And aſſiſt you when ye number the people.

6 Of Simeon; Shelumiel the ſonne of Zuriſhaddai.

7 Of Judah; Nahſhon the ſonne of Amminadab.

8 Of Iſſachar; Nethaneel the ſonne of Zuar.

9 Of Zebulun; Eliab the ſonne of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſonne of Ammihud; of Manaſſeh, Gamaliel the ſonne of Pedahzur.

11 Of Benjamin; Abidan the ſonne of Gideoni.

12 Of Dan; Ahiezer the ſonne of Ammiſhaddai.

13 Of Aſher; Pagiel the ſonne of Ocran.

14 Of Gad; Eliaſaph the ſonne of Deüel.

15 Of Naphtali; Ahira the ſonne of Enan.

16 Theſe *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thouſands in Iſrael.

[e] Or captains and governours.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond moneth, and they declared their [f] pedegrees after their families, by the houſe of their fathers, according to the number of the names, from twentie yeares old and upward, by their poll:

[f] In ſhewing every man his tribe, and his anceſtors.

19 As the LORD commanded Moſes, ſo he numbred them in the wilderneſſe of Sinai.

20 And the children of ‡ Reuben Iſraels eldeſt ſonne, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twentie yeares old and upward, all that were able to go forth to warre;

‡ Theſe are the names of the twelve tribes, as firſt of Reuben.

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* fourty and ſix thouſand and five hundred.

‡ Simeon. 22 ¶ Of the children of ‡ Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names, by their polls, every male from twentie yeares old and upward, all that were able to go forth to warre;

23 Those that *were* numbred of them, *even* of the tribe of Simeon, *were* fiftie and nine thousand and three hundred.

‡ Gad. 24 ¶ Of the children of ‡ Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

25 Those that were numbred of them, *even* of the tribe of Gad, *were* fourty and five thousand six hundred and fiftie.

‡ Judah. 26 ¶ Of the children of ‡ Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

27 Those that were numbred of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

‡ Issachar. 28 ¶ Of the children of ‡ Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

29 Those that were numbred of them, *even* of the tribe of Issachar, *were* fifty and foure thousand and foure hundred.

‡ Zebulun. 30 ¶ Of the children of ‡ Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twentie yeares old and upward, all that were able to go forth to warre;

31 Those that were numbred of them, *even* of the tribe of Zebulun, *were* fiftie and seven thousand and foure hundred.

‡ Ephraim. 32 ¶ Of the children of Joseph, *namely*, of the children of ‡ Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

33 Those that were numbred of them, *even* of the tribe of Ephraim, *were* fourtie thousand and five hundred.

‡ Manasseh. 34 ¶ Of the children of ‡ Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

35 Those that were numbred of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

‡ Benjamin. 36 ¶ Of the children of ‡ Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

37 Those that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and foure hundred.

‡ Dan. 38 ¶ Of the children of ‡ Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

39 Those that were numbred of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

‡ Asher. 40 ¶ Of the children of ‡ Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

41 Those that were numbred of them, *even* of the tribe of Asher, *were* fourty and one thousand and five hundred.

‡ Naphtali. 42 ¶ Of the children of ‡ Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

43 Those that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and foure hundred.

44 These *are* those that were numbred, which Moses and Aaron numbred, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbred of the children of Israel, by the house of their fathers, from twenty yeares old and upward, all that were able to go forth to warre in Israel;

46 Even all they that were numbred, were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among [g] them.

g Which were warriors, but were appointed to the use of the tabernacle.

48 For the LORD had spoken unto Moses, saying,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the [h] stranger that cometh nigh, shall be put to death.

h Whosoever is not of the tribe of Levi.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no [i] wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

i By not having due regard to the tabernacle of the Lord.

54 And

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 The order of the tribes in their tents.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſigne of their fathers houſe: † farre off about the tabernacle of the congregation ſhall they pitch.

a In the twelve tribes were foure principall ſtandards, ſo that every three tribes had their ſtandard.
† Heb. *over againſt.*

3 ¶ And on the eaſt-ſide toward the riſing of the ſunne, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſonne of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of [b] Iſſachar: and Nethaneel the ſonne of Zuar *ſhall be* captain of the children of Iſſachar.

b Judah, Iſſachar, and Zebulun, the ſons of Leah were of the firſt ſtandard.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and foure thouſand and foure hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſonne of Helon, *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and foure hundred.

c Of them which were conteined under that name.

9 All that were numbred in the [c] camp of Judah, *were* an hundred thouſand and foureſcore thouſand and ſix thouſand and foure hundred, throughout their armies: theſe ſhall firſt ſet forth.

d Reuben and Simeon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtandard.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of [d] Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſonne of Shedeur.

11 And his hoſt, and thoſe that were numbred thereof, *were* fourty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſonne of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fiftie and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſonnes of Gad, *ſhall be* Eliaſaph the ſonne of Reüel.

15 And his hoſt, and thoſe that were numbred of them, *were* fourtie and five thouſand and ſix hundred and fiftie.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fiftie and one thouſand and foure hundred and fiftie, throughout their armies: and they ſhall ſet forth in the ſecond rank.

e Becauſe it might be in equall diſtance from each one, and all indifferently have recourſe thereunto.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the [e] midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of [f] Ephraim, according to their armies: and the captain of the ſonnes of Ephraim, *ſhall be* Eliſhama the ſonne of Ammihud.

f Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rahels children: ſo they and Benjamin make the third ſtandard.

19 And his hoſt, and thoſe that were numbred of them, *were* fourty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſonne of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſonnes of Benjamin, *ſhall be* Abidan the ſonne of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and foure hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

g Dan and Naphthali the ſonnes of Bilha, Rahels maid, with Aſher the ſonne of Zilpah make the fourth ſtandard.

25 ¶ The ſtandard of the camp of [g] Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan, *ſhall be* Ahiezer the ſonne of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſonne of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* fourty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſonne of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fiftie and three thouſand and foure hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fiftie and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

h Which were of twentie yeares and above.

32 ¶ Theſe *are* thoſe which were [h] numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred among the children of Iſrael, as the LORD commanded Moſes.

43 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their [i] ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

i For under every one of the foure principall ſtandards were divers ſignes to keep every band in order.

112

CHAP. III.

1 *The ſonnes of Aaron.* 5 *The Levites are given to the prieſts, for the ſervice of the tabernacle.* 11 *in ſtead of the firſt-born.* 14 *The Levites are numbred by their families.* 21 *The families, number, and charge of the Gerſhonites,* 27 *of the Kohathites, of the Merarites.* 38 *The place and charge of Moſes and Aaron.* 40 *The firſt-born are freed by the Levites.* 44 *The overplus are redeemed.*

a Or, families and kinreds.

THeſe alſo *are* the [a] generations of Aaron and Moſes, in the day that the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſonnes of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

* Exod. 6, 23.

3 Theſe *are* the names of the ſonnes of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

† Heb. *whoſe hand he filled.*

4 * And Nadab and Abihu died before the [b] LORD, when they offered ſtrange fire before the LORD, in the wilderneſſe of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the [c] ſight of Aaron their father.

* Levit. 10, 1. Chap. 26, 61. 1 Chron. 24, 2.

b Or, before the altar.

c Whiles their father lived.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi neare, and preſent them before [d] Aaron the prieſt, that they may miniſter unto him.

d Offer them unto Aaron for the uſe of the tabernacle.

7 And they ſhall keep his charge, and the charge of the whole congregation [e] before the tabernacle of the congregation, to do the ſervice of the tabernacle.

e Which appertained to the executing of the high prieſts commandment, to the overſight of the people, and to the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [f] ſonnes: they *are* wholly given unto him out of the children of Iſrael.

f Aarons ſons the prieſts ſerved in the ſanctuarie in praying for the people, and offering ſacrifice: the Levites ſerved for the inferiour uſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſonnes, and they ſhalt wait on their prieſts office: and the [g] ſtranger that cometh nigh, ſhall be put to death.

g Any that would miniſter, not being a Levite.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, Behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine; * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

* Exod. 13, 2. Levit. 27, 26. Chap. 8, 16. Luke 2, 23.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſſe of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a moneth old and upward, ſhalt thou number them.

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

† Heb. *mouth.*

17 * And theſe *were* the ſonnes of Levi, by their names; Gerſhon, and Kohath, and Merari.

* Gen. 46, 11. Exod. 6, 16. Chap. 26, 57. 1 Chron. 6, 1.

18 And theſe *are* the names of the ſonnes of Gerſhon by their families; Libni, and Shimei.

19 And the ſonnes of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſonnes of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbred of them, according to the number of all the [h] males, from a moneth old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

h Onely numbring the male children.

23 The families of the Gerſhonites ſhall pitch behinde the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſonne of Lael.

25 And the charge of the ſonnes of Gerſhon, in the tabernacle of the congregation, *ſhall be* the [i] tabernacle, and the tent, the covering thereof, and the hanging for the doore of the tabernacle of the congregation:

i Their charge was to carry the coverings and hangings of the tabernacle.

26 And the hangings of the court, and the curtain for the doore of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites:

28 In the number of all the males, from a moneth old and upward, *were* eight thouſand and ſix hundred, keeping the [k] charge of the ſanctuary.

k Doing every one his dutie in the ſanctuarie.

29 The families of the ſonnes of Kohath, ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſonne of Uzziel.

31 And their charge *ſhall be* the [l] ark, and the table, and the candleſtick, and the altars: and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

l The chief things within the ſanctuarie were committed to the Kohathites.

32 And Eleazar of the ſonne of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males from a moneth old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſonne of

of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

† Heb. *the office of the charge.*

36 And † *under* the cuſtody and charge of

m The woodwork and the reſt of the inſtruments were committed to their charge.

the ſonnes of Merari, *ſhall be* the m boards of the tabernacle, and the barres thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pinnes, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſonnes, keeping

n That none ſhould enter into the tabernacle contrary to Gods appointment.

the charge of the ſanctuary, for the n charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death.

39 All that were numbred of the Levites, which Moſes and Aaron numbredat the commandment of the LORD, throughout their families, all the males from a moneth old and

o So that the firſt born of the children of Iſrael were moe by 273, as verſe 43.

upward, *were* twenty and two o thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a moneth old and upward, and take the number of their names.

p So that now the Levites ſhould ſatisfie unto the Lord for the firſt-born of Iſrael, ſave for the 273 which were moe than the Levites, for whom they paid money.

41 And thou ſhalt take the Levites for p me (I *am* the LORD) in ſtead of all the firſt-born among the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a moneth old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine; I *am* the LORD:

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a piece by the poll, after the ſhekel of the ſanctuarie, ſhalt thou take them: * the ſhekel *is* twenty gerahs.

* Chap. 30, 13. Levit. 27, 25. Chap. 18, 16. Ezek 45, 12.

48 And thou ſhalt give the money, wherewith the odde number of them is to be redeemed, unto Aaron and to his ſonnes.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

q Of the two hundreth ſeventie and three, which were more than the Levites.

50 Of the q firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſonnes, according to the word of the LORD, as the LORD commanded Moſes.

113

CHAP. IIII.

1 The age and time of the Levites ſervice. 4 The carriage of the Kohathites, when the prieſts have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the prieſts. 21 The carriage of the Gerſhonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gerſhonites. 42 and of the Merarites.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Levi, after their families, by the houſe of their fathers;

3 From a thirty yeares old and upward, even untill fiftie yeares old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

a The Levites were numbred after three ſorts, firſt at a moneth old when they were conſecrate to the Lord, next at 25 years old, when they were appointed to ſerve in the tabernacle, and at 30 years old to bear the burthens of the tabernacle.

4 This *ſhall be* the ſervice of the ſonnes of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſonnes, and they ſhall take down the b covering vail, and cover the ark of teſtimony with it;

b Which divided the ſanctuarie from the holieſt of all.

6 And ſhall put thereon the covering of badgers skinnes, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the c ſtaves thereof.

c That is, put them upon their ſhoulders to carrie it: for the ſtaves of the ark could never be removed, Exod. 25, 15.

7 And upon the * table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and d covers to ‡ cover withall: and the continuall bread ſhall be thereon.

* Exod. 25, 30.

d Meaning, to cover the bread.

‡ Or, *poure out withall.*

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers skinnes, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

* Exod. 25, 37.
* Exod. 25, 37, 38.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers skinnes, and ſhall put *it* upon a e barre.

e The Hebrew word ſignifieth an inſtrument made of two ſtaves or bars.

11 And upon the f golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers skinnes, and ſhall put to the ſtaves thereof.

f Which was to burn incenſe: reade Exod. 30, 1.

12 And they ſhall take all the inſtruments of miniſterie, wherewith they miniſter in the ſanctuarie, and put *them* in a cloth of blue, and cover them with a covering of badgers skinnes, and ſhall put *them* on a barre.

13 And they ſhall take away the aſhes from the g altar, and ſpread a purple cloth thereon:

g Of the burnt offering.

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the ‡ baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers skinnes, and put to the ſtaves of it.

‡ Or, *bowls.*

15 And when Aaron and his ſonnes have made an end of h covering the ſanctuarie, and

h That is, in folding up the things of the Sanctuarie, as the Arke &c.

114 all the veſſels of the ſanctuarie, as the camp is to ſet forward; after that, the ſonnes of Kohath
i Before it be covered. ſhall come to bear *it:* but they ſhall not [i] touch *any* holy thing, leſt they die. Theſe things *are* the burden of the ſonnes of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſonne of Aaron the prieſt, *pertaineth* the oyl for the
* Exod. 30, 34. k Which was offered at morning and evening. * Exod. 30, 23. light, and the * ſweet incenſe, and the [k] daily meat-offering, and the * anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh. 18 [l] Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approch unto the moſt holy things; Aaron and his ſonnes ſhall
m Shewing, what part every man ſhall beare. go in, and [m] appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirtie yeares old and upward, untill fifty yeares old ſhalt thou number them; all
n Which were received into the company of them that miniſtered in the Tabernacle of the congregation. † Heb. *to warre the warfare.* ‡ Or, *carriage.* that [n] enter in † to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‡ burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkinnes that *is* above upon it, and the
o Which vail hanged between the Sanctuarie and the court. hanging for the [o] doore of the tabernacle of the congregation,

26 And the hangings of the court, and the
p Which court, compaſſed both the Tabernacle of the Congregation, and the altar of the burnt-offering. hanging for the doore of the gate of the [p] court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtrumens of their ſervice, and all that is made for them: ſo ſhall they ſerve.

† Heb. *mouth.* 27 At the appointment of Aaron and his ſonnes, ſhall be all the ſervice of the ſonnes of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſonnes of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under
q Under the charge and overſight. the [q] hand of Ithamar the ſonne of Aaron the prieſt.

29 ¶ As for the ſonnes of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty yeares old and upward, even unto fifty yeares old ſhalt thou number them,
† Heb. *warfare.* every one that entreth in to the † ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; * the boards of the taber- * Exod. 26, 15.
nacle, and the barres thereof, and the pillars thereof, and ſockets thereof.

32 And the pillars of the court round about, and their ſockets, and their pinnes, and their cords, with all their inſtruments, and
r Ye ſhall make an inventorie of all things, which ye commit to their charge. with all their ſervice: and by [r] name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſonnes of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſonne of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbred the ſonnes of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty yeares old and upward, even unto fifty yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; wich Moſes and Aaron did number, according to the commandment of the LORD by the [s] hand of Moſes.
s God appointing Moſes to be the miniſter and executor thereof.

38 And thoſe that were numbred of the ſonnes of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty yeares old and upward, even unto fifty yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirtie.

41 Theſe *are* they that were numbred of the families of the ſonnes of Gerſhon, of [t] all that
t Which were of competent age to ſerve therein, that is, between 30. and 50. might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.

42 ¶ And thoſe that were numbred of the families of the ſonnes of Merari, throughout their families, by the houſe of their fathers;

43 From thirty yeares old and upward, even unto fiftie yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbred of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the word

word of the LORD by the hand of Moses.

46 All those that were numbred of the Levites, whom Moses and Aaron and the chief of Israel numbred, after their families, and after the house of their fathers,

47 From thirty yeares old and upward, even unto fiftie yeares old, every one that came to do the [u] service of the ministery, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbred of them were eight thousand and five hundred and fourescore.

49 According to the commandment of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded [x] Moses.

u Whosoever of the Levites that had any manner of charge in the Tabernacle.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The triall of jealousie.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every * leper, and every one that hath an * issue, and whosoever is defiled by the * dead.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their [a] camps in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or woman shall commit any [b] sinne that men commit, to do a trespasse against the LORD, and that person be guiltie;

7 Then they shall confesse their sinne which they have done: and he shall recompense his trespasse * with the principall thereof, and adde unto it the fifth part thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no [c] kinsman to recompense the trespasse unto, let the trespasse be recompensed unto the LORD, *even* to the priest: beside the ramme of the atonement, whereby an atonement shall be made for him.

9 And every [‡] offering of all the [d] holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every mans hallowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go [e] aside, and commit a trespasse against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witnesse against her, neither she be taken *with the manner.*

14 And the spirit of jealousie come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousie come upon him, and he be jealous of his wife; and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall poure no [f] oyl upon it, nor put frankincense thereon, for it is an offering of jealousie, an offering of memoriall, bringing iniquitie to [g] remembrance.

16 And the priest shall bring her neare, and set her before the LORD.

17 And the priest shall take [h] holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle the priest shall take; and put *it* into the water.

18 And the priest shall set the woman before the LORD, and uncover the womans head, and put the offering of memoriall in her hands, which *is* the jealousie-offering: and the priest shall have in his hand the bitter water that causeth the [i] curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanesse ‡ † *with another* in stead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* in stead of thy husband, and if thou be defiled, and some man hath lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a [k] curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell and *thy* thigh to rot: And the woman shall say, [l] Amen, amen.

23 And the priest shall write these curses in a book, and he shall [m] blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousie-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handfull of the offering, *even* the memoriall thereof, and burn *it* upon the [n] altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to passe, *that* if she be defiled, and have done trespasse against her husband, that the water that causeth the curse

a There were three manner of camps: of the Lord, of the Levites, and of the Israelites.

* Levit. 13, 3.
* Levit. 15, 2.
* Levit. 21, 1.

* Levit. 6, 3.

b Commit any fault willingly.

* Levit. 6, 5.

c If he be dead, to whom the wrong is done, and also have no kinsman.

‡ Or, *heave-offering.*

d Or, things offered to the Lord, as first-fruits, &c.

* Levit. 10, 12.

e By breaking the band of marriage, and playing the harlot.

f Onely in the sinne offering, and this offering of jealousie were neither oyl nor incense offered.

g Or, making the sinne known, and not purging it.

h Which also is called the water of purification, or sprinkling, read chap. 19, 9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

‡ Or, being *in the power of thy husband.*

† Heb. *under thy husband.*

k Both because she had committed so hainous a fault, and forsware her self in denying the same.

† Heb. *fall.*

l That is, be it so as thou wishest, as Psal. 41, 13. Deut. 27, 15.

m Shall wash the curses, which are written, into the water in the vessel.

n Where the incense was offered.

116

ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her husband, and is defiled;

30 Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be ° guiltleſſe from iniquitie, and this woman ſhall bear her iniquitie.

° The man might accuſe his wife upon ſuſpition, and not be reproved.

CHAP. VI.

1 The law of the Nazarites. 22 The form of bleſſing the people.

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ‡ ſeparate *themſelves* to vow a vow of a [a] Nazarite, to ſeparate *themſelves* unto the LORD:

‡ Or, *make themſelves Nazarites.*
a Which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vineger of wine, or vineger of ſtrong drink, neither ſhall he drink any liquour of grapes, nor eat moiſt grapes or dried.

4 All the dayes of his ‡ ſeparation ſhall he eat nothing that is made of the ‡ vine-tree, from the kernels even to the huſk.

‡ Or, *Nazaritſhip.*
‡ Or, *vine of the wine.*

5 All the dayes of the vow of his ſeparation, there ſhall no * raſour come upon his head: untill the dayes be fulfilled in the which he ſeparareth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow.

* Judges 13, 5. 1 Sam. 1, 11.

6 All the dayes that he ſeparareth *himſelf* unto the LORD, he ſhall come at no [b] dead body.

b As at burials, or mournings.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the † conſecration of his God *is* upon his [c] head.

† Heb. *ſeparation.*
c In that he ſuffered his hair to grow, he ſignified that he was conſecrate to God.

8 All the dayes of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his [d] conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

d Which long hair is a ſigne that he is dedicate to God.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the doore of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſinne-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the [e] dead, and ſhall hallow his head that ſame day.

e By being preſent where the dead was.
f Beginning at the eight day, when he is purified.

12 And he ſhall [f] conſecrate unto the LORD the dayes of his ſeparation, and ſhall bring a lamb of the firſt yeare for a treſpaſſe-offering: but the dayes that were before ſhall † be [g] loſt, becauſe his ſeparation was defiled.

† Heb. *fall.*
g So that he ſhall begin his vow anew.

13 ¶ And this *is* the law of the Nazarite: When the dayes of his ſeparation are fulfilled, he ſhall be brought unto the doore of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt yeare without blemiſh, for a burnt-offering, and one ew-lamb of the firſt yeare without blemiſh, for a ſinne-offering, and one lamb without blemiſh, for peace-offerings,

15 And a basket of unleavened bread, cakes of fine floure mingled with oyl, and wafers of unleavened bread anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſinne-offering, and his burnt-offering.

17 And he ſhall offer the ramme for a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 * And the Nazarite ſhall [h] ſhave the head of his ſeparation, at the doore of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and [i] put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

* Acts 21, 24.
h In token that his vow is ended.
i For the hair which was conſecrate to the Lord, might not be caſt into any prophane place.

19 And the prieſt ſhall take the ſodden ſhoulder of the ramme, and one unleavened cake out of the basket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them * for a wave-offering before the LORD; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

* Exod. 29, 27.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his ſeparation, [k] beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

k At the leaſt he ſhall do this, if he be able to offer no more.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron and unto his ſonnes, ſaying, On this wiſe ye ſhall [l] bleſſe the children of Iſrael, ſaying unto them,

l That is, pray for them.

24 The LORD bleſſe thee, and keep thee:

25 The LORD make his face ſhine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they ſhal put my [m] name upon the children of Iſrael, and I will bleſſe them.

m They ſhall pray in my name for them.

CHAP. VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their ſeverall offerings at the dedication of the altar. 89 God ſpeaketh to Moſes from the mercie-ſeat.

AND it came to paſſe on the day that Moſes had fully * ſet up the tabernacle, and had anointed

* Exod. 40, 18.

anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered:

† Heb. *who ſtood.*

3 And they brought their offerings before the LORD, ſix [a] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

[a] Like horſe litters to keep the things that were carried in them, from weather.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the [b] ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites, to every man according to his ſervice.

[b] That is, to carrie things, and ſtuffe in.

6 And Moſes took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and foure oxen he gave unto the ſonnes of Gerſhon, according to their [c] ſervice.

[c] For their uſe to carrie with.

8 And foure wagons and eight oxen he gave unto the ſonnes of Merari, according unto their ſervice, under the hand of Ithamar the ſonne of Aaron the prieſt.

9 But unto the ſonnes of Kohath he gave none: [d] becauſe the ſervice of the ſanctuarie belonging unto them, *was that* they ſhould bear upon their ſhoulders.

[d] The holy things of the ſanctuarie muſt be carried upon their ſhoulders, and not dawn with oxen, chap. 4, 15.

10 ¶ And the princes offered for [e] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

[e] That is, when the firſt ſacrifice was offered thereupon by Aaron, Levit. 9, 1.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was ‡ Nahſhon the ſonne of Amminadab, of the tribe of Judah.

‡ The offering of Nahſhon.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them *were* full of fine floure mingled with oyl for a * meat-offering:

* Levit. 2, 1.

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

16 One kid of the goats for a * ſinne-offering:

* Levit. 4, 23.

17 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Nahſhon the ſonne of Amminadab.

18 ¶ On the ſecond day ‡ Nethaneel the ſonne of Zuar, prince of Iſſachar, did offer.

‡ The offering of Nethaneel.

19 He offered for his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine floure mingled with oyl for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

22 One kid of the goats for a ſinne-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Nethaneel the ſonne of Zuar.

24 ¶ On the third day ‡ Eliab the ſonne of Helon, prince of the children of Zebulun, *did offer.*

‡ The offering of Eliab.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirtie *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine floure mingled with oyl for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

28 One kid of the goats for a ſinne-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliab the ſonne of Helon.

30 ¶ On the fourth day ‡ Elizur the ſonne of Shedeur, prince of the children of Reuben, *did offer.*

‡ The offering of Elizur.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

34 One kid of the goats for a ſinne-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Elizur the ſonne of Shedeur.

36 ¶ On the fifth day ‡ Shelumiel the ſonne of Zuriſhaddai, prince of the children of Simeon, *did offer.*

‡ The offering of Shelumiel.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

40 One kid of the goats for a ſinne-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Shelumiel the ſonne of Zuriſhaddai.

42 ¶ On the ſixth day ‡ Eliaſaph the ſon of Deüel, prince of the children of Gad, *offered*

‡ The offering of Eliaſaph.

43 His offering *was* one ſilver charger, of the

118 the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

46 One kid of the goats for a ſinne-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliaſaph the ſonne of Deüel.

‡ The offering of Eliſhama.

48 ¶ On the ſeventh day ‡ Eliſhama the ſonne of Ammiud, prince of the children of Ephraim, *offered.*

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

52 One kid of the goats for a ſinne-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliſhama the ſonne of Ammiud.

‡ The offering of Gamaliel.

54 ¶ On the eighth day *offered* ‡ Gamaliel the ſonne of Pedazur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

58 One kid of the goats for a ſinne-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Gamaliel the ſonne of Pedazur.

‡ The offering of Abidan.

60 ¶ On the ninth day ‡ Abidan the ſonne of Gideoni, prince of the children of Benjamin, *offered.*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

64 One kid of the goats for a ſinne-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambes, of the firſt yeare. This *was* the offering of Abidan the ſonne of Gideoni.

‡ The offering of Ahiezer.

66 ¶ On the tenth day ‡ Ahiezer the ſonne of Ammiſhaddai, prince of the children of Dan, *offered.*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

70 One kid of the goats for a ſinne-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Ahiezer the ſonne of Ammiſhaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ On the eleventh day ‡ Pagiel the ſonne of Ocran, prince of the children of Aſher, *offered.*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

76 One kid of the goats for a ſinne-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Pagiel the ſonne of Ocran.

‡ The offering of Ahira.

78 ¶ On the twelfth day ‡ Ahira the ſonne of Enan, prince of the children of Naphtali, *offered.*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

82 One kid of the goats for a ſinne-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Ahira the ſonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the altar.

84 This *was* the f dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy; all the ſilver veſſels *weighed* two thouſand and foure hundred *ſhekels* after the ſhekel of the ſanctuary.

86 And

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rammes twelve, the lambes of the firſt yeare twelve, with their meat-offering: and the kids of the goats for ſinne-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and foure bullocks, the rammes ſixtie, the he-goats ſixtie, the lambes of the firſt yeare ſixtie. This *was* the dedication of the altar, after that it was [g] anointed.

g By Aaron.

89 And when Moſes was gone into the [h] tabernacle of the congregation, to ſpeak with [‡] him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the [i] two cherubims: and he ſpake unto him.

h That is, the ſanctuarie.

‡ That is, *God.*

i According as he had promiſed, Exod. 25, 22.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites.* 23 *The age and time of their ſervice.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhall give light [a] over againſt the candleſtick.

* Exod. 25, 37. and 40, 25.
a To that part which is over againſt the candleſtick, Exod. 25, 37.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

4 * And this work of the candleſtick *was* of beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* * [b] beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

* Exod. 25, 31.
* Exod. 25, 18.
b And not ſet together of divers pieces.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle [c] water of purifying upon them, and [†] let them ſhave all their fleſh, and let them waſh their clothes, and ſo make themſelves clean.

c In Hebrew, it is called the water of ſinne, becauſe it is made to purge ſin, as chap. 19, 9.
† Heb. *let them cauſe a raſour to paſſe over, &c.*

8 Then let them take a young bullock with his meat-offering, *even* fine floure mingled with oyl, and another young bullock ſhalt thou take for a ſinne-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the [d] whole aſſembly of the children of Iſrael together:

d That thou mayeſt do this in preſence of them all.

10 And thou ſhalt bring the Levites before the LORD, and the [e] children of Iſrael ſhall put their hands upon the Levites:

e Meaning, certain of them in the name of the whole.

11 And Aaron ſhall [†] offer the Levites before the LORD, for an [†] offering of the children of Iſrael; that [†] they may execute the ſervice of the LORD.

† Heb. *wave.*
† Heb. *wave-offering.*
† Heb. *they may be to execute, &c.*

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſinne-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſonnes, and offer them for an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be * mine.

* Chap. 3, 45.

15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; inſtead of ſuch as [f] open every wombe, *even inſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

f That is, they that are the firſt born.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

* Chap. 3, 13. Exod. 13, 2. Luke 2, 23.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* † a gift to Aaron, and to his ſonnes, from among the children of Iſrael, to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the [g] children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the [h] ſanctuary.

† Heb. *given.*
g Which ſervice the Iſraelites ſhould elſe do.
h Becauſe the Levites goe into the ſanctuarie in their name.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before [i] Aaron and before his ſonnes: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

i In their preſence, to ſerve them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites, from twenty and five yeares old, and upward, they ſhall go in † to wait upon the ſervice of the tabernacle of the congregation:

† Heb. *to war the warfare of, &c.*

25 And from the age of fifty yeares they ſhall † ceaſe waiting upon the [k] ſervice *thereof*, and ſhall ſerve no more:

† Heb. *return from the warfare of the ſervice.*
k Such office as was painfull, as to bear burthens; and ſuch like.

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

l In ſinging Pſalmes, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

1 *The paſſeover is commanded again.* 6 *A ſecond paſſeover allowed for them that were unclean or abſent.* 15 *The cloud guideth the removings and encampings of the Iſraelites.*

AND the LORD ſpake unto Moſes in the wilderneſſe of Sinai, in the firſt moneth of

120

of the ſecond yeare, after they were come out of the land of Egypt, ſaying,

2 Let the children of Iſrael alſo keep * the paſſeover, at his appointed ſeaſon.

3 In the fourteenth day of this moneth † at even, ye ſhall keep it in his appointed ſeaſon: according to [a] all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſeover.

5 And they kept the paſſeover on the fourteenth day of the firſt moneth at even, in the wilderneſſe of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the paſſeover on that day: and they came before Moſes, and before Aaron on that day.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [c] offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will heare what the LORD will command concerning you.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſteritie ſhall be unclean by reaſon of a dead body, or *be* in a [d] journey afarre off, yet he ſhall keep the paſſeover unto the LORD.

11 The fourteenth day of the [e] ſecond moneth at even they ſhall keep it, and eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, * nor break any bone of it: according to all the ordinances of the paſſeover, they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the [f] paſſeover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in his appointed ſeaſon, that man ſhall bear his ſinne.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſeover unto the LORD, acording to the ordinance of the paſſeover, and according to the manner thereof, ſo ſhall he do: * ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

15 ¶ And * on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the [g] appearance of fire, untill the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire, by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the [h] LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: * as long as the cloud abode upon the tabernacle, they reſted in the tents.

19 And when the cloud † tarried long upon the tabernacle many dayes, then the children of Iſrael kept the [i] charge of the LORD, and journeyed not.

20 And *ſo* it was when the cloud was a few dayes upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *ſo* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two dayes, or a moneth, or a yeare that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the [k] hand of Moſes.

CHAP. X.

1 The uſe of the ſilver trumpets. 11 The Iſraelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moſes not to leave them. 33 The bleſſing of Moſes at the removing and reſting of the ark.

AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an [a] whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the doore of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm, then the camps that lie on the [b] eaſt-parts ſhall go forward.

6 When you blow an alarm the ſecond time, then the camps that lie on the [c] ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm.

8 And the ſonnes of Aaron the prieſts ſhall [d] blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to warre in your land againſt the enemy that oppreſſeth you, then ye ſhall blow

---

* Exod. 12, 1. &c. Levit 23, 5. Chap. 28, 16. Deut. 16, 2.
† Heb. *between the two evenings.*
a Even in all points as the Lord hath inſtituted it.
b By touching a corps, or being at the buriall.
c Or celebrate the paſſeover the fourteenth day of the firſt moneth.
d And cannot come where the tabernacle is, when others keep it.
e So that the unclean, and they that are not at home, have a moneth longer granted unto them.
* Exod. 12, 46. John 19, 36.
f When the paſſeover is celebrated.
* Exod. 12, 49.
* Exod. 40, 34.
g Like a pillar: read Exod. 13, 21.
h Who taught them what to doe by the cloud.
* 1 Cor. 10, 1.
† Heb. *prolonged.*
i They waited when the Lord would ſignifie either their departure, or their abode by the cloud.
† Heb. *was.*
* Exod. 40. 36, 37.
k Under the charge and government of Moſes.
a Or, of work beaten out with the hammer.
b That is the hoſt of Judah, and they that are under his enſigne.
c Meaning, the hoſt of Reuben.
d So that only the prieſt muſt blow the trumpets, ſo long as the prieſthood laſted.

blow an alarm with the trumpets; and ye shall be remembred before the LORD your God, and ye shall be saved from your enemies.

e When ye reioyce that God hath removed any plague.

10 Also in the day of your [e] gladnesse, and in your solemn dayes, and in the beginnings of your moneths, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memoriall before your God: I *am* the LORD your God.

11 ¶ And it came to passe on the twentieth *day* of the second moneth, in the second yeare, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wildernesse of Sinai; and the cloud rested in the wildernesse of Paran.

f From Sinai to Paran. Chap. 33, 1.

13 And they first took their [f] journey, according to the commandment of the LORD by the hand of Moses.

* Chap. 2, 3.

14 ¶ * In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was*

* Chap. 1, 7.

* Nahshon the sonne of Amminadab.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel the sonne of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab the sonne of Helon.

17 And the tabernacle was taken down; and the sonnes of Gershon and the sonnes of Merari set forward, bearing the [g] takernacle.

g With all the appertinances thereof.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the sonne of Shedeur.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel the sonne of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph the sonne of Deüel.

h Upon their shoulders. * Chap. 4, 4. i The Merarites. and Gershonites.

21 And the Kohathites set forward [h] bearing the * sanctuary; and [i] *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the sonne of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel the sonne of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan the sonne of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the

k Leaving none behinde, nor any of the former that fainted in the way.

[k] rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the sonne of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the sonne of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

† Heb. *these.* l This was the order of their host when they removed.

28 † [l] Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [m] Hobab, the sonne of Raguel the Midianite, Moses father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

m Some think that Revel, Jethro, Hobab, and Keni were all one: Kimhi saith that Revel was Jethros father: so Hobab was Moses father in law, Look Exod. 2, 18. and 3. 1. and 4, 18. and 18, 1. and Judges 4, 11.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wildernesse, and thou mayest be to us in stead of eyes.

32 And it shall be, if thou go with us, yea it shall be, that what goodnesse the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the [n] mount of the LORD three dayes journey: and the ark of the covenant of the LORD went before them in the three dayes journey, to search out a resting-place for them.

n Mount Sinai, or Horeb.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to passe when the ark set forward, that Moses said, * Rise up, LORD, and let thine enemies be scattered; and let them that hate thee, flee before thee.

* Psal. 68, 1, 2.

36 And when it rested, he said [o] Return, O LORD, unto the † many thousands of Israel.

o Declare thy might and power. † Heb. *ten thousand thousands.*

CHAP. XI.

1 The burning at Taberah quenched by Moses prayer. 4 The people lust for flesh, and loath manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people ‡ complained, † it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt * among them, and consumed *them that were* in the uttermost parts of the camp.

‡ Or, *were as it were complainers.* † Heb. *it was evil in the eares of, &c.*

* Psal. 78, 21.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire † was quenched.

† Heb. *sunk.*

3 And he called the name of the place [“] Taberah: because the fire of the LORD burnt among them.

“ That is, *A burning.*

4 ¶ And the * [a] mixt multitude that *was* among them † fell a lusting: and the children of Israel also † wept again, and said, * [b] Who shall give us flesh to eat?

* As Exod. 12, 38. a Which were of those strangers that came out of Egypt with them, Exod. 12, 38. † Heb. *lusted a lust.* † Heb. *returned and wept.*

5 We remember the fish which we did eat in Egypt [c] freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

* 1 Cor. 10, 6. b They beleeved not that God could doe it. c For a small price, or good cheape.

6 But now our soul *is* [d] dried away; *there is* nothing at all, besides this manna, before our eyes.

d For the greedy lust of flesh.

7 And * the manna *was* as coriander-seed, and the † colour thereof as the colour of [e] bdellium.

* Exod. 16, 14, 31. † Heb. *eye of it as the eye of.* e Which is, a white pearle or precious stone.

8 *And* the people went about, and gathered *it*, and ground *it* in mils, or beat *it* in a morter, and baked *it* in pannes, and made cakes of it: and the taste of it was as the taste of fresh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

122

10 ¶ Then Moſes heard the people weep throughout their families, every man in the doore of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found [f] favour in thy ſight, that thou layeſt the burden of all this people upon me?

f Or, wherein have I diſpleaſed thee.

12 Have I [g] conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carrie them in thy boſome (as a nurſing father beareth the ſucking childe) unto the [h] land which thou ſwareſt unto their fathers?

g Am I their father, that none may have the charge of them but I?

h Of Canaan promiſed by an oath to our fathers.

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, [i] kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſſe.

i I had rather die than to ſee my grief and miſerie thus daily increaſe by their rebellion.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the [k] ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

k I will diſtribute my ſpirit among them, as I have done to thee.

18 And ſay thou unto the people, [l] Sanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the eares of the LORD, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

l Prepare your ſelves that ye be not unclean.

19 Ye ſhall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twentie dayes;

20 *But* even a † whole moneth, untill it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have [m] deſpiſed the LORD which *is* [n] among you, and have wept before him, ſaying, Why came we forth out of Egypt?

† Heb. *moneth of dayes.*

m Or, caſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.

n Who leadeth and governeth you.

21 And Moſes ſaid, The people amongſt whom I [o] *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth.

o Of whom I have the charge.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſſe unto thee, or not.

* Iſa. 50, 2. and 59, 1.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſſe *that* when the ſpirit reſted upon them, they propheſied, and did not [p] ceaſe.

p From that day the ſpirit of propheſie did not fail them.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ranne a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.

28 And Joſhua the ſonne of Nun, the ſervant of Moſes, *one* of his [q] young men, anſwered and ſaid, My lord Moſes [r] forbid them.

q Or, a young man whom he had choſen from his youth.

r Such blinde zeal was in the Apoſtles, Matth. 9.38. Luke 9, 49.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a * winde from the LORD, and brought quails from the ſea, and let *them* fall by the camp, † as it were a dayes journey on this ſide, and as it were a dayes journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

* Exod. 16, 13. Pſal. 78, 26.

† Heb. *as it were the way of a day.*

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten [ſ] homers: and they ſpread *them* all abroad for themſelves round about the camp.

ſ Of homer, reade Levit. 27, 16. alſo it ſignifieth any heap, as Exod. 8, 14. Jud. 15, 16.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

* Pſal. 78, 30, 31

34 And he called the name of that place, " Kibroth-hattaavah: becauſe there they buried the people that luſted.

" That is, *The graves of luſt.*

35 And the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

† Heb. *they were in, &c.*

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.* 10 *Miriams leproſie is healed at the prayer of Moſes.* 14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the ‡ Ethiopian woman, whom he had married: for he had † married an [a] Ethiopian woman.

‡ Or, *Cuſhite.*

† Heb. *taken.*

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the ſcripture comprehended under this name.

2 And they ſaid, Hath the LORD indeed ſpoken onely by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* * very [b] meek, above all the men which *were* upon the face of the earth)

* Ecclus 45, 4.

b And ſo bare with their grudgings, although he knew them.

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam,

Come

Come out ye three unto the tabernacle of the congregation: and they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the doore of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Heare now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a [c] viſion, *and* will ſpeak unto him in a dream.

[c] Theſe were the two ordinarie meanes.

7 My ſervant Moſes *is* not ſo,* who *is* faithfull in all [d] mine houſe.

* Heb. 3, 2.

[d] In all Iſrael which was his church.

8 With him will I ſpeak * mouth to mouth, even apparently, and not in dark ſpeeches; and the [e] ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

* Exod. 33, 11.

[e] So farre as any man was able to comprehend, which he calleth his back parts, Exod. 33, 23.

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the [f] tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

[f] From the doore of the tabernacle.

11 And Aaron ſaid unto Moſes, Alas my lord, I beſeech thee, lay not the ſinne upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one [g] dead; of whom the fleſh is half conſumed, when he cometh out of his mothers wombe.

[g] As a childe that cometh out of his mothers belly dead, having as it were but the skin.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had *but* [h] ſpit in her face, ſhould ſhe not be aſhamed ſeven dayes? let her be * ſhut out from the camp ſeven dayes, and after that let her be received in *again*.

[h] In his diſpleaſure.

* Levit. 13, 46.

15 And Miriam was ſhut out from the camp ſeven dayes: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſſe of [i] Paran.

[i] That is, in Rithma, which was in Paran, Chap. 33, 18.

CHAP. XIII.

1 The names of the men who were ſent to ſearch the land. 17 Their inſtructions. 21 Their acts. 26 Their relation.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

[a] After the people had required it of Moſes, as it is in Deut. 1, 22. then the Lord ſpake to Moſes ſo to do.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſſe of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſonne of Zacchur.

5 Of the tribe of Simeon, Shaphat the ſonne of Hori.

6 Of the tribe of Judah, Caleb the ſonne of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſonne of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſonne of Nun.

9 Of the tribe of Benjamin, Palti the ſonne of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi.

12 Of the tribe of Dan, Ammiel the ſonne of Gemalli.

13 Of the tribe of Aſher, Sethur the ſonne of Michael.

14 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi.

15 Of the tribe of Gad, Geüel the ſonne of Machi.

16 Theſe *are* the names of the [b] men which Moſes ſent to ſpie out the land: and Moſes called Oſhea the ſonne of Nun, Jehoſhua.

[b] Which in number were twelve, according to the twelve tribes.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* [c] good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

[c] Plentifull or barren.

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes)

21 ¶ So they went up, and ſearched the land, from the wilderneſſe of [d] Zin, unto Rehob, as men come to Hamath.

[d] Which was in the wilderneſſe of Paran.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of [e] Anak *were* (now Hebron was built [f] ſeven yeares before Zoan in Egypt.

[e] Which were a kinde of giants.

[f] Declaring the antiquitie thereof: alſo Abraham, Sara, Iſaac and Jacob were buried there.

23 * And they came unto the ‡ brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and they brought of the pomegranates, and of the figs.

* Deut. 1. 24.

‡ Or, *valley.*

24 The place was called the ‡ brook "Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

‡ Or, *valley.*

" That is *a cluſter of grapes.*

25 And they returned from ſearching of the land after fourty dayes.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſſe of Paran, to [g] Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

[g] Called alſo Kadeſh-barnea.

27 And they told [h] him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey; and this *is* the fruit of it.

[h] That is, Moſes.

* Exod. 33, 3.

28 Nevertheleſſe, the people *be* ſtrong that dwell in the land, and the cities *are* walled,

124

i Ahimam, Sheſhai, and Talmai, whom Caleb ſlew afterward, Joſh. 11. 21, 22.

and very great: and moreover, we ſaw the [i] children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſſe it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that [k] eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* † men of a great ſtature.

k The Giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them.
† Heb. *men of ſtatures.*

33 And there we ſaw the giants, the ſonnes of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

1 The people murmure at the news. 6 Joſhua and Caleb labour to ſtill them. 11 God treatneth them. 13 Moſes perſwadeth God, and obtaineth pardon. 26 The murmurers are deprived of entring into the land. 36 The men who raiſed the evil report, die by a plague. 40 The people that would invade the land againſt the will of God, are ſmitten.

AND all the congregation lifted up their voice, and cried; and the [a] people wept that night.

a Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſſe.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a [b] prey? were it not better for us to return into Egypt?

b To our enemies the Canaanites.

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their [c] faces before all the aſſembly of the congregation of the children of Iſrael.

c Lamenting the people, and praying for them.

6 ¶ And Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, *which were* of them that ſearched the land, [d] rent their cloathes.

d For ſorrow hearing their blaſphemie.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land,

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Onely rebell not ye againſt the LORD, neither fear ye the people of the land; for they *are* [e] bread for us: their † defence is departed from them, and the LORD *is* with us: fear them not.

e We ſhall eaſily overcome them.
† Heb. *ſhadow.*
f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

10 But all the congregation bade [f] ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they beleeve me, for all the ſignes which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And * Moſes ſaid unto the LORD, Then the Egyptians ſhall heare *it* (for thou broughteſt up this people in thy might from among them) * Exod. 32, 12.

14 And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and that * thy cloud ſtandeth over them, and that thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. * Exod. 13,

15 Now if thou ſhalt kill all this people, as [g] one man; then the nations which have heard the fame of thee, will ſpeak, ſaying, g So that none ſhall eſcape.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſſe. * Deut. 9, 28.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquitie and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquitie of the fathers upon the children, unto the third and fourth *generation.* * Exod. 34, 6. Pſal. 103. 8.
* Exod. 20, 5. and 34, 7.

19 Pardon, I beſeech thee, the iniquitie of this people, according unto the greatneſſe of thy mercy, and as thou haſt forgiven this people, from Egypt, even ‡ untill now. ‡ Or, *hitherto.*

20 And the LORD ſaid, I have [h] pardoned according to thy word: h In that he deſtroyed not them utterly, but left their poſteritie, and certain to enter.

21 But *as truly as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſſe, and have tempted me now theſe [i] ten times, and have not hearkened to my voice; i That is, ſundrie times and often.

23 † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it: ‡ Heb. *if they ſee the land.*

24 But my ſervant * Caleb, becauſe he had another [k] ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſſe it. * Joſh. 14, 6.
k A meek and obedient ſpirit, and not rebellious.

25 (Now the Amalekites, and the Canaanites dwelt in the [l] valley) To morrow turn you, and get you into the [m] wilderneſſe, by the way of the Red ſea. l And lie in wait for you.
m For I will not defend you.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmure againſt me? I have heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Say

* Chap. 26, 65. and 32, 10. Deut. 1, 35.

28 Say unto them, * *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine eares, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſſe; and all that were numbred of you, according to your whole number, from twenty yeares old and upward, which have murmured againſt me,

† Heb. *lifted up my hand.*

30 Doubtleſſe ye ſhall not come into the land concerning which I † ſware to make you dwell therein, ſave Caleb the ſonne of Jephunneh, and Joſhua the ſonne of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But as for you, your carcaſes they ſhall fall in this wilderneſſe.

‡ Or, *feed.* n The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro. o Your infidelitie and diſobedience againſt God. * Pſal. 95, 10. Ezek. 4, 6.

33 And your children ſhall ‡ n wander in the wilderneſſe fourty yeares, and bear your o whoredomes, untill your carcaſes be waſted in the wilderneſſe.

34 After the number of the dayes in which ye ſearched the land, *even* * fourty dayes (each day for a yeare) ſhall ye bear your iniquities, *even* fourty yeares, and ye ſhall know my

‡ Or, *altering of my purpoſe.* p Whether my promiſe be true or no.

‡ breach of p promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſſe they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmure againſt him, by bringing up a ſlander upon the land;

* 1 Cor. 10, 10. Heb. 3, 17. Jude 5.

37 Even thoſe men that did bring up the evil report upon the land, * died by the plague before the LORD.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill.*

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

* Deut. 1, 41.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we * *be here*, and will go up unto the place which the LORD hath promiſed: for we have q ſinned.

q They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going up without Gods commandement.

41 And Moſes ſaid, Wherefore now do you tranſgreſſe the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you.

r They could not be ſtayed by any means.

44 But they r preſumed to go up unto the hill-top: nevertheleſſe, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and * diſcomfited them, even unto Hormah. 125

* Deut. 1, 44.

CHAP. XV.

1 The law of the meat-offering, and the drink-offering, 13, 29 The ſtranger is under the ſame law. 17 The law of the firſt of the dough for a heave-offering. 22 The ſacrifice for ſinnes of ignorance. 30 The puniſhment of preſumption. 32 He that violated the ſabbath, is ſtoned. 37 The law of fringes.

AND the LORD ſpake unto Moſes, ſaying,

* Levit. 23, 10.

2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the a land of your habitations, which I give unto you,

a Into the land of Canaan.

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, * in † performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock:

* Levit. 22, 21. † Heb. *ſeparating.* * Exod. 29, 18.

4 Then * ſhall he that offereth his offering unto the LORD, bring a meat-offering, of a tenth-deal of floure mingled with the fourth part of an b hin of oyl.

* Levit. 2, 1.

b Reade Exod. 29, 40.

5 And the fourth part of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ramme, thou ſhalt prepare for a meat-offering, two tenth-deals of floure mingled with the third part of an hin of oyl.

7 And for a c drink-offering, thou ſhalt offer the third part of an hin of wine, for a ſweet ſavour unto the LORD.

c The liquor was ſo called, becauſe it was poured on the thing that was offered.

8 And when thou prepareſt a bullock for a burnt-offering, or for a ſacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of floure mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half a hin of wine, for an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ramme, or for a lamb, or a kid.

12 According to the d number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

d Every ſacrifice of beaſts muſt have their meat-offering, and drink offering, according to this proportion.

13 All that are born of the countrey, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever be among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do.

* Exod. 12, 49. Chap. 9, 14.

15 * One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

16 One law, & one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

126

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your [e] dough, for an heave-offering: as *ye do* the heave-offering of the threſhing-floore, ſo ſhall ye have it.

[e] Which is made of the firſt corn ye gather.

21 Of the firſt of your dough ye ſhall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have [f] erred, and not obſerved all theſe commandments which the LORD had ſpoken unto Moſes,

[f] As by overſight or ignorance, reade Lev. 4. 2, 13.

23 *Even* all that the LORD had commanded you by the hand of Moſes, from the day that the LORD commanded Moſes, and hence-forward among your generations:

24 Then it ſhall be, if *ought* be committed by ignorance † without the knowledge of the [g] congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a ſinne-offering.

† Heb. *from the eyes.*

[g] Some reade from the eyes of the congregation: that is, which is hid from the congregation.

‡ Or, *ordinance.*

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſinne-offering before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 ¶ And * if any ſoul ſinne through ignorance, then he ſhall bring a ſhe-goat of the firſt yeare for a ſinne-offering.

* Levit. 4, 27.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 You ſhall have one law for him that † ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

† Heb. *doeth.*

† Heb. *with an high hand.*

30 ¶ But the ſoul that doeth *ought* † preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reprocheth the LORD; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment; that ſoul ſhall utterly be cut off: his [h] iniquitie ſhall be upon him.

[h] He ſhall ſuſtain the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him * in ward, becauſe it was not declared what ſhould be done to him.

* Levit. 24, 12.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 ¶ And the LORD ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid * them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

* Deut. 22, 12. Matth. 23, 5.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a [i] whoring:

[i] By leaving Gods commandments, and following your own fantaſies.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God; I *am* the LORD your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 23 Moſes ſeparateth the people from the rebels tents. 31 The earth ſwalloweth up Korah, and a fire conſumeth others. 36 The cenſers are reſerved to holy uſe. 41 Fourteen thouſand and ſeven hundred are ſlain by a plague for murmuring againſt Moſes and Aaron. 46 Aaron by incenſe ſtayeth the plague.

NOw * Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Levi; and Dathan and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, ſonnes of Reuben, took *men.*

* Chap. 27, 3. Eccluſ 45, 18. Jude 11.

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, * famous in the congregation, men of renown.

* Chap. 26, 9.

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, † [a] Ye take too much upon you, ſeeing all the congregation *are* holy [b] every one of them, and the LORD *is* among them: wherefore then lift you up your ſelves above the congregation of the LORD?

† Heb. *it is much for you.*

[a] Or, let it ſuffice you: meaning, to have abuſed them thus long.

[b] All are alike holy: therefore none ought to be preferred above others; thus the wicked reaſon againſt Gods ordinance.

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the LORD will ſhew who *are* his, and who *is* holy; and will cauſe *him* to come neare unto him: even *him* whom he hath [c] choſen, will he cauſe to come neare unto him.

[c] To be the prieſt, and to offer,

6 This do; take you cenſers, Korah, and all his company:

7 And put fire therein, and put incenſe in them before the LORD to morrow; and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: [d] ye take too much upon you, ye ſonnes of Levi.

[d] He layeth the ſame to their charge juſtly, wherewith they wrongfully charged him.

8 And Moſes ſaid unto Korah, Heare, I pray you, ye ſonnes of Levi.

9 *Seemeth*

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you neare to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

e To ſerve in that congregation, as in the verſe before.

10 And he hath brought thee [e] neare *to him*, and all thy brethren the ſonnes of Levi with thee: and ſeek ye the prieſt-hood alſo?

11 For which cauſe both thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſonnes of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a [f] land that floweth with milk & honey, to kill us in the wilderneſſe, except thou make thy ſelf altogether a prince over us?

f Thus they ſpeak contemptuouſly, preferring Egypt to Canaan.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † [g] put out the eyes of theſe men? we will not come up.

† Heb. *bore out.*
g Wilt thou make them, that ſearched the land, beleeve that they ſaw not that which they ſaw? * Gen. 4, 4.

15 And Moſes was very wroth, and ſaid unto the LORD, * Reſpect not thou their offering: I have not taken one aſſe from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company [h] before the LORD, thou, and they, and Aaron to morrow:

h At the doore of the tabernacle.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the doore of the tabernacle of the congregation with Moſes and Aaron.

i All that were of their faction.

19 And Korah gathered all the [i] congregation againſt them, unto the doore of the tabernacle of the congregation: & the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſinne, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all [k] their ſinnes.

k With them that have committed ſo many ſinnes.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the doore of their tents, and their wives, and their ſonnes, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *done them* of mine [l] own minde.

l I have not forged them of mine own brain.

29 If theſe men die † the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

† Heb. *as every man dieth.*

30 But if the LORD † make a [m] new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the [n] pit; then ye ſhall underſtand that theſe men have provoked the LORD.

† Heb. *create a creature.*
m Or, ſhew a ſtrange ſight.
n Or, deep and dark places of the earth.

31 ¶ * And it came to paſſe as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

* Chap. 27, 3. Deut. 11, 6. Pſal. 106, 17.

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſonne of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their [o] own ſouls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be [p] a ſigne unto the children of Iſrael.

o Which were the occaſion of their own death.
p Of Gods judgements againſt rebels.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates* for a covering of the altar:

40 *To be* a memoriall unto the children of Iſrael, that no ſtranger, *which is* not of the ſeed of Aaron, come neare to offer incenſe before the LORD; that he be not as [q] Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

q Who preſumed above his vocation.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſſe when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the

128 tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the [r] altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moſes commanded, and ranne into the midſt of the congregation; and behold, the [s] plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was [t] ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the doore of the tabernacle of the congregation: and the plague was ſtayed.

r For it was not lawfull to take any other fire, but of the altar of burnt-offering, Lev. 10, 1.

s God had begun to puniſh the people.

t God drew back his hand and ceaſed to puniſh them.

CHAP. XVII.

1 *Aarons rod among all the rods of the tribes onely flouriſhed.*
10 *It it left for a monument againſt the rebels.*

a While he was in the doore of the tabernacle.

AND the LORD ſpake unto [a] Moſes, ſaying,
2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimonie, * where I will meet with you.

* Exod. 25, 22.

b To be the chief prieſt.

5 And it ſhall come to paſſe, *that* the mans rod whom I ſhall [b] chooſe, ſhall bloſſome; and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince.*

c Though Joſephs tribe was divided into two, in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſſe.

8 And it came to paſſe that on the morrow Moſes went into the tabernacle of witneſſe; and behold, the rod of Aaron for the [d] houſe of Levi was budded, and brought forth buds, and bloomed bloſſomes, and yeelded almonds.

d To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring * Aarons rod again, before the teſtimonie, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their [e] murmurings from me, that they die not.

* Heb. 9, 4.

† Heb. *children of rebellion.*

e Grudging that Aaron ſhould be high prieſt.

11 And Moſes did ſo: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we [f] die, we periſh, we all periſh.

f The Chalde text deſcribeth thus their murmuring We die by the ſword: the earth ſwalloweth us up: the peſtilence doeth conſume us.

13 Whoſoever cometh any thing neare unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts portion.*
21 *The Levites portion.* 25 *The heave-offering to the prieſts out of the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſonnes and thy fathers houſe with thee ſhall [a] bear the iniquitie of the ſanctuarie: and thou and thy ſonnes with thee ſhall bear the iniquity of your prieſthood.

a If you treſpaſſe in any thing concerning the ceremonies of the ſanctuarie, or your office, you ſhall be puniſhed.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & miniſter unto thee: but thou and thy ſonnes with thee *ſhall miniſter* before the tabernacle of witneſſe.

3 And they ſhall keep thy [b] charge, and the charge of all the tabernacle: onely they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

b That is, the things which are committed to thee: or which thou doeſt enjoyn them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a [c] ſtranger ſhall not come nigh unto you.

c Which was not of the tribe of Levi.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to you they are given as a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

* Chap. 3, 45.

7 Therefore thou and thy ſonnes with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine [d] heave-offerings, of all the hallowed things of the chidren of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſonnes by an ordinance for ever.

d As the firſt fruit, firſt-born, and the tenths.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [e] fire: every oblation of theirs, every meat-offering of theirs, and every ſinne-offering of theirs, and every treſpaſſe-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſonnes.

e That which was not burned ſhould be the prieſts.

10 In the moſt [f] holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

f That is, in the ſanctuarie betweene the court and the holieſt of all.

11 And

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sonnes, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

g Read Levit. 10, 14.

12 All the † [h] best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

† Heb. *fat.*
h That is, the chiefest, or the best.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

14 * Every thing devoted in Israel, shall be thine.

* Levit. 27, 28.

15 Every thing that openeth * the matrice in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

* Exod. 13, 2. and 22, 29. Levit. 27, 26. Chap. 3, 13.

16 And those that are to be redeemed, from a moneth old shalt thou redeem according to thine estimation, for the money of five shekels after the shekel of the sanctuarie; * which *is* twenty gerahs.

* Exod. 30, 13. Levit. 27, 25. Chap. 3, 47. Ezek. 45, 12.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt [i] not redeem, they *are* holy: thou shalt sprinkle their bloud upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

i Because they are appointed for sacrifice.

18 And the flesh of them shall be thine, as the * wave-breast, and as the right shoulder are thine.

* Exod. 29, 26.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sonnes, and thy daughters with thee, by a statute for ever: it *is* a covenant of [k] salt for ever, before the LORD, unto thee and to thy seed with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their [l] land, neither shalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Israel.

l Of Canaan.

* Deut. 10, 9. and 18, 2. Josh. 13, 14, 33. Ezek. 44, 28.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel hence-forth come [m] nigh the tabernacle of the congregation, lest they bear sinne, † and die.

m To serve therein: for the Levites are put in their place.
† Heb. *to die.*

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall [n] bear their iniquitie: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

n If they fail in their office, they shall be punished.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD; I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the [o] corn of the threshing-floore, and as the fulnesse of the wine-presse.

o As acceptable as the fruit of your own ground or vineyard.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering to Aaron the priest.

29 Out of all your [p] gifts ye shall offer every heave-offering of the LORD, of all the † [q] best thereof, *even* the hallowed part thereof, out of it.

p Which ye have received of the children of Israel.
† Heb. *fat.*
q Reade vers. 12.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floore, and as the increase of the wine-presse.

31 And ye shall eat it in every [r] place, ye & your households: for it *is* your reward for your service, in the tabernacle of the congregation.

r As in the 12 verse.

32 And ye shall bear no [s] sinne, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the [t] holy things of the children of Israel, lest ye die.

s Ye shall not be punished therefore.
t The offerings which the Israelites have offered to God.

CHAP. XIX.

1 *The water of separation made of the ashes of a red heifer.*
11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the [a] ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

a According to this law and ceremonie, ye shall sacrifice the red cow.

3 And ye shall give her unto Eleazar the priest, that he may bring her * forth without the camp, and *one* shall [b] slay her before his face.

* Heb. 13, 11.
b By another priest.

4 And Eleazar the priest shall take of her bloud with his finger, and * sprinkle of her bloud directly before the tabernacle of the congregation seven times.

* Heb. 9, 13.

5 And *one* shall burn the heifer in his sight; * her skinne, and her flesh, and her bloud, with her dung, shall he burn.

* Exod. 29, 14. Levit. 4, 11, 12.

6 And the priest shall take cedar-wood, and hyssope, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the [c] priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean untill the even.

c Meaning Eleazar.

8 And [d] he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the even.

d The inferiour priest who killed her and burned her.

9 And

128 tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the [r] altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt-offering, Lev. 16, 1.

47 And Aaron took as Moſes commanded, and ranne into the midſt of the congregation; and behold, the [f] plague was begun among the people: and he put on incenſe, and made an atonement for the people.

f God had begun to puniſh the people.

48 And he ſtood between the dead and the living, and the plague was [t] ſtayed.

t God drew back his hand and ceaſed to puniſh them.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the doore of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 *Aarons rod among all the rods of the tribes onely flouriſhed.* 10 *It it left for a monument againſt the rebels.*

A While he was in the doore of the tabernacle.

AND the LORD ſpake unto [a] Moſes, ſaying, 2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimonie, * where I will meet with you.

* Exod. 25, 22.

5 And it ſhall come to paſſe, *that* the mans rod whom I ſhall [b] chooſe, ſhall bloſſome; and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.

b To be the chief prieſt.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince.*

c Though Joſephs tribe was divided into two, in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſſe.

8 And it came to paſſe that on the morrow Moſes went into the tabernacle of witneſſe; and behold, the rod of Aaron for the [d] houſe of Levi was budded, and brought forth buds, and bloomed bloſſomes, and yeelded almonds.

d To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring * Aarons rod again, before the teſtimonie, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their [e] murmurings from me, that they die not.

* Heb. 9, 4.

† Heb. *children of rebellion.*

e Grudging that Aaron ſhould be high prieſt.

11 And Moſes did ſo: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we [f] die, we periſh, we all periſh.

f The Chalde text deſcribeth thus their murmuring We die by the ſword: the earth ſwalloweth us up: the peſtilence doeth conſume us.

13 Whoſoever cometh any thing neare unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts portion.* 21 *The Levites portion.* 25 *The heave-offering to the prieſts out of the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſonnes and thy fathers houſe with thee ſhall [a] bear the iniquitie of the ſanctuarie: and thou and thy ſonnes with thee ſhall bear the iniquity of your prieſthood.

a If you treſpaſſe in any thing concerning the ceremonies of the ſanctuarie, or your office, you ſhall be puniſhed.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & miniſter unto thee: but thou and thy ſonnes with thee *ſhall miniſter* before the tabernacle of witneſſe.

3 And they ſhall keep thy [b] charge, and the charge of all the tabernacle: onely they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

b That is, the things which are committed to thee: or which thou doeſt enjoyn them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a [c] ſtranger ſhall not come nigh unto you.

c Which was not of the tribe of Levi.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to you they are given as a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

* Chap. 3, 45.

7 Therefore thou and thy ſonnes with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine [d] heave-offerings, of all the hallowed things of the chidren of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſonnes by an ordinance for ever.

d As the firſt fruit, firſt-born, and the tenths.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [e] fire: every oblation of theirs, every meat-offering of theirs, and every ſinne-offering of theirs, and every treſpaſſe-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſonnes.

e That which was not burned ſhould be the prieſts.

10 In the moſt [f] holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

f That is, in the ſanctuarie betweene the court and the holieſt of all.

11 And

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sonnes, and to thy sons daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

g Read Levit. 10, 14.

12 All the † h best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

† Heb. *fat.*
h That is, the chiefest, or the best.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

14 * Every thing devoted in Israel, shall be thine.

* Levit. 27, 28.

15 Every thing that openeth * the matrice in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

* Exod. 13, 2. and 22, 29. Levit. 27, 26. Chap. 3, 13.

16 And those that are to be redeemed, from a moneth old shalt thou redeem according to thine estimation, for the money of five shekels after the shekel of the sanctuarie; * which *is* twenty gerahs.

* Exod. 30, 13. Levit. 27, 25. Chap. 3, 47. Ezek. 45, 12.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt i not redeem, they *are* holy: thou shalt sprinkle their bloud upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

i Because they are appointed for sacrifice.

18 And the flesh of them shall be thine, as the * wave-breast, and as the right shoulder are thine.

* Exod. 29, 26.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sonnes, and thy daughters with thee, by a statute for ever: it *is* a covenant of k salt for ever, before the LORD, unto thee and to thy seed with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their l land, neither shalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Israel.

l Of Canaan.

* Deut. 10, 9. and 18, 2. Josh. 13, 14, 33. Ezek. 44, 28.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel hence-forth come m nigh the tabernacle of the congregation, lest they bear sinne, † and die.

m To serve therein: for the Levites are put in their place.
† Heb. *to die.*

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall n bear their iniquitie: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

n If they fail in their office, they shall be punished.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD; I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the ° corn of the threshing-floore, and as the fulnesse of the wine-presse.

o As acceptable as the fruit of your own ground or vineyard.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering to Aaron the priest.

29 Out of all your p gifts ye shall offer every heave-offering of the LORD, of all the † q best thereof, *even* the hallowed part thereof, out of it.

p Which ye have received of the children of Israel.
† Heb. *fat.*
q Reade vers. 12.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floore, and as the increase of the wine-presse.

31 And ye shall eat it in every r place, ye & your households: for it *is* your reward for your service, in the tabernacle of the congregation.

r As in the 12 verse.

32 And ye shall bear no s sinne, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the t holy things of the children of Israel, lest ye die.

s Ye shall not be punished therefore.
t The offerings which the Israelites have offered to God.

CHAP. XIX.

1 The water of separation made of the ashes of a red heifer.
11 The law for the use of it in purification of the unclean.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the a ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

a According to this law and ceremonie, ye shall sacrifice the red cow.

3 And ye shall give her unto Eleazar the priest, that he may bring her * forth without the camp, and *one* shall b slay her before his face.

* Heb. 13, 11.
b By another priest.

4 And Eleazar the priest shall take of her bloud with his finger, and * sprinkle of her bloud directly before the tabernacle of the congregation seven times.

* Heb. 9, 13.

5 And *one* shall burn the heifer in his sight; * her skinne, and her flesh, and her bloud, with her dung, shall he burn.

* Exod. 29, 14. Levit. 4, 11, 12.

6 And the priest shall take cedar-wood, and hyssope, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the c priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean untill the even.

c Meaning Eleazar.

8 And d he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the even.

d The inferiour priest who killed her and burned her.

9 And

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water [e] of ſeparation: it *is* a purification for ſinne.

e Becauſe that they that were ſeparated for their uncleanneſſe, were ſprinkled therewith and made clean, chap. 8,7. It is alſo called Holy water, becauſe it was ordained to an holy uſe, chap. 5,17.

10 And he that gathered the aſhes of the heifer, ſhall waſh his clothes, and be unclean untill the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any † man ſhall be unclean ſeven dayes.

† Heb. *ſoul.*

12 He ſhall purifie [f] himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean.

f With the ſprinkling water.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be [g] cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſſe *is* yet upon him.

g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven dayes.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven dayes.

17 And for an unclean *perſon* they ſhall take of the † aſhes of the [h] burnt heifer of purification for ſinne, and † [i] running water ſhall be put thereto in a veſſel:

† Heb. *duſt.*
h Of the red cow burnt for ſinne.
† Heb. *living waters ſhall be given.*
i Water of the fountain or river.

18 And a [k] clean perſon ſhall take hyſſope, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

k One of the prieſts which is clean.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purifie himſelf, and [l] waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

l Becauſe he had been among them that were unclean: or elſe had touched the water, as verſe 21.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuarie of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetuall ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean untill even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth [m] *it*, ſhall be unclean untill even.

m That is unclean.

CHAP. XX.

1 The children of Iſrael come to Zin, where Miriam dieth. 2 They murmure for want of water. 7 Moſes ſmiting the rock, bringeth forth water at Meribah. 14 Moſes at Kadeſh deſireth paſſage through Edom, which is denied him. 22 At mount Hor Aaron reſigneth his place to Eleazar, and dieth.

THen came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the [a] firſt moneth: and the people abode in Kadeſh; and [b] Miriam died there, and was buried there.

a This was fourty yeares after their departure from Egypt.
b Moſes and Aarons ſiſter.

2 And there was no water for the congregation: and they [c] gathered themſelves together againſt Moſes, and againſt Aaron.

c Another rebellion was in Rephidim, Exod. 17. and this was in Kadeſh.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * When our brethren died before the LORD.

* Exod. 17, 2.
* Chap. 11, 33.

4 And why have ye brought up the congregation of the LORD into this wilderneſſe, that we and our cattel ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the doore of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the [d] rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhall give the congregation, and their beaſts drink.

d Wherewith thou didſt miracles in Egypt, and didſt divide the ſea.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Heare now, ye rebels, [e] muſt we fetch you water out of this rock?

e The puniſhment which followed hereof, declared that Moſes and Aaron beleeved not the Lords promiſe, as appeareth verſe 12.

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 ¶ And the LORD ſpake unto Moſes, and Aaron, Becauſe ye beleeved me not, to [f] ſanctifie me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

f That the children of Iſrael ſhould beleeve and acknowledge my power, and ſo honour me.

13 * This *is* the water of [g] Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was [h] ſanctified in them.

* Pſal. 106, 32. &c.
g Or, ſtrife, and contention, chap. 27, 14.
h By ſhewing himſelf almightie, and maintaining his glorie.

14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of [i] Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath † befallen us:

i Becauſe Jacob, or Iſrael was Eſaus brother, who was called Edom.
† Heb. *found us.*

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he heard

heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſſe, I pray thee, through thy countrey: we will not paſſe through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the kings *high*-way, we will not turn to the right hand nor to the left, untill we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattel drink of thy water, then I will pay for it: I will onely (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael [k] turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be [l] gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word at the water of Meribah.

25 * Take Aaron and Eleazar his ſonne, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſonne: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſonne; and * Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty dayes, *even* all the houſe of Iſrael.

CHAP. XXI.

1 *Iſrael with ſome loſſe deſtroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery ſerpents.* 7 *They repenting are healed by a braſen ſerpent.* 10 *Sundry journeys of the Iſraelites.* 21 *Sihon is overcome,* 33 *and* Og.

AND *when* * king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the [a] way of the ſpies; then he fought againſt Iſrael, & took ſome of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place "Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to [b] compaſſe the land of Edom: and the ſoul of the people was much ‡ † diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſſe? for *there is* no bread, neither *is there* any water, and * our ſoul loatheth this [c] light bread.

6 And * the LORD ſent [d] fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſſe that every one that is bitten, when he looketh upon it, ſhall live.

9 And * Moſes made a ſerpent of braſſe, and put it upon a pole, and it came to paſſe, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſſe, he lived.

10 ¶ And the children of Iſrael ſet forward, and * pitched in Oboth.

11 And they journeyed from Oboth, and pitched at ‡ Ije-abarim, in the wildernes which *is* before Moab, toward the ſunne-riſing.

12 ¶ From thence they removed, and pitched in the valey of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is in* the wilderneſſe that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the [e] book of the warres of the LORD, ‡ What he did in the Red ſea, and in the brooks of Arnon,

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and † lieth upon the border of Moab:

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, † Spring up, O well, ‡ [f] ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the [g] law-giver, with their ſtaves. And from the wilderneſſe *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the † countrey of Moab, to the top of ‡ Piſgah, which looketh toward ‡ Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 * Let me paſſe through thy land; we will

" That is, *utter deſtruction.*

b For they were forbidden to deſtroy it, Deut. 2, 5.
‡ Or, *grieved.*
† Heb. *ſhortened.*

* Chap. 11, 6.
c Meaning, manna, which they thought did not nouriſh.
* Wiſd. 16. 1, 5. 1 Cor. 10, 9.
d For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

* 2 Kings 18, 4. John 3, 14.

* Chap. 33, 43.

‡ Or, *heaps of Abarim.*

e Which ſeemeth to be the book of the Judges, or as ſome think a book which is loſt.
‡ Or, *Vaheb in Suphah.*
‡ Heb. *leaneth.*

† Heb. *Aſcend.*
‡ Or, *anſwer.*
f Ye that receive the commoditie thereof give praiſe for it.
g Moſes and Aaron heads of the people onely ſmote the rock with the rod or ſtaffe, which gave water as a well that were deep digged.
‡ Heb. *field.*
‡ Or, *hill.*
‡ Or, *the wilderneſſe.*

* Deut. 2, 27. Judg. 11, 19.

k To paſſe by another way.

* Chap. 33, 37.

l Read. Gen. 25, 8.

† Heb. *mouth.*

* Chap. 33, 38. Deut. 32, 50.

* Deut. 10, 6. and 32, 50.

* Chap. 33, 40.

a By that way which their ſpies that ſearched the dangers found to be moſt ſafe.

132 will not turn into the fields, or into the vineyards, we will not drink of the waters of the well: but we will go along by the kings *high*way, untill we be past thy borders.

* Deut. 29, 7. 23 * And Sihon would not suffer Israel to passe through his border: but Sihon gathered all his people together, and went out against Israel into the wildernesse: and he came to Jahaz, and fought against Israel.

* Josh. 12, 2. Psal. 135. 10, 11. Amos 2, 9. 24 And * Israel smote him with the edge of the sword, and possessed his land from Arnon unto [h] Jabbok, even unto the children of Ammon: for the border of the children of Ammon was [i] strong.

h The river.

i For the people were tall and strong like giants, Deut. 2, 20. 25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

† Heb. *daughters.* 26 For [k] Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon

k For if it had been the Moabites, the Israelites might not have possessed it, Deut. 2, 9. 27 Wherefore they that speak in proverbs, say, Come into Heshbon, let the citie of Sihon be built and prepared.

l Meaning warre. 28 For there is a [l] fire gone out of Heshbon, a flame from the citie of Sihon; it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

m Chemosh was the idol of the Moabites, 1 King. 11, 33. who was not able to defend his worshippers, which took the idol for their father. 29 Wo to thee, Moab; thou art undone, O people of [m] Chemosh: he hath given his sonnes that escaped, and his daughters, into captivitie unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spie out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

* Deut. 3, 1. and 29, 7. 33 ¶ * And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battel at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and

* Psal. 135, 10, 11. * thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him and his sonnes, and all his people, untill there was none left him alive: and they possessed his land.

CHAP. XXII.

1 Balaks first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his asse had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plaines of Moab, on this [a] side Jordan by Jericho.

a Being at Jericho it was beyond Jordan: but where the Israelites were, it was on this side. 2 ¶ And Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed, because of the children of Israel.

b Which were the heads, and governours. 4 And Moab said unto the [h] elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grasse of the field. And Balak the sonne of Zippor *was* king of the Moabites at that time.

* Josh. 24, 9. 5 * He sent messengers therefore unto Balaam the sonne of Beor, to Pethor, which *is* by the [c] river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me.

c To wit, Euphrates, upon the which stood this citie Pethor.

† Heb. *eye.*

6 Come now therefore, I pray thee, curse me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *is* blessed; and he whom thou cursest, is cursed.

d Thinking to bribe him with gifts to curse the Israelites. 7 And the elders of Moab, and the elders of Midian departed, with the [d] rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the [e] princes of Moab abode with Balaam.

e Whom before he called Elders: meaning the governours, and after calleth them servants, that is, subjects to their king. 9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the sonne of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail in fighting against him.*

f He warned him by a dream, that he should not consent to the kings wicked request. 12 And [f] God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD [g] refuseth to give me leave to go with you.

g Els he shewed himself willing, covetousnesse had so blinded his heart. 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, mo, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the sonne of Zippor, † Let nothing, I pray thee, [h] hinder thee from coming unto me:

† Heb. *be not thou letted from, &c.* h The wicked seek by all means to further their naughtie enterprises, though they know that God is against them. 17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do lesse or more.

* Chap. 24, 13. 19 Now therefore, I pray you, tarry ye also here

here this night, that I may know what the LORD will ſay unto me [i] more.

i Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his own condemnation.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, and go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſadled his aſſe, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, becauſe he [k] went: and the angel of the LORD ſtood in the way for an adverſarie againſt him: Now he was riding upon his aſſe, and his two ſervants *were* with him.

k Moved rather with covetouſneſſe than to obey God.

23 And * the aſſe ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſſe turned aſide out of the way, and went into the fields: & Balaam ſmote the aſſe to turn her into the way.

* 2 Pet. 2, 16. Jude 11.

24 [l] But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

l The ſecond time.

25 And when the aſſe ſaw the angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall, and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſſe ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſſe with a ſtaff.

m Gave her power to ſpeak.

28 And the LORD opened the [m] mouth of the aſſe, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſſe, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid unto Balaam, *Am* not I thine aſſe, † upon which thou haſt ridden † ever ſince *I was* thine, [n] unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

† Heb. *who haſt ridden upon me.* ‡ Or, *ever ſince thou, waſt, &c.* n Since thou haſt been my maſter.

31 Then the LORD [o] opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face.

o For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love.

‡ Or, *bowed himſelf.*

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſſe theſe three times? behold, I went out † to withſtand thee, becauſe *thy* way is [p] perverſe before me.

‡ Heb. *to be an adverſarie unto thee.* p Both thy heart is corrupt, and thine enterpriſe wicked.

33 And the aſſe ſaw me, and turned from me theſe three times: unleſſe ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee, I will get me back again.

† Heb. *be evil in thine eyes,*

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but [q] onely the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

q Becauſe his heart was evil, his charge was renewed that he ſhould not pretend ignorance.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the [r] border of Arnon, which *is* in the utmoſt coaſt.

r Near the place where the Iſraelites camped.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: [s] have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

s Of my ſelf I can ſpeak nothing: only what God revealeth, that will I utter, ſeem it good or bad.

39 And Balaam went with Balak, and they came unto ‡ Kirjath-huzoth.

‡ Or, *a citie of ſtreets.*

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſſe on the morrow, that Balak took Balaam, and brought him up into the high places of [t] Baal, that thence he might ſee the utmoſt part of the people.

t Where the idol Baal was worſhipped.

CHAP. XXIII.

1, 13, 28 *Balaks ſacrifice.* 7, 18 *Balaams parable.*

AND Balaam ſaid unto Balak, build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rammes.

2 And Balak did as Balaam had ſpoken; and [a] Balak and Balaam offered on *every* altar a bullock and a ramme.

a For among the Gentiles the kings oft-times uſed to ſacrifice, as did the prieſts.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And ‡ he went to an high place.

‡ Or, *he went ſolitary.*

4 And God [b] met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ramme.

b Appeared unto him.

5 And the LORD [c] put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

c Taught him what to ſay.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, [d] curſe me Jacob, and come, defie Iſrael.

d Cauſe that all men may hate and deteſt them.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defie, *whom* the LORD hath not defied?

e But ſhall have religion and lawes apart.

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the [e] nations.

f The infinite multitude, as the duſt of the earth. † Heb. *my ſoul*, or, *my life.* g The feare of Gods judgements cauſed him to wiſh to be joyned to the houſhold of Abraham: thus the wicked have their conſciences wounded, when they conſider Gods judgements.

10 Who can count the [f] duſt of Jacob, and the number of the fourth *part* of Iſrael? Let † me [g] die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt

134 thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‡ Piſgah, and built ſeven altars, and offered a bullock and a ramme on *every* altar.

‡ Or, *the hill.*

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and * put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

* Chap. 22, 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up Balak, and heare; hearken unto me thou ſonne of Zippor:

19 [h] God *is* not a man, that he ſhould lie, neither the ſonne of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it*? or hath he ſpoken, and ſhall he not make it good?

h Gods enemies are compelled to confeſſe that his government is juſt, conſtant, and without change or repentance.

20 Behold, I have received *commandment* to bleſſe; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquitie in Jacob, neither hath he ſeen perverſeneſſe in Iſrael: the LORD his God *is* with him, and the [i] ſhout of a king *is* among them.

i They triumph as victorious kings over their enemies.

22 * God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

* Chap. 24, 8.

23 Surely *there is* no enchantment ‡ againſt Jacob, neither *is there* any divination againſt Iſrael: [k] according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought.

‡ Or, *in.*

k Conſidering what God ſhall work this time for the deliverance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down untill he eat of the prey, and drink the bloud of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſſe them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying. All that the LORD ſpeaketh, that I muſt do?

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto [l] another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

l Thus the wicked imagine of God, that that which he will not grant in one place, he will do it in another.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rammes.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ramme on *every* altar.

CHAP. XXIII.

1 *Balaam leaving divinations, propheſieth the happineſſe of Iſrael.* 10 *Balak in anger diſmiſſeth him.* 15 *He propheſieth of the Starre of Jacob, and the deſtruction of ſome nations.*

AND when Balaam ſaw that it pleaſed the LORD to bleſſe Iſrael, he went not as at * other times, † to ſeek for enchantments, but he ſet his face toward the [a] wilderneſſe.

* Chap. 23, 3, 15.
† Heb. *to the meeting of enchantments.*
a Where the Iſraelites camped.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the ſpirit of God came upon him.

3 * And he took up his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man † whoſe eyes [b] are open, hath ſaid:

* Chap. 23, 7, 18.
† Heb. *who had his eyes ſhut*, but now open.
b His eyes were ſhut up before in reſpect of the clear viſions which he ſaw after: ſome reade, Were open.

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, [c] falling *into a trance*, but having his eyes open:

c Though he lay as in a ſleep, yet the eyes of his minde were open.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael;

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall [d] poure the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than [e] Agag, and his kingdomes ſhall be exalted.

d His proſperitie and poſteritie ſhall be very great.
e Which name was common to the kings of Amalek.

8 * God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrowes.

* Chap. 23, 22.

9 * He couched, he lay down as a lion, and as a great lion: who ſhall ſtirre him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

* Gen. 49, 9.

10 ¶ And Balaks anger was kindled againſt Balaam, and he [f] ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

f In token of anger.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath [g] kept thee back from honour.

g Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver, and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own minde; but what the LORD ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore, and* I will [h] advertiſe thee, what this people ſhall do to thy people in the latter dayes.

h He gave alſo wicked counſel to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31, 16.

15 ¶ And he took up his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling

falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a [i] Starre out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ‡ ſmite the [k] corners of Moab, and deſtroy all the children [l] of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the [m] city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* "the [n] firſt of the nations, but his latter end ‡ *ſhall be* that he periſh for ever.

21 And he looked on the Kenites, and took up his parable, & ſaid, Strong is thy dwelling place, and thou [o] putteſt thy neſt in a rock.

22 Nevertheleſſe, † the Kenite ſhall be waſted † untill Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas [p] who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of [q] Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and [r] he ſhall alſo periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

i Meaning Chriſt.
‡ Or, *ſmite through the princes of Moab.*
k That is, the Princes.
l He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.
m Of the Edomites.
" *The firſt of the nations that warred againſt Iſrael*, Exod. 17.
n The Amalekites firſt made warre againſt Iſrael, as Chap. 14, 45.
‡ Or, ſhall be *even to deſtruction.*
o Makeſt thy ſelf as ſtrong as thou canſt.
† Heb. *Kain.*
‡ Or, *how long* ſhall it be ere *Aſhur carrie thee away captive?*
p Some reade, Oh, who ſhall not periſh, when the enemie that is, Antichriſt, ſhall ſet himſelf up as God?
q The Grecians and Romanes.
r Meaning, Eber, or the Jewes for rebelling againſt God.

CHAP. XXV.

1 Iſrael at Shittim commit whoredome and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlaſting prieſthood. 16 The Midianites are to be vexed.

AND Iſrael abode in * Shittim, and the people began to commit whoredome with the [a] daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael [b] joyned himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, * Take all the heads of the people, and hang them up [c] before the LORD againſt the ſunne, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one [d] his men, that were joyned unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* [e] weeping before the doore of the tabernacle of the congregation.

7 And * when Phinehas the ſonne of Eleazar, the ſonne of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

* Chap. 33, 49.
a With the women.
b Worſhipped the idol of the Moabites, which was in the hill Peor.
* Deut. 4, 3. Joſh. 22, 17.
c Openly in the ſight of all.
d Let him ſee execution done of them that are under his charge.
e Repenting that they had offended God.
* Pſal. 106. 30. 1 Mac. 2, 54.

9 And * thoſe that died in the plague, were twenty and foure thouſand.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was [f] zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

12 Wherefore ſay, * Behold, I give unto him my covenant of peace.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood; becauſe he was zealous for his God, and made an [g] atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſonne of Salu, a prince of a † chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur, he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites, and ſmite them:

18 For they vex you with their [h] wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

f He was zealous to maintaine my glory.
* Eccluſ 45, 24. 1 Mac. 2, 54.
g He hath pacified Gods wrath.
† Heb. *houſe of a father.*
* Chap. 31, 2.
h Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſel. Chap. 31, 16. Revel. 2, 14.

CHAP. XXVI.

1 The ſumme of all Iſrael is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbred at Sinai, but Caleb and Joshua.

AND it came to paſſe after the [a] plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſonne of Aaron the prieſt, ſaying,

2 Take the ſumme of all the congregation of the children of Iſrael, * from twenty yeares old and upward, throughout their fathers houſe, all that are able to go to warre in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *neare* [b] Jericho, ſaying,

4 *Take the ſumme of the people*, from twenty yeares old and upward; as the LORD * commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ * Reuben the eldeſt ſonne of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were

a Which came for their whoredome and idolatrie.
* Chap. 1, 3.
b Where the river is neare to Jericho.
* Chap. 1, 1.
* Gen. 46, 8. Exod. 6, 14. 1 Chron. 5, 1.

136 fourtie and three thouſand and ſeven hundred and thirty.

8 And the ſonnes of Pallu; Eliab.

9 And the ſonnes of Eliab; Hemuel, and Dathan, and Abiram; this *is that* Dathan and Abiram *which were* * famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the [e] company of Korah, when they ſtrove againſt the LORD:

10 And the earth opened her mouth, and ſwallowed them up together with Korah when that company died, what time the fire devoured two hundred and fiftie men: and they became a [d] ſigne.

11 ¶ Notwithſtanding the children of Korah died not.

12 ¶ The ſonnes of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbred of them, fourty thouſand and five hundred.

19 ¶ * The ſonnes of Judah *were* Er and Onan: and Er and Onan [e] died in the land of Canaan.

20 And the ſonnes of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſonnes of Pharez were; of Hesron the family of the Hesronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſonnes of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbred of them, threeſcore and foure thouſand and three hundred.

26 ¶ Of the ſonnes of Zebulun after their families: of Sered the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbred of them, threeſcore thouſand and five hundred.

28 ¶ The ſonnes of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſonnes of Manaſſeh: of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſonnes of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the ſonne of Hepher had no ſonnes, but daughters: and the names of the daughters, of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fiftie and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſonnes of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſonnes of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſonnes of Ephraim according to thoſe that were numbred of them, thirty and two thouſand and five hundred, Theſe *are* the ſonnes of Joſeph after their families.

38 ¶ The ſonnes of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſonnes of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſonnes of Benjamin after their families: and they that were numbred of them, *were* fourty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſonnes of Dan after their families: of Shuham the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and foure thouſand and foure hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſonnes of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe

* Chap. 16, 2.

e In that rebellion whereof Korah was head.

d That is, for an example that others ſhould not murmure and rebel againſt Gods miniſters.

* Gen. 38. 2, &c. and 46, 12.

e Before Jacob went into Egypt, Gen. 38. 3, 7, 10. and 46, 21.

* Joſh. 17, 1.

* Chap. 27, 1.

47 These *are* the families of the sonnes of Asher according to those that were numbred of them; *who were* fifty and three thousand and foure hundred.

48 Of the sonnes of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* fourty and five thousand and foure hundred.

f This is the third time that they are numbred.

51 These *were* the f numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirtie.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

* Chap. 33, 54. † Heb. *multiply his inheritance.* ‡ Heb. *diminish inheritance.*

54 * To many thou shalt † give the more inheritance, and to few thou shalt ‡ give the lesse inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

* Chap. 33, 54. Josh. 11, 23. and 14, 2.

55 Notwithstanding, the land shall be * divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided, between many and few.

* Exod. 6. 16, 17, 18, 19.

57 ¶ * And these *are* they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram.

* Exod. 2. 1, 2, and 6, 20.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

* Lev. 10, 2. Chap. 3, 4. 1 Chron. 24, 2.

61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand, all males from a moneth old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plaines of Moab, by Jordan *neare* Jericho.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

64 But among these there was g not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai:

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them, save Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

137

* Chap. 14, 28. 1 Cor. 10. 5, 6.

CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses being told of his death, sueth for a successour. 18 Joshua is appointed to succeed him.

THen came the daughters of * Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of Manasseh the sonne of Joseph: & these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

* Chap. 26, 33. Josh. 17, 3.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the doore of the tabernacle of the congregation, saying,

3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his a own sinne; and had no sonnes.

* Chap. 14, 35. and 26. 64, 65.

a According as all men die, for as much as they are sinners.

4 Why should the name of our father be † done away from among his family, because he hath no sonne? Give unto us *therefore* a possession among the brethren of our father.

† Heb. *diminished.*

5 And Moses brought b their cause before the LORD.

b That is, their matter to be judged, to know what he should determine, as he did all hard matters.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to passe unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no sonne, then ye shall cause his inheritance to passe unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possesse it: and it shall be unto the children of Israel a c statute of judgement, as the LORD commanded Moses.

c Meaning, an ordinance to judge by.

12 ¶ And the LORD said unto Moses, * Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

* Deut. 32, 49.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as * Aaron thy brother was gathered.

* Chap. 20, 24.

14 For ye * rebelled against my commandment (in the desert of Zin, in the strife of the congregation) to sanctifie me at the water, before their eyes: that *is* the * water of Meribah in Kadesh in the wilderness of Zin.

* Chap. 20, 24. * Exod. 17, 7.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the d spirits of

d Who as he hath created, so he governeth the hearts of all men.

138

of all flesh, set a man over the congregation,

e That is, govern them, and do his dutie, as 2 Chron. 1, 10.

17 Which may e go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the sonne of Nun, a man in whom

f And so appoint him governour.

is the spirit, and f lay thine hand upon him.

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

g Commend him to the people as meet for the office, and appointed by God.

20 And thou shalt put *some* of g thine honour upon him, that all the congregation of the children of Israel may be obedient.

* Exod. 28, 30.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him, * after the

h According to his office: signifying that the civill magistrate could execute nothing but that which he knew to be the will of God.

h judgement of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

i How he should govern himself in his office.

23 And he laid his hands upon him, and gave him a i charge, as the LORD commanded by the hand of Moses.

CHAP. XXX.

1 Offerings are to be observed. 3 The continuall burnt-offering. 9 The offering on the sabbath, 11 on the new-moons, 16 at the passeover, in the day of first-fruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my a bread for my sacrifices made by fire for † a sweet savour unto me, shall ye observe to offer unto me in their due season.

a By bread he meaneth all manner of sacrifice.

† Heb. *a savour of my rest.*

* Exod. 29, 38.

3 And thou shalt say unto them, * This *is* the offering made by fire which ye shall offer unto the LORD; two lambes of the first yeare without spot † day by day, for a continuall burnt-offering.

† Heb. *in a day.*

4 The one lambe shalt thou offer in the morning, and the other lambe shalt thou offer

† Heb. *between the two evenings.*

† at even;

* Levit. 2, 1.

* Exod. 29, 40.

5 And a tenth *part* of an ephah of floure for a * meat-offering, mingled with the fourth *part* of an * hin of beaten oyl.

6 *It is* a continuall burnt-offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lambe: in the holy place shalt thou cause strong wine to be poured unto the LORD for a drink-offering.

8 And the other lambe shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer

b The meat-offering and drink-offering of the evening sacrifice.

it a b sacrifice made by fire of a sweet savour unto the LORD.

c Of the measure, Ephah.

9 ¶ And on the sabbath-day, two lambes of the first yeare without spot, and two c tenth-deals of floure for a meat-offering mingled with oyl, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, beside the continuall d burnt-offering, and his drink-offering.

d Which was offered every day, at morning and at evening.

11 ¶ And in the beginnings of your moneths ye shall offer a burnt-offering unto the LORD; two youngs bullocks, and one ramme, seven lambes of the first yeare without spot,

12 And three tenth-deals of floure for a meat-offering mingled with oyl, for one bullock, and two tenth-deals of floure for a meat-offering mingled with oyl, for one ramme,

13 And a several tenth-deal of floure mingled with oyl for a meat-offering, unto one lambe, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

e That is, the wine that shall be poured upon the sacrifice.

14 And their e drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ramme, and a fourth *part* of an hin unto a lambe: this *is* the burnt-offering of every moneth throughout the moneths of the yeare.

15 And one kid of the goats for a sinne-offering unto the LORD shall be offered, besides the continuall burnt-offering, and his drink-offering.

* Exod. 12, 18. Levit. 23, 5.

16 * And in the fourteenth day of the first moneth *is* the passeover of the LORD.

17 And in the fifteenth day of this moneth *is* the feast: seven dayes shall unleavened bread be eaten.

* Levit. 23, 7.
f Or, solemn assembly.

18 In the * first day *shall be* an f holy convocation; ye shall do no manner of servile work *therein.*

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ramme, and seven lambes of the first yeare: they shall be unto you without blemish.

20 And their meat-offering *shall be* of floure mingled with oyl: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ramme;

21 A severall tenth-deal shalt thou offer for every lambe, throughout the seven lambes:

22 And one goat for a sinne-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continuall burnt-offering.

24 After this manner ye shall offer daily throughout the seven dayes, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continuall burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your g weeks *be out*, ye shall have an holy convocation; ye shall do no servile work.

g In counting seven weeks from the passeover to Whitsuntide, as Levit. 23, 15.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambes of the first yeare:

28 And their meat-offering of floure mingled with oyl, three tenth-deals unto one bul-

bullock, two tenth-deals unto one ramme,
29 A ſeverall tenth-deal unto one lamb, throughout the ſeven lambes:
30 *And* one kid of the goats, to make an atonement for you.
31 Ye ſhall offer *them* beſides the continuall burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

1 The offering at the feaſt of trumpets, 7 at the day of afflicting their ſouls, 13 and on the eight dayes of the feaſt of tabernacles.

AND in the [a] ſeventh moneth, on the firſt *day* of the moneth, ye ſhall have an holy convocation; ye ſhall do no ſervile work: * it is a day of blowing the trumpets unto you.

[a] Which containeth part of September and part of October.
* Levit. 23, 24.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ramme, and ſeven lambes of the firſt yeare without blemiſh:
3 And their meat-offering *ſhall be* of floure mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ramme,
4 And one tenth-deal for one lamb, throughout the ſeven lambes:
5 And one kid of the goats for a ſinne-offering, to make an atonement for you:
6 Beſide the burnt-offering of the [b] moneth, and his meat-offering, and the daily [c] burnt-offering, and his meat-offering, and their drink-offerings according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

[b] Which muſt be offered in the beginning of every moneth.
[c] Which is for morning and evening.

* Levit. 16, 29. and 23, 27.
[d] Which is the feaſt of reconciliation.

7 And * ye ſhall have on the tenth *day* of this ſeventh moneth an holy [d] convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.
8 But ye ſhall offer a burnt-offering unto the LORD for a ſweet ſavour, one young bullock, one ramme, *and* ſeven lambes of the firſt yeare, they ſhall be unto you without blemiſh:
9 And their meat-offering *ſhall be* of floure mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ramme,
10 A ſeverall tenth-deal for one lamb, throughout the ſeven lambes:
11 One kid of the goats for a ſinne-offering, beſide the ſinne-offering of atonement, and the continuall [e] burnt-offering, and the meat-offering of it, and their drink-offerings.

[e] That is, offered every morning and evening.

12 ¶ And on the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven dayes.

[f] Meaning, the feaſt of the tabernacles.

13 And ye ſhal offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rammes, *and* fourteen lambes of the firſt yeare, they ſhall be without blemiſh.
14 And their meat-offering, *ſhall be* of floure mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ramme of the two rammes,
15 And a ſeverall tenth-deal to each lamb of the fourteen lambes:
16 And one kid of the goats for a ſinne-offering, beſide the continnall burnt-offering, his meat-offering, and his drink-offering.
17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rammes, fourteen lambes of the firſt yeare without ſpot:
18 And their meat-offering, and their drink-offerings for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:
19 And one kid of the goats for a ſinne-offering, beſide the continuall burnt-offering, and the meat-offering thereof, and their drink-offerings.
20 ¶ And on the third day eleven bullocks, two rammes, fourteen lambes of the firſt yeare without blemiſh:
21 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the [g] manner:
22 And one goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

[g] According to the ceremonies appointed thereunto.

23 ¶ And on the fourth day ten bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:
24 Their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:
25 And one kid of the goats for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.
26 ¶ And on the fifth day nine bullocks, two rammes, *and* fourteen lambes of the firſt yeare without ſpot.
27 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number after the manner:
28 And one goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.
29 ¶ And on the ſixth day eight bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:
30 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:
31 And one goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.
32 ¶ And on the ſeventh day ſeven bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:
33 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:
34 And one goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.
35 ¶ On the eight day ye ſhall have a

140

* Levit. 23, 36.

* solemn assembly: ye shall do no servile work *therein*.

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ramme, seven lambes of the first yeare without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ramme, and for the lambes, *shall be* according to their number, after the manner:

38 And one goat for a sinne-offering, beside the continuall burnt-offering, and his meat-offering, and his drink-offering.

‡ Or, *offer*.
h Beside the sacrifices that you shall vow or offer of your own mindes.

39 These things ye shall ‡ do unto the LORD in your set feasts, besides your [h] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maids vow, 6 Of a wives, 9 Of a widows, or her that is divorced.

a Because they might declare them to the Israelites.

AND Moses spake unto the [a] heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

† Heb. *profane*.

2 If a man vow a vow unto the LORD, or swear an oath to binde his soul with a bond; he shall not † break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and binde *her self* by a bond, *being* in her fathers house in her youth;

b For in so doing he doth approve her.

4 And her father heare her vow, and her bond wherewith she hath bound her soul, and her father shall hold [b] his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

c By not approving or consenting to her vow.

5 But if her father [c] disallow her in the day that he heareth; not any of her vows or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

† Heb. *her vows were upon her*.
d Either by oath, or solemn promise.

6 And if she had at all an husband when † she vowed, or [d] uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

e For she is in subjection to her husband, and can perform nothing without his consent.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith [e] she bound her soul, of none effect: and the LORD shall forgive her.

f For they are not under the authoritie of the man.
g Her husband being alive.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall [f] stand against her.

10 And if she vowed in her [g] husbands house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

h To mortifie her self by abstinence, or other bodily exercises.

13 Every vow, and every binding oath to [h] afflict the soul, her husband may establish it, or her husband may make it void.

i And warn her not the same day that he heareth it, as verse 9.

14 But if her husband altogether hold his peace at her, from [i] day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him, and not to her.

15 But if he shall any wayes [k] make them void after that he hath heard *them*; then he shall bear her iniquitie.

16 These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers house.

CHAP. XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the souldiers with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasurie of the Lord.

AND the LORD spake unto Moses, saying,

* Chap. 25, 17.
* Chap. 27, 13.

2 * Avenge the children of Israel of the Midianites: afterward shalt thou * be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of your selves unto the warre, and let them go against the Midianites, and avenge the LORD of [a] Midian.

a As he had commanded, Chap. 25, 17. declaring also that the injurie done against his people, is done against him.

† Heb. *a thousand of a tribe a thousand of a tribe*.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the warre.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for warre.

b For his great zeal that he bare to the Lord, Chap. 25, 13.

6 And Moses sent them to the warre, a thousand of *every* tribe, them and [b] Phinehas the sonne of Eleazar the priest, to the warre, with the holy instruments, and the trumpets to blow, in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

* Josh. 13, 21.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [c] Balaam also the sonne of Beor they slew with the sword.

c The false prophet who gave counsel how to cause the Israelites to offend their God.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, & all their goodly castles with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And

12 And they brought the [d] captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *neare* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

15 And Moſes ſaid unto them, Have ye ſaved all the [e] women alive?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſſe againſt the LORD in the [f] matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore * kill every male among the little [g] ones, and kill every woman that hath known man by lying with † him.

18 But all the women-children that have not known a man by lying with him, keep alive for your ſelves.

19 And do ye abide without the camp ſeven dayes: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purifie *both* your ſelves and your captives, on the third day, and on the ſeventh day.

20 And purifie all *your* raiment, and all † that is made of skinnes, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of warre which went to the battel, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Onely the gold, and the ſilver, the braſſe, the iron, the tinne, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſſe it ſhall be [h] purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the [i] water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſumme of the prey † that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the warre upon them, who went out to battel, and between all the congregation:

28 And levy a tribute unto the LORD of the [k] men of warre, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, for an heave-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take [l] one portion of fiftie, of the perſons, of the beeves, of the aſſes, and of the ‡ flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty *being* the reſt of the prey which the men of warre had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to warre, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the [m] LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirtie and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve,

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the [n] perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of [o] Iſraels half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons)

47 Even of the children of Iſraels [p] half, Moſes took one portion of fiftie, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came neare unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſumme of the men of warre which *are* under our † charge, and there lacketh not one man of us.

50 [q] We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, eare-rings, and tablets, to make an atonement for our ſouls before the LORD.

51 And

[d] As the women and little children.

† Heb. *hoſt of warre.*

[e] As though he ſaid, Ye ought to have ſpared none.

* Chap. 25, 2.
* 2 Pet. 2, 15.

[f] For worſhipping of Peor.

* Judges 21, 11.

[g] That is, all the men children.

† Heb. *a male.*

* Chap. 19. 11, &c.

† Heb. *inſtrument or veſſel of ſkins.*

[h] The third day, and before it be molten.

[i] It ſhall be waſhed.

† Heb. *of the captivitie.*

[k] Of the prey that falleth to the ſouldiers.

[l] The Iſraelites which had not been at warre, of every fiftieth paid one to the Lord and the ſouldiers, one of every five hundreth.

‡ Or, *goats.*

[m] This is the portion that the ſouldiers gave to the Lord.

[n] Meaning, of the maids, or virgins which had not companied with man.

[o] Of that part which was given unto them in dividing the ſpoil.

[p] Which had not been at warre.

† Heb. *hand.*

[q] The captains by this free-offering, acknowledge the great benefit of God in preſerving his people.

† Heb. *found.*

142

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

† Heb. *heave-offering.*

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of warre had taken ſpoil, every man for [r] himſelf)

r And gave no portion to their captaines.

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, for a [ſ] memoriall for the children of Iſrael before the LORD.

ſ That the Lord might remember the children of Iſrael.

CHAP. XXXII.

1 The Reubenites and Gadites ſue for their inheritance on that ſide Jordan. 6 Moſes reproveth them. 16 They offer him conditions to his content. 33 Moſes aſſigneth them the land. 39 They conquer it.

NOw the children of [a] Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of [b] Gilead, that, behold, the place *was* a place for cattel;

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountain was ſo named of the heape of ſtones that Jacob made as a ſigne of the covenant between him and Laban, Gen. 31. 47.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the countrey which the LORD ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ſhall ye ſit here?

† Heb. *break.*

7 And wherefore † diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

* Chap. 13, 24.

9 For * when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

* Chap. 14, 28, 29.

11 Surely none of the men that came up out of Egypt, * from twenty yeares old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me:

† Heb. *fulfilled after me.*

12 Save Caleb the ſonne of Jephunneh the Kenezite, and Joſhua the ſonne of Nun: for they have wholly followed the LORD.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſſe fourtie yeares, untill all the generation that had done [c] evil in the ſight of the LORD was conſumed.

c Becauſe they murmured, neither would beleeve their report, which told the truth, as concerning the land.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinfull men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſſe, and [d] ye ſhall deſtroy all this people.

d By your occaſion.

16 ¶ And they came neare unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.

17 But we our ſelves will go ready armed before the children of Iſrael, untill we have brought them unto their [e] place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 ¶ And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the [f] LORD to warre,

* Joſh. 1, 13.

f Before the Ark of the Lord.

21 And will go all of you armed over Jordan before the LORD, untill he hath driven out his [g] enemies from before him,

g That is, the inhabitants of the land.

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſſe before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion [h] before the LORD.

h The Lord will grant you this land which ye require, Joſ. 1, 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſinne will [i] finde you out.

i Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants wil do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel, ſhall be there in the cities of Gilead.

27 * But thy ſervants will paſſe over, every man armed for warre, before the LORD to battel, as my lord ſaith.

* Joſh. 4, 12.

28 So concerning them [k] Moſes commanded Eleazar the prieſt, and Joſhua the ſonne of Nun, and the chief fathers of the tribes of the children of Iſrael:

k Moſes gave charge that his promiſe made to the Reubenites and others, ſhould be perfourmed after his death, ſo that they break not theirs.

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſſe with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſſe over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] LORD hath ſaid unto thy ſervants, ſo will we do.

l That is, attributed to the Lord, which his meſſenger ſpeaketh.

32 We will paſſe over armed before the LORD

LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſonne of Joſeph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the countrey round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and † gave other names unto the cities which they builded.

39 And the children of * Machir the ſonne of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſonne of Manaſſeh; and he dwelt therein.

41 And * Jair the ſonne of Manaſſeh went and took the ſmall towns thereof, and called them n Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 Two and fourtie journeys of the Iſraelites. 50 The Canaanites are to be deſtroyed.

THeſe *are* the a journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

3 And they * departed from Rameſes in the firſt moneth, on the fifteenth day of the firſt moneth: on the morrow after the paſſeover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all their firſtborn, which the LORD had ſmitten among them: upon their b gods alſo the LORD executed judgements.)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſſe.

7 And they removed from Etham, and turned again unto c Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea, into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.

9 And they removed from Marah, and * came unto Elim: and in Elim were twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the * wilderneſſe of Sin.

12 And they took their journey out of the wilderneſſe of Sin, & encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

16 And they removed from the deſert of Sinai, and pitched * at "Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſſe of Zin, which *is* Kadeſh.

37 And they removed from * Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And

m The Amorites dwelled on both the ſides of Jordan: but here he maketh mention of them that dwelt on this ſide: and Joſh. 10, 12. he ſpeaketh of them that inhabited beyond Jordan.

† Heb. *they called by names the names of the cities.*

n That is, the villages of Jair.

a From whence they departed, and whither they came.

b Either meaning their idols or their men of authoritie.

c At the commandment of the Lord, Exod. 14, 2.

* Deut. 3, 12. Joſh. 13, 8. and 22, 4.

* Gen. 50, 23.

* Deut. 3, 14.

* Exod. 12, 37.

* Exod. 13, 20.

* Exod. 15, 22.

* Exod. 15, 27.

* Exod. 16, 1.

* Exod. 17, 1.

* Exod. 19, 1.

* Chap. 11, 34.

" That is, *the graves of luſt.*

* Chap. 11, 35.

* Deut. 10, 6.

* Chap. 20, 1.

* Chap. 20, 22.

144

38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fourtieth yeare, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the [d] fifth moneth.

39 And Aaron *was* an hundred and twenty and three yeares old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and Pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ‡ Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *neare* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, even unto ‡ * Abel-ſhittim, in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *neare* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, * When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitans of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places,

53 And ye ſhall diſpoſſeſſe *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſſe it.

54 And * ye ſhall divide the land by lot for an inheritance among your families, *and* to the more ye ſhall † give the more inheritance, and to the fewer ye ſhall † give the leſſe inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſſe, that thoſe which ye let remain of them, *ſhall be* * pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſſe, *that* I ſhall do unto you, as I thought to do unto them.

[d] Which the Hebrews call Ab, and anſwereth to part of July, and part of Auguſt.

* Chap. 20, 25. Deut. 32, 50.

* Chap. 21, 1, &c.

* Chap. 21, 4.

‡ Or, *heaps of Abarim.*

‡ Or, *the plains of Shittim.*

* Chap. 25, 1.

* Deut. 7, 2. Joſh. 11, 12.

[e] Which were ſet up in their high places to worſhip.

* Chap. 26, 53.

† Heb. *multiply his inheritance.*

* Joſh. 23, 13. Judg. 2, 3.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the [a] land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof)

3 Then * your ſouth quarter ſhall be from the wilderneſſe of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the outmoſt coaſt of the ſalt-ſea eaſt-ward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſſe on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſſe on to Azmon.

5 And the border ſhall fetch a compaſſe from Azmon unto the [b] river of Egypt, and the goings out of it ſhall be at the ſea.

6 And as for the [c] weſtern border: you ſhall even have the [c] great ſea for a border: this ſhall be your weſt border.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you mount [d] Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border.

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the † ſide of the ſea of [e] Chinnereth eaſt-ward.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: this ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 * For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *neare* Jericho, eaſt-ward, toward the ſunne-riſing.

15 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: * Eleazar the prieſt, and Joſhua the ſonne of Nun.

18 And ye ſhall take one [f] prince of every tribe, to divide the land by inheritance.

19 And

[a] Meaning, the deſcription of the land.

* Joſh. 15, 1.

[b] Which was Nilus, or, as ſome think, Rhinocorura.

[c] Which is called Mediterraneum.

[d] Which is a mountain neare Tyre and Sidon, and not that Hor in the wilderneſſe, where Aaron died.

† Heb. *ſhoulder.*

[e] Which in the Goſpel is called the lake of Gennezareth.

* Chap. 32, 33. Joſh. 14, 2, 3.

* Joſh. 19, 51.

* Joſh. 19, 51.

[f] One of the heads or chief men of every tribe.

19 And the names of the men *are* these: of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the sonne of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the sonne of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the sonne of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the sonne of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the sonne of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the sonne of Ammihud.

g And be judges over every piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

29 These *are they* whom the LORD commanded to g divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

1 Eight and fourty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

AND the LORD spake unto Moses, in the plains of Moab, by Jordan *neare* Jericho, saying,

* Josh. 21, 2.

2 * Command the children of Israel, that they give unto the a Levites of the inheritance of their possession, b cities to dwell in: and ye shall give *also* unto the Levites suburbs for the cities round about them.

a Because they had no inheritance assigned them in the land of Canaan.
b God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, and his law.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the citie and outward, a thousand cubits round about.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow.

5 And ye shall measure from without the citie on the east-side c two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the citie *shall be* in the midst: this shall be to them the suburbs of the cities.

* Deut. 4, 41. Josh. 20, 2. and 2, 3.
† Heb. *above them ye shall give.*

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall adde fourty and two cities.

7 *So* all the cities which ye shall give to the Levites, *shall be* fourty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which † he inheriteth.

† Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan:

* Deut. 19, 2. Josh. 20, 2.

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person † at unawares.

† Heb. *by error.*

12 And they shall be unto you cities for refuge from the d avenger; that the man-slayer die not, untill he stand before the congregation in judgement.

d Meaning, from the next of the kinred, who ought to pursue the murderer.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give e three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

e Among the Reubenites, Gadites, and half the tribe of Manasseh, Deut. 4, 41.

15 These six cities shall be a refuge, *both* for the children of Israel, & for the stranger, & for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 * And if he smite him with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

* Exod. 21, 14.
f Wittingly, and willingly.

17 And if he smite him g with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

g That is, with a big, and dangerous stone: in Heb. with a stone of his hand.

18 Or if he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of bloud himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die;

* Deut. 19, 11.

21 Or in enmitie smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of bloud shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly * without enmitie, or have cast upon him any thing without laying of wait;

* Exod. 21, 13.

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and was not his enemie, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the h revenger of bloud, according to these judgements.

h That is his next kinsman.

25 And the congregation shall deliver the slayer out of the hand of the revenger of bloud, and the congregation shall restore him to the citie of his refuge, whither he fled: and he shall abide in it unto the death of the i high priest, which was anointed with the holy oyl.

i Under this figure is declared, that our sinnes could not be remitted, but by the death of the high priest Jesus Christ.

26 But if the slayer shall at any time come without the border of the citie of his refuge, whither he was fled;

146

27 And the revenger of bloud finde him without the borders of the citie of his refuge, and the revenger of bloud [k] kill the slayer; † he shall not be guiltie of bloud:

28 Because he should have remained in the citie of his refuge, untill the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these things shall be for a [l] statute of judgement unto you, throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the * mouth of witnesses: but one witnesse shall not testifie against any person, *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [m] † guilty of death, but he shall be surely put to death:

32 And ye shall take no satisfaction for him that is fled to the citie of his refuge, that he should come again to dwell in the land, untill the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for bloud, it defileth the land: and † the land cannot be [n] cleansed of the bloud that is shed therein, but by the bloud of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

k By the sentence of the Judge. † Heb. *no bloud shall be to him.*

l A law to judge murthers done either of purpose or unadvisedly.

* Deut. 17, 6. and 19, 15. Matt. 18, 16. 2 Cor. 13, 1. Heb. 10, 28.

m Which purposely hath committed murther. † Heb. *faultie to die.*

† Heb. *there can be no expiation for the land.* n God is so mindfull of the bloud wrongfully shed, that he maketh his dumb creatures to demand vengeance thereof.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers sonnes.*

AND the [a] chief fathers of the families of the children of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph, came neare and spake before Moses, and before the princes the chief fathers of the children of Israel:

2 And they said, * The LORD commanded my [b] lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the sonnes of the *other* tribes of the children of Israel; then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe † whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the [c] jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sonnes of Joseph hath said [d] well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marrie to whom they think best; * onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an [e] inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers sonnes.

12 *And* they were married † into the families of the sonnes of Manasseh the sonne of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the [f] commandments and the judgements which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *neare* Jericho.

a It seemeth that the tribes contended who might marrie these daughters to have their inheritance: and therefore the sonnes of Joseph proposed the matter to Moses.

* Chap. 27, 1. Josh. 17, 3.

b Meaning Moses.

† Heb. *unto whom they shall be.*

c Signifying that at no time it could return, for in the Jubile all things returned to their own tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof should have been alienated to others.

† Heb. *be wives.* * Tob. 1, 9.

† Heb. *cleave to the, &c.*

e When there is no male to inherit.

* Chap. 27, 1.

† Heb. *to some that were of the families.*

f Touching the ceremoniall and judiciall laws.

THE

THE FIFTH BOOK OF MOSES, CALLED *DEUTERONOMY.

* That is, A second law: so called because the law which God gave in mount Sinai, is here repeated, as though it were a new law: and this book is a commentarie or exposition of the ten commandements.

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God, for the space of 40 years Dent. 9, 7. they had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and Sacraments: yet he did ever preserve his Church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, murmurings, and rebellion, he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, and by the same they should learn to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings and Governours, for the setting forth of his word, and preservation of his Church: giving unto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousnesse and vice, and whatsoever offendeth the majestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall service, and also for the maintenance of that societie which is between men: so he prescribeth here a anew, all such laws and ordinances, which either concern his divine service, or else are necessary for a Common-weal: appointing unto every estate and degree their charge and duty: aswell how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his Commandements, and promising all blessings and felicitie to such as observe and obey them.

CHAP. I.

1 Moses speech in the end of the fourtieth yeare, briefly rehearsing the story. 6 of Gods promise, 9 of giving them officers, 19 of sending the spies to search the land. 34 of Gods anger for their incredulitie, 41 and disobedience.

THese *be* the words which Moses spake unto all Israel, on [a] this side Jordan in the wilderneſse, in the plain [b] over against ‡ the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

a In the countrey of Moab.
b So that the wilderneſse was between the sea and this plain of Moab.
‡ Or, *Zuph.*

2 (*There are* eleven dayes *journey* from [c] Horeb by the way of mount Seir, unto Kadeshbarnea.

c In Horeb, or Sinai, fourtie years before this the law was given: but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgement.

3 And it came to passe in the fourtieth yeare, in the eleventh moneth, on the first *day* of the moneth, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 * After he had slain [d] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

* Num. 21, 24.
d By these examples of Gods favour, their mindes are prepared to receive the law.

5 On this side Jordan, in the land of Moab, [e] began Moses to declare this law, saying,

e The second time.

6 The LORD our God spake unto us in [f] Horeb, saying, Ye have dwelt long enough in this mount:

f In the second year and second moneth, Num. 10, 11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

† Heb. *all his neighbours.*

8 Behold, I have † set the land before you: go in and possesse the land which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

† Heb. *given.*
* Gen. 15, 18. and 17, 7, 8.

9 And [g] I spake unto you at that time, saying, I am not able to bear you my self alone:

g By the counsel of Jethro my father in law, Exod. 18, 19.

10 The LORD your God hath [h] multiplied you, and behold, you *are* this day as the starres of heaven for multitude.

h Not so much by the course of nature, as miraculously.

11 (The LORD God of your fathers make you a thousand times so many mo as ye *are*, and blesse you as he hath promised you)

12 How can [i] I my self alone bear your cumbrance, and your burden, and your strife?

i Signifying how great a burden it is to govern the people.

13 † Take ye wise men and understanding,

† Heb. *give.*

148

and [k] known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, [l] wiſe men, and known, and † made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tennes, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Heare *the cauſes* between your brethren, and * judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 * Ye ſhall not † reſpect perſons in judgement, *but* you ſhall heare the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgement *is* [m] Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will heare it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſſe, which you ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And [n] I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſſe *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ [o] And ye came neare unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cites we ſhall come.

23 And the ſaying pleaſed me well: and * I took twelve men of you, one of a tribe.

24 And * they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and [p] ſaid, *It is* a good land which the LORD our God doth give us.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD [q] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? [r] our brethren have † diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſonnes of the * Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God [s] which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſſe, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſonne, in all the way that ye went, untill ye came into this place.

32 Yet in this thing ye did not beleeve the LORD your God,

33 * Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſonne of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath troden upon, and to his children, becauſe he hath † wholly followed the LORD.

37 * Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſonne of Nun, which ſtandeth [t] before thee, he ſhall go in thither, Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, [u] your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſſe it.

40 But as for you, turn ye, and take your journey into the wilderneſſe, by the way of the Red-ſea.

41 Then ye anſwered and ſaid unto me, * We have ſinned againſt the LORD, [x] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of warre, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for [y] I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not heare, but rebelled againſt the commandment of the LORD, and † went preſumptuouſly up into the hill.

44 And the Amorites wich dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not [z] hearken to your voice, nor give eare unto you.

46 So ye abode in Kadeſh many dayes, according unto the dayes that ye abode *there*

CHAP.

k Whoſe godlineſſe and uprightneſſe is known.

l Declaring what ſort of men ought to have publike charge, read Exod. 18, 21.
† Heb. *gave.*

* John 7, 24.

* Lev. 19, 15. Chap. 16, 19. 1 Sam. 16, 7. Prov. 24, 23.
† Heb. *acknowledge faces.*
m And you are his lieutenants.

n So that the fault was in themſelves that they did not ſooner poſſeſſe the inheritance promiſed.

o Reade Num. 13. 1, 3.

* Num. 13, 3.

* Num. 13, 24.

p To wit, Caleb and Joſhua: Moſes preferreth the better part to the greater, that is, two to ten.

q Such was the Jewes unthankefulnes, that they counted Gods eſpeciall love, Hatred.

r The other ten, not Caleb and Joſhua.
† Heb. *melted.*

* Num. 13, 28.

s Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

* Exod. 13, 21.

* Num. 14, 29.

† Heb. *fulfilled to go after.*

* Num. 20, 12. and 27, 14. Chap. 3, 26. and 4, 21. and 34, 4.

t Which miniſtreth unto thee.

u Which were under twentie yeares old, as Numb. 14, 31.

* Num. 14, 40.
x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

† Heb. *you were preſumptuous, and went up.*

z Becauſe ye rather ſhewed your hypocriſie, than true repentance: rather lamenting the loſſe of your brethren, than repenting for your ſinnes.

Chap. II.

1 The ſtorie is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites. 24 But Sihon the Amorite was ſubdued by them.

a They obeyed after that God had chaſtiſed them.

THen [a] we turned, and took our journey into the wilderneſſe, by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir [b] many dayes.

b Eight and thirty yeares, as verſ. 14.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you north-ward.

c This was the ſecond time: for before they had cauſed the Iſraelites to return, Num. 20, 21.

4 And command thou the people ſaying, Ye *are* to paſſe through the [c] coaſts of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto your ſelves therefore.

† Heb. *even to the treading of the ſole of the foot.* * Gen. 36, 8.

5 Meddle not with them; for I will not give you of their land, † no not ſo much as a foot-breadth, * becauſe I have given mount Seir unto Eſau for a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

d And given thee meanes wherewith thou mayeſt make recompenſe: alſo God will direct thee by his providence, as he hath done.

7 For the LORD thy God hath [d] bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſſe: theſe fourty yeares the LORD thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſſe of Moab.

‡ Or, *uſe no hoſtilitie againſt Moab.*

9 And the LORD ſaid unto me, ‡ Diſtreſſe not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of [e] Lot *for* a poſſeſſion.

e Which were the Moabites and Ammonites.

f Signifying, that, as theſe giants were driven out for their ſins: ſo the wicked when their ſins are ripe, cannot avoid Gods plagues.

10 The [f] Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

* Gen. 36, 20. † Heb. *inherited them.* ‡ Or, *room.*

12 * The Horims alſo dwelt in Seir before-time, but the children of Eſau † ſucceeded them when they had deſtroyed them from before them, and dwelt in their ‡ ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

* Num. 21, 12. ‡ Or, *valley.*

13 Now riſe up, *ſaid I*, and get you over * the ‡ brook Zered: and we went over the brook Zered.

g He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vaine.

14 And the [g] ſpace in which we came from Kadeſh-barnea, untill we were come over the brook Zered, *was* thirty and eight yeares; untill all the generation of the men of warre were waſted out from among the hoſt, as the LORD ſware unto them.

h His plague and puniſhment to deſtroy all that were twentie years old and above.

15 For indeed the [h] hand of the LORD was againſt them, to deſtroy them from among the hoſt, untill they were conſumed.

16 ¶ So it came to paſſe, when all the men of warre were conſumed and dead from among the people.

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſſe over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſſe them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot for a poſſeſſion.

i Who called themſelves Rephaims: that is, perſervers, or phyſicians to heal and reform vices: but were in deed Zamzummims, that is, wicked and abominable

20 (That alſo was accounted a [i] land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead)

24 ¶ Riſe ye up, take your journey, and paſſe over the river Arnon: behold, I have given into thy hand Sihon the [k] Amorite king of Heſhbon, and his land: † begin to poſſeſſe *it*, and contend with him in battel.

k According to his promiſe made to Abraham, Gen. 15, 21. † Heb. *begin poſſeſſe.*

25 This [l] day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall heare report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

l This declareth that the hearts of men are in Gods hands either to be made faint or bold.

26 ¶ And I ſent meſſengers out of the wilderneſſe of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 * Let me paſſe through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

* Num. 21. 21, 22.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: onely I will paſſe through on my feet:

m Becauſe neither intreaty nor examples of others could move him, he could not complaine of his juſt deſtruction.

29 (As the [m] children of Eſau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I ſhall paſſe over Jordan, into the land which the LORD our God giveth us.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the ſame.

30 But Sihon king of Heſhbon would not let us paſſe by him: for the LORD thy God [n] hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſſe, that thou mayeſt inherit his land.

32 * Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

* Num. 21, 23.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſonnes, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the † men, and the women,

† Heb. *every citie of men, and women, and little ones.*

150

men, and the ° little ones of every citie, we left none to remain:

° God had curſed Canaan, and therefore he would not that any of the wicked race ſhould be preſerved.

35 Onely the cattel we took for a prey unto our ſelves, and the ſpoil of the cities which we took,

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the citie that *is* by the river, even unto Gilead, there was not one citie too ſtrong for us: the LORD our God delivered all unto us.

37 Onely unto the land of the children of Ammon thou cameſt not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

CHAP. III.

1 The ſtory of the conqueſt of Og king of Bashan. 11 The bigneſſe of his bed. 12 The diſtribution of thoſe lands to the two tribes and half. 23 Moſes prayer to enter into the land. 26 He is permitted to ſee it.

THen we turned, and went up the way to Baſhan: and * Og the king of Baſhan [a] came out againſt us, he and all his people, to battel at Edrei.

* Num. 21, 33, &c. Chap. 29, 7.

a Therefore beſide the commandement of the Lord, they had juſt occaſion on his part to fight againſt him. * Num. 21, 24.

2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto * Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the LORD our God delivered into our hands * Og alſo the king of Baſhan, and all his people: and we ſmote him untill none was left to him remaining.

* Num. 21, 33.

4 And we took all his cities at that time, there was not a citie which we took not from them, threeſcore cities, all the region of Argob, the kingdome of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates and barres, beſide [b] unwalled towns a great many.

b As villages and ſmall towns.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and [c] children of every citie.

c Becauſe this was Gods appointment, therefore it may not be judged cruell.

7 But all the cattel, and the ſpoil of the cities, we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdome of Og in Baſhan:

11 For onely Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of [d] iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and foure cubits the breadth of it, after the cubit of a man.

d The more terrible that this giant was, the greater occaſion had they to glorifie God for the victorie.

12 And this land *which* we poſſeſſed at that time: from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenites, and to the Gadites.

* Num. 31, 33. Joſh. 13, 8, &c.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdome of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſonne of Manaſſeh took all the countrey of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-* havoth-jair, unto [e] this day.

* Num. 32, 4.

e Meaning when he wrote this hiſtorie.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [f] river Jabbok, *which is* the border of the children of Ammon:

f Which ſeparateth the Ammonites from the Amorites.

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the Salt-ſea, ‡ under Aſhdoth Piſgah eaſt-ward.

‡ Or, *under the ſprings of Piſgah, or the hill.*

18 ¶ And I commanded [g] you at that time, ſaying, The LORD your God hath given you this land to poſſeſſe it: ye ſhall paſſe over armed before your brethren the children of Iſrael, all *that are* † meet for the warre.

g That is, the Reubenites, Gadites, and half Manaſſeh, as Num. 32, 20.

† Heb. *ſonnes of power.*

19 But your wives, and your little ones, and your cattel (*for* I know that ye have much cattel) ſhall abide in your cities which I have given you;

20 Untill the LORD have given reſt unto your brethren, as well as unto you, and untill they alſo poſſeſſe the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye * return every man unto his poſſeſſion which I have given you.

* Joſh. 22, 4.

21 ¶ And * I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the [h] LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdomes whither thou paſſeſt.

* Num. 27. 18.

h So that the victories came not by your own wiſdome, ſtrength or multitude.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſſe, and thy mightie hand: for what God *is there* in heaven or in earth, that can [i] do according to thy works, and according to thy might?

i He ſpeaketh according to the common and corrupt ſpeech of them which attribute that power unto idols that onely appertaineth to God.

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that [k] goodly mountain, and Lebanon.

k He meaneth Zion where the temple ſhould be built, and God honoured.

26 But the LORD * was wroth with me for your ſakes, and would not heare me: and the LORD ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.

* Num. 20, 12. Chap. 1, 37.

27 Get thee up into the top of ‡ Piſgah, and [l] lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over Jordan.

‡ Or, *the hill.*

l As before he ſaw by the ſpirit of propheſie the good mountain, which was Zion: ſo here his eyes were lifted up above the order of nature to behold all the plentifull land of Canaan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So

29 So we abode in the valley over againſt Beth-peor.

Chap. IIII.

1 An exhortation to obedience. 41 Moſes appointeth the three cities of refuge on that ſide Jordan.

NOw therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgements which I teach you, for to [a] do *them*, that ye may live, and go in and poſſeſſe the land which the LORD God of your fathers giveth you.

2 * Ye ſhall [b] not adde unto the word which I command you, neither ſhall you [c] diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your [d] eyes have ſeen what the LORD did becauſe of * Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did [e] cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſſe it.

6 Keep therefore and do *them*, for this *is* your [f] wiſdome and your underſtanding in the ſight of the nations, which ſhall heare all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo [g] nigh unto them, as the LORD our God *is* in all things that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous, as all this law which I ſet before you this day?

9 Onely take heed to thy ſelf, and [h] keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them heare my words, that they may learn to fear me all the dayes that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came neare and ſtood under the mountain, and the * mountain [i] burnt with fire unto the † midſt of heaven, with darkneſſe, clouds, and thick darkneſſe.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, † onely *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to [k] perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgements, that ye might do them in the land whither ye go over to poſſeſſe it.

15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of [l] ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire)

16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſſe of male or female,

17 The likeneſſe of any beaſt that *is* on the earth, the likeneſſe of any winged fowl that flieth in the aire.

18 The likeneſſe of any thing that creepeth on the ground, the likeneſſe of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſunne, and the moon, and the ſtarres, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath [m] ‡ divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the [n] iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angrie with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but [o] ye ſhall go over and poſſeſſe that good land.

23 Take heed unto your ſelves, leaſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſſe of any thing which the LORD thy God hath forbidden thee.

24 For the * LORD thy God *is* a [p] conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall [q] corrupt *your ſelves*, and make a graven image, *or* the likeneſſe of any thing, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I [r] call heaven and earth to witneſſe againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſſe it: ye ſhall not prolong *your* dayes upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall [s] ſcatter you among the nations, and ye ſhall be left few in number among the heathen whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor heare, not eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt finde him, if thou ſeek him with all thy [t] heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things ‡ are come upon thee, *even* in the latter dayes, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice.

a For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.
* Chap. 12, 32. Joſh. 1, 7. Prov. 30, 6. Revel. 22, 18.
b Thinke not to be more wiſe than I am.
c God will not be ſerved by halves, but will have full obedience.
d Gods judgements executed upon other idolaters ought to ſerve for our inſtruction, read Num. 25, 3, 4.
* Num. 25, 4. &c.
e And were not idolaters.
f Becauſe all men naturally deſire wiſedome, he ſheweth how to attain unto it.
g Helping us and delivering us out of all dangers, as 2 Sam. 7, 23.
h He addeth all theſe words to ſhew that we can never be carefull enough to keep the law of God, and to teach it to our poſteritie.
* Exod. 19, 18.
i The Law was given with feareſull miracles, to declare both that God was the authour thereof, and alſo that no fleſh was able to abide the rigour of the ſame.
† Heb. *heart.*
† Heb. *ſave a voice.*
k God joyneth this condition to his covenant.
l Signifying, that deſtruction is prepared for all them that make any image to repreſent God.
m He hath appointed them for to ſerve man.
‡ Or, *imparted.*
n He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.
o Moſes good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doeth not envie them that muſt enjoy it.
* Chap. 9, 3. Heb. 12, 29.
p To thoſe that come not unto him with love and reverence, but rebell againſt him, Hebr. 12, 29.
q Meaning hereby all ſuperſtition and corruption of the true ſervice of God.
r Through men would abſolve you, yet theinſenſible creatures ſhall be witneſſes of your diſobedience.
s So that his curſe ſhall make his former bleſſings of none effect.
t Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.
† Heb. *have found thee.*

152

31 (For the LORD thy God *is* a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he [u] ſware unto them.

[u] To certifie them the more of the aſſurance of their ſalvation.

32 For ask now of the dayes that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *ask* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

[x] Mans negligence is partly cauſe that he knoweth not God.

33 Did *ever* people heare the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by [y] temptations, by ſignes, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrours, according to all that the LORD your God did for you in Egypt before your eyes?

[y] By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know that the LORD he *is* God; *there is* none elſe beſides him.

[z] He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee to heare his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he [a] * loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

[a] Freely, and not of their deſerts.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes and his commandments which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* dayes upon the earth, which the LORD thy God giveth thee, for ever.

[b] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labour ſhall not be loſt.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſunne-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſſe, in the plain-countrey, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

* Joſh. 20, 8.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the [c] teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

[c] The articles and points of the Covenant.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come forth out of Egypt:

* Num. 21, 24. Chap. 1, 4.

47 And they poſſeſſed his land, and the land * of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſinne-riſing;

* Num. 21, 33. Chap. 3, 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſt-ward, even unto the [d] ſea of the plain, under the * ſprings of Piſgah.

[d] That is, the ſalt-ſea.

* Chap. 3, 17.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the peoples requeſt Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid unto them, Heare, O Iſrael, the ſtatutes and judgements which I ſpeak in your eares this day, that ye may learn them, and † keep and do them.

† Heb. *keep to do them.*

2 * The LORD our God made a covenant with us in Horeb.

* Exod. 19, 5.

3 The LORD [a] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

[a] Some read, God made not his covenant, that is, in ſuch ample ſort, and with ſuch ſignes and wonders.

4 The LORD talked with you [b] face to face in the mount, out of the midſt of the fire,

[b] So plainly, that you need not to doubt thereof.

5 (I ſtood between the LORD and you at that time to ſhew you the word of the LORD: for ye were afraid by reaſou of the fire, and went not up into the mount) ſaying,

6 ¶ * I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

* Exod. 20, 2, &c. Levit. 26, 1. Pſal. 81, 10.

† Heb. *ſervants.*

7 Thou ſhalt have none other [c] gods before me.

[c] God bindeth us to ſerve him onely without ſuperſtition and idolatry.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſſe *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a [d] jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

[d] That is, of his honour, not permitting it to be given to other.

* Exod. 34, 7.

10 * And ſhewing mercy unto thouſands, of them that [e] love me and keep my commandments.

* Jer. 32, 18.

[e] The firſt degree to keep the commandements, is to love God.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſſe that taketh his name in vain.

12 Keep the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee.

13 [f] Six dayes thou ſhalt labour, and do all thy work;

[f] Meaning, ſince God permitteth ſix dayes to our labours, that we ought willingly to dedicate the ſeventh to ſerve him wholly.

14 But the ſeventh day *is* the * ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſonne, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſſe, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

* Gen. 2, 2. Heb. 4, 4.

15 And

15 And remember that thou waſt a ſervant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

g Not for a ſhew, but with true obedience, and due reverence.

16 ¶ [g] Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy dayes may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

* Matth. 5, 21.

17 * Thou ſhalt not kill.

* Luke 18, 20.

18 * Neither ſhalt thou commit adultery.

* Rom. 13, 9.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſſe againſt thy neighbour.

* Rom. 7, 7. h He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

21 * Neither ſhalt thou [h] deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſſe, or any thing that *is* thy neighbours.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſſe, *with* a great voice, and he [i] added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

i Teaching us by his example to be content with his word, and adde nothing thereto.

23 And it came to paſſe when ye heard the voice out of the midſt of the darkneſſe (for the mountain did burn with fire) that ye came neare unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſſe, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he * liveth.

* Exod. 19, 19.

* Chap. 4, 33.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we † heare the voice of the LORD our God any more, then we ſhall die.

† Heb. *adde to heare.*

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou neare, and heare all that the LORD our God ſhall ſay; and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will heare *it*, and do *it*.

* Exod. 20, 19.

28 And the LORD heard the voice of your words when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

k He requireth of us nothing but obedience, ſhewing alſo, that of our ſelves we are unwilling thereunto.

29 [k] O that there were ſuch an heart in them, that they would fear me, and keep all my commandments alwayes, that it might be well with them, and with their children for ever.

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments and the ſtatutes and the judgements which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſſe it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not [l] turn aſide to the right hand or to the left.

l Ye ſhall neither adde nor diminiſh, Chap. 4, 2.

33 You ſhall walk in all the wayes which the LORD your God hath commanded you, that ye may [m] live, and *that it may be* well with you, and *that* ye may prolong *your* dayes in the land which ye ſhall poſſeſſe.

m As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOw theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſſe it:

† Heb. *paſſe over.*

2 That thou mighteſt [a] fear the LORD thy God, to keep all his ſtatutes and his commandments which I command thee; thou, and thy ſonne, and thy ſonnes ſonne, all the dayes of thy life, and that thy dayes may be prolonged.

a A reverent feat and love of God, is the firſt beginning to keep Gods commandements.

3 ¶ Heare therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may [b] increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

b Which hath abundance of all things appertaining to mans life.

4 Heare O Iſrael, The LORD our God *is* one LORD.

5 And * thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

* Chap. 10, 12. Matth. 22, 37. Mark 12, 30. Luke 10, 27.

6 And * theſe words which I command thee this day, ſhall be in thine heart.

* Chap. 11, 18.

7 And thou ſhalt † [c] teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

† Heb. *whet*, or *sharpen.*

c Some read, thou ſhalt whet them upon thy children: to wit, that they may print them more deeply in memorie.

8 And thou ſhalt binde them for a ſigne upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the [d] poſts of thy houſe, and on thy gates.

d That when thou entreſt in, thou mayeſt remember them.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not;

11 And houſes full of all good things which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten and be full;

* Chap. 8, 10, &c.

12 *Then* [e] beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

e Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered out of miſerie.

† Heb. *bondmen*, or *ſervants.*

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt [f] ſwear by his name.

* Chap. 10, 12, 20, and 13, 4.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

f We muſt fear God, ſerve him onely, and confeſſe his Name, which is done by ſwearing lawfully.

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God

154

God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ * Ye shall not [g] tempt the LORD your God, * as ye tempted *him* in Massah.

17 You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do that which is right and good in the [h] sight of the LORD: that it may be well with thee, and that thou mayest go in and possesse the good land which the LORD sware unto thy fathers;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy [i] sonne asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, & the judgements which the LORD our God hath commanded you?

21 Then thou shalt say unto thy sonne, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signes and wonders, great and † sore upon Egypt, upon Pharaoh and upon all his houshold, before our eyes.

23 And he [k] brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good alwayes, that he might preserve us alive, at *it is* at this day.

25 And it shall be our [l] righteousnesse, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

* Matt 4, 7.
g By doubting of his power, refusing lawfull means, and abusing his graces.
* Exod 17, 2.

h Here he condemneth all mans good intentions.

i God requireth not only, that we serve him all our life, but also that we take pain, that our posteritie may set forth his glory.
† Heb. *to morrow.*

† Heb. *evil.*

k Nothing ought to move us more to true obedience, than the great benefits which we have received of God.

l But because none could fully obey the law, we must have our recourse to Christ to be justified by faith.

CHAP. VII.

1 *All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holinesse of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.*

* Chap. 31, 3.

WHen the * LORD thy God shall bring thee into the land whither thou goest to possesse it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And *when* the LORD thy God shall deliver them before [a] thee: thou shalt smite them, and utterly destroy them, * thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his sonne, nor his daughter shalt thou take unto thy sonne.

4 For they will turn away thy sonne from following me, that they may serve other gods, so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their [b] altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

a Into thy power.
* Exod. 23, 32. and 34, 12.

b God would have his service pure without all idolatrous ceremonies and superstitions, Chap. 12, 3.
† Heb. *statues*, or *pillars.*

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a speciall people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were mo in number than any people (for ye *were* the fewest of all people)

8 But because the LORD [c] loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And [e] repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgements, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to passe, † if ye hearken to these judgements, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the [f] mercy which he sware unto thy fathers.

13 And he will love thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

15 And the LORD will take away from thee all sickneſse, and will put none of the * evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee, thine eye shall have [g] no pitie upon them: neither shalt thou serve their gods, for that *will be* * a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* mo than I, how can I dispossesse them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signes, and the wonders, and the mighty hand, and the stretched out arm, wherby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 * Moreover, the LORD thy God will send

c Freely finding no cause in you more than in others so to do.

d And so put difference between him and idols.

e Meaning, manifestly, or in this life.

† Heb. *because.*

f This covenant is grounded upon his free grace: therefore in recompensing their obedience, he hath respect to his mercy, and not to their merits.

* Exod. 23, 26, &c.

* Exod. 9, 14. and 15, 26.

g We ought not to be mercifull where God commandeth severitie.
* Exod. 23, 33.

* Exod. 23, 28. Josh. 24, 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

send the h hornet among them, untill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

† Heb. *pluck off.*

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayest not consume them at once, lest the i beasts of the field increase upon thee.

i So that it is your commodity, that God accomplish not his promise so soon as you would wish.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, untill they be destroyed.

† Heb. *before thy face.*

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, untill thou hast destroyed them.

* Chap. 12, 3.

25 The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold *that is* on them, nor take it unto thee, lest thou be k snared therein: for it *is* an abomination to the LORD thy God.

* Josh. 7, 1, 21. 2 Mac. 12, 40.

k And be inticed to idolatry.

26 Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhorre it, * for it *is* a cursed thing.

* Chap. 13, 17.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, shall ye observe to a do, that ye may live, and multiply, and go in and possesse the land which the LORD sware unto your fathers.

a Shewing that it is not enough to hear the word, except we expresse it by example of life.

2 And thou shalt remember all the way which the LORD thy God led thee these fourty yeares in the wildernesse, to humble thee, *and* to b prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth * not live by c bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

* Matth. 4, 4. Luke 4, 4.

c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.

4 * Thy raiment waxed not old upon thee, neither did thy foot d swell these fourty yeares.

* Nehe 9, 21.

d As they that go bare footed.

5 Thou shalt also consider in thine heart, that as a man chasteneth his sonne, *so* the LORD thy God e chasteneth thee.

e So that his afflictions are signes of his fatherly love toward us.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his wayes, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land † of oyl-olive, and honey,

† Heb. *of olive tree of oyl.*

9 A land wherein thou shalt eat bread without scarcenesse, thou shalt not lack any thing in it, a land whose stones *are* f iron, and out of whose hills thou mayest dig brasse.

f Where there are mines of mettall.

10 * When thou hast eaten and art full, then thou shalt g blesse the LORD thy God, for the good land which he hath given thee.

* Chap. 6, 11, 12.

g For to receive Gods benefits, and not to be thankfull, is to contemne God in them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be h lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

h By attributing Gods benefits to thine own wisdome and labour, or to good fortune.

15 Who led thee through that great and terrible wildernesse, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

* Num. 20, 11.

16 Who fed thee in the wildernesse with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

* Exod. 16, 15.

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* i he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

i If things concerning this life proceed onely of Gods mercie: much more spirituall gifts and life everlasting.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I k testifie against you this day, that ye shall surely perish.

k Or, take to witnesse the heaven, and the earth, as Chap. 4, 26.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

1 *Moses dissuadeth them from the opinion of their own righteousnesse, by rehearsing their severall rebellions.*

HEare, O Israel, thou *art* to passe over Jordan a this day, to go in to possesse nations greater and mightier than thy self, cities great and fenced up to heaven,

a Meaning, shortly.

2 A people great and tall, * the children of the Anakims, whom thou knowest, and *of whom* thou hast b heard *say*, Who can stand before the children of Anak!

* Num. 13, 28.

b By the report of the spies, Num. 13, 29.

3 Understand therefore this day, that the LORD thy God *is* he which goeth over c before thee *as* a * consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them, quickly, as the LORD hath said unto thee.

c To guid thee and govern thee.

* Chap. 4, 24. Heb. 12, 29.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For d my righteousnesse the LORD hath brought me in to possesse the land:

d Man of himself can deserve nothing but Gods anger, and if God spare any, it commeth of his great mercie.

but

156

but for the wickedneſſe of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſſe, or for the uprightneſſe of thine heart doſt thou go to poſſeſſe their land: but for the wickedneſſe of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſſe it, for thy righteouſneſſe; for thou *art* a [c] ſtiff-necked people.

c Like ſtubborn oxen, which will not endure their maſters yoke.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſſe: [f] from the day that thou didſt depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious againſt the LORD.

f He proveth by the length of time, that their rebellion was moſt great and intollerable.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you. then * I abode in the mount fourtie dayes and fourty nights, I neither did eat bread nor drink water:

* Exod. 24, 18. and 34, 28.

10 * And the LORD delivered unto me two tables of ſtone written with the [g] finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

* Exod. 31, 18.

g That is, miraculouſly, and not by the hand of men.

11 And it came to paſſe at the end of fourty dayes and fourty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, * Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have [h] corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

* Exod. 32, 7.

h So ſoon as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 [i] Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I wil make of thee a nation mightier and greater than they.

i Signifying that the prayers of the faithfull are a bar to ſtay Gods anger, that he conſume not all.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the [k] way which the LORD had commanded you.

k That is, from the law: wherein he declareth what is the cauſe of our perdition.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes;

18 And I fell down before the LORD, as at the firſt, fourty dayes and fourty nights; I did neither eat bread nor drink water, becauſe of all your ſinnes which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have [l] deſtroyed him: and I prayed for Aaron alſo the ſame time.

l Whereby he ſheweth what danger they are in, that have authoritie and reſiſt not wickedneſſe.

21 And I took your ſinne, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, even untill it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the [m] mount.

m Horeb, or Sinai.

22 And at * Taberah, and at * Maſſah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

* Num. 11, 1, 3.
* Exod. 17, 7.
* Num. 11, 34.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſſe the land which I have given you; [n] then you rebelled againſt the commandment of the LORD your God, and ye beleeved him not, nor hearkened to his voice.

n At the return of the ſpies.

24 You have been rebellious againſt the LORD, from the day that I knew you.

25 Thus I fell down before the LORD [o] fourty dayes and fourty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you.

o Whereby is ſignified that God requireth earneſt continuance in prayer.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſſe, which thou haſt brought forth out of Egypt with a mighty hand.

27 [p] Remember thy ſervants, Abraham, Iſaac and Jacob, look not unto the ſtubbornneſſe of this people, nor to their wickedneſſe, nor to their ſinne:

p The godly in their prayers ground on Gods promiſe, and confeſſe their ſinnes.

28 Leſt the land whence thou broughteſt us out, ſay, * Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſſe.

* Num. 14, 16

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

CHAP. X.

1 *Gods mercy in reſtoring the two tables,* 6 *in continuing the prieſthood.* 8 *in ſeparating the tribe of Levi,* 10 *in hearkening unto Moſes his ſuit for the people.* 12 *An exhortation unto obedience.*

AT that time the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

* Exod. 34, 1.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark of [a] ſhittim-wood, and hewed

a Which wood is of long continuance.

hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten † commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the [b] aſſembly: and the LORD gave them unto me.

5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jakan, to [c]* Moſera: * there Aaron died, and there he was buried; and Eleazar his ſonne miniſtred in the prieſts office in his ſtead.

7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to [d] miniſter unto him, and to bleſſe in his name, unto this day.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his [e] inheritance, according as the LORD thy God promiſed him.

10 And I ſtayed in the mount, according to the ‡ firſt time, fourtie dayes and fourtie nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, † take *thy* journey before the people, that they may go in and poſſeſſe the land which I ſware unto their fathers to give unto them.

12 ¶ And now Iſrael, what doth the LORD thy [f] God require of thee, but to fear the LORD thy God, to walk in all his wayes, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

13 To keep the commandments of the LORD and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, * the earth *alſo* with all that therein *is*.

15 [g] Onely the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 [h] Circumciſe therefore the foreskinne of your heart, and be no more ſtiff-necked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which * regardeth not perſons, nor taketh reward.

18 He doth execute the judgement of the fatherleſſe and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou * cleave, and [i] ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt * with threeſcore and ten perſons; and now the LORD thy God hath made thee * as the ſtarres of heaven for multitude.

CHAP. XI.

1 An exhortation to obedience, 2 by their own experience of Gods great works, 8 by promiſe of Gods great bleſſings, 16 and by threatnings. 18 A carefull ſtudy is required in Gods words. 16 The bleſſing and curſe is ſet before them.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know you this day: [a] for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſſe, his mightie hand, and his ſtretched out arm,

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day,

5 And [b] what he did unto you in the wilderneſſe, untill ye came into this place,

6 And * what he did unto Dathan and Abiram, the ſonnes of Eliab, the ſonne of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents, and all the ‡ ſubſtance that † *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 [c] Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſſe the land whither ye go to poſſeſſe it:

9 And that ye may prolong *your* dayes in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt in to poſſeſſe it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and watereddſt *it* with thy [d] foot, as a garden of herbs:

11 But the land whither ye go to poſſeſſe it, *is* a land of hils and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* alwayes upon it, from the beginning of the yeare, even unto the end of the yeare.

13 ¶ And it ſhall come to paſſe, if you ſhall hearken diligently unto my commandments which I command you this day, to love the

O LORD

---

† Heb. *words.*

b When you were aſſembled to receive the law.

c This mountain was alſo called Hor, Num. 20, 28.
* Num. 33, 30.
* Num. 20, 28.

d That is, to offer ſacrifices, and to declare the law to the people.
* Num. 18, 20.

e So God turned the curſe of Jacob, Gen. 49, 7. unto bleſſing.

‡ Or, *former dayes.*

† Heb. *go in journey.*

f For all our ſins and tranſgreſſions, God requireth nothing but to turn to him and obey him.

* Pſal. 24, 1.

g Although he was Lord of heaven and earth, yet would he chuſe none but you.

h Cut off all your evill affections, Jerem. 4, 4.

* 2 Chron. 19, 7. Job 34, 19. Acts 10, 34. Rom. 2, 11. Gal. 2, 6. Eph. 6, 9. Col. 3, 25. 1 Pet. 1, 17.
* Chap. 6, 13. Matth. 4, 10. Luke 4, 8.

* Chap. 13, 4.
i Reade Chap. 6. 13.

* Gen. 46, 27. Exod. 1, 5.
* Gen. 15, 5.

a Ye which have ſeene Gods graces with your eyes, ought rather to be moved than your children which have onely heard of them.

b As well concerning his benefits, as his corrections.
* Num. 16, 31. and 27, 3. Pſal. 106, 17.

‡ Or, *living ſubſtance which followed them.*
† Heb. *was at their feet.*

c Becauſe ye have felt both his chaſtiſements, and his benefits.

d As by making gutters for the water to come out of the river Nilus to water the land.

† Heb. *ſeeketh.*

158 LORD your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the [e] firſt rain and the latter rain, that thou mayeſt gather in thy corn and thy wine, and thine oyl.

e In the ſeed time. *and* toward harveſt.

† Heb. *give.*

15 And I will † ſend graſſe in thy fields, for thy cattel, that thou mayeſt eat and be full.

16 Take heed to your ſelves, that your [f] heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

f By deviſing to your ſelves fooliſh devotions, according to your own fantaſies.

17 And *then* the LORDS wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yeeld not her fruit, and *leſt* ye periſh quickly from off the good land wich the LORD giveth you.

18 ¶ Therefore ſhall yee lay up theſe my words in your heart and in your ſoul, and * binde them for a ſigne upon your hand, that they may be as frontlets between your eyes.

* Chap. 6, 8.

19 * And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

* Chap. 4, 10. and 6, 7.

20 And thou ſhalt write them upon the doore-poſts of thine houſe, and upon thy gates:

21 That your dayes may be multiplied, and the dayes of your children, in the land which the LORD ſware unto your fathers to give them, as the [g] dayes of heaven upon the earth.

g As long as the heavens endure.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his wayes, and to cleave unto him;

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſſe greater nations, and mightier than your ſelves.

24 * Every place whereon the [h] ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſſe, and Lebanon, from the river the river Euphrates, even unto the [i] uttermoſt ſea ſhall your coaſt be.

* Joſh. 1, 3.
h This was accompliſhed in Davids, and Solomons time.
i Called Mediterraneum.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you,

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe.

27 * A bleſſing, if ye obey the commandments of the LORD your God which I command you this day:

* Chap. 28, 2.

28 And a * curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not [k] known.

* Chap. 28, 15.

k He reproveth the malice of men which leave that which is certain, to follow that which is uncertain.

29 And it ſhall come to paſſe when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſſe it, that thou ſhalt put * the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

*Chap. 27 12, 13. Joſh. 8, 33.

30 *Are* they not on the other ſide Jordan, by the way where the ſunne [l] goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreh?

l Meaning, in Samaria.

31 For ye ſhall paſſe over Jordan to go in to poſſeſſe the land which the LORD your God giveth you, and ye ſhall poſſeſſe it and dwell therein.

32 And ye ſhall obſerve * to do all the ſtatutes and judgements which I ſet before you this day.

* Chap. 5, 32.

CHAP. XII.

1 Monuments of idolatry are to be deſtroyed. 5 The place of Gods ſervice is to be kept. 16, 23 Bloud is forbidden. 17, 20, 26 Holy things muſt be eaten in the holy place. 19 The Levite is not to be forſaken. 29 Idolatry is not to be enquired after.

THeſe *are* the ſtatutes and judgements which ye ſhall obſerve to do in the land which the LORD God of thy [a] fathers giveth thee to poſſeſſe it, all the dayes that ye live upon the earth.

a Whereby they are admoniſhed to ſeek none other God.

2 * Ye ſhall utterly deſtroy all the places, wherein the nations which ye ſhall † poſſeſſe ſerved their gods, upon the high mountains, & upon the hills, and under every green tree.

* Chap. 7, 5.
† Or, *inherit.*

3 And * you ſhall † overthrow their altars, and break their pillars, and burn their [b] groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

* Judg. 2, 2.
† Heb. *break down.*
b Wherein they ſacrificed to their idols.

4 Ye ſhall [c] not do ſo unto the LORD your God.

c Ye ſhall not ſerve the Lord with ſuperſtitions.

5 But unto the place which the LORD your God ſhall * chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

* 1 Kings 8, 29. 2 Chron. 7, 12.

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and [d] heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

d Meaning, the firſt fruits.

7 And there ye ſhall [e] eat before the LORD your God, and ye ſhall rejoyce in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

e Where his ark ſhall be.

8 Ye ſhall not do after all the things that we do [f] here this day, every man whatſoever *is* right in his own eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerved more purely in the land of Canaan.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you [g] reſt from all your enemies round about, ſo that ye dwell in ſafety:

g It had not been enough to conquer, except God had maintained them in reſt under his protection.

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all † your choice vows which ye vow unto the LORD.

† Heb. *the choice of your vows.*

12 And ye ſhall rejoyce before the LORD your God, ye, and your ſonnes, and your daughters,

daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as *he hath no part nor inheritance with you.

* Chap. 10, 9.

13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt.

14 But in the place which the LORD ſhall [h] chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

h As was declared ever by the placing of the ark, as in Shiloh 243 years, or as ſome write, more than 300 years, and in other places till the temple was built.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the [i] bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the [k] roe-buck, and as of the hart.

i As God hath given thee power and abilitie.

k Every one might eat at home as well the beaſt appointed for ſacrifice as the other.

16 * Onely ye ſhall not eat the bloud; ye ſhall poure it upon the earth as water.

17 ¶ Thou mayeſt not eat within thy gates the [l] tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

* Chap. 15, 23.

l Meaning, whatſoever was offered to the Lord might not be eaten, but where he had appointed.

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſonne, & thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoyce before the LORD thy God in all that thou putteſt thine hands unto.

19 * Take heed to thy ſelf that thou forſake not the Levite † as long as thou liveſt upon the earth.

* Chap. 14, 27. Ecclus 7, 31.

† Heb. *all thy dayes.*

20 ¶ When the LORD thy God ſhall enlarge thy border, * as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after.

* Gen. 28, 14. Chap. 19, 8.

21 If the place which the LORD thy God hath choſen to put his name there, be too farre from thee; then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat of them alike.

23 Onely † be ſure that thou eat not the bloud: for the bloud *is* the [m] life, and thou mayeſt not eat the life with the fleſh.

† Heb. *be ſtrong.*

m Becauſe the life of beaſts is in their bloud.

24 Thou ſhalt not eat it; thou ſhalt poure it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do that which is right in the ſight of the LORD.

26 Onely thy [n] holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

n That which thou wilt offer in ſacrifice.

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the bloud, upon the altar of the LORD thy God: and the bloud of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and heare all theſe words which I command thee, that it may go [o] well with thee, and with thy children after thee for ever, when thou doeſt that which is good and right in the ſight of the LORD thy God.

o God by promiſe bindeth himſelf to doe good to them that obey his word.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſſe them, and thou ſucceedeſt them, and dwelleſt in their land;

† Heb. *inherieſt, or poſſeſſeſt them.*

30 Take heed to thy ſelf that thou be not [p] ſnared † by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

p By following their ſuperſtitions and idolatries, and thinking to ſerve me thereby.

† Heb. *after them.*

31 Thou ſhalt not do ſo unto the LORD thy God: for every † abomination to the LORD which he hateth, have they done unto their gods: for even their ſonnes and their daughters they have [q] burnt in the fire to their gods.

† Heb. *abomination of the.*

q They thought nothing too deare to offer to their idols.

32 What thing ſoever I command you, obſerve to do it: * thou ſhalt not adde thereto, nor diminiſh from it.

* Chap. 4, 2. Joſh. 1, 7. Prov. 30, 6. Revel. 22, 18.

CHAP. XIII.

1 Enticers to idolatrie, 6 how neare ſoever unto thee, 9 are to be ſtoned to death. 12 Idolatrous cities are not to be ſpared.

IF there ariſe among you a prophet, or a dreamer of [a] dreams, and giveth thee a ſigne or a wonder.

a Which ſaith, that he hath things revealed unto him in dreames.

2 And the ſigne or the wonder come to paſſe, whereof he ſpake unto thee, ſaying, [b] Let us go after other gods) which thou haſt not known) and let us ſerve them;

b He ſheweth whereunto the falſe prophets tend.

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul.

c God ordaineth all theſe things that his may be known.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and * cleave unto him.

* Chap. 10, 20.

5 And that prophet, or that dreamer of dreams ſhall be [d] put to death (becauſe he hath † ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

d Being convicted by teſtimonies, and condemned by the Judges.

† Heb. *ſpoken revolt againſt the* LORD.

6 ¶ If thy [e] brother the ſonne of thy mother, or thy ſonne, or thy daughter, or the wife of thy boſome, or thy friend, which *is* as thine [f] own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers)

e All naturall affections muſt give place to Gods honour.

f Whom thou loveſt as thy life.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee or farre off from thee, from the *one* end of the earth even unto the *other* end of the earth:

160

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pitie him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

g As the witneſſe is charged, Chap. 17, 7.

9 But thou ſhalt ſurely kill him; g thine hand ſhall be firſt upon him to put him to death, & afterward the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

† Heb. *bond-men.*

* Cap. 17, 13.

11 And* all Iſrael ſhall heare, and fear, and ſhall do no more any ſuch wickedneſſe as this is, among you.

12 ¶ If thou ſhalt heare *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

‡ Or, *naughtie men.*

13 Certain men, ‡ the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their citie, ſaying, Let us go and ſerve other gods (which ye have not known)

h Which art appointed to ſee faults puniſhed.

14 Then ſhalt h thou enquire and make ſearch, and aſk diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that citie with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the ſword.

i Signifying, that no idolatrie is ſo execrable, nor more grievouſly to be puniſhed, than of them which once profeſſed God.

16 And thou ſhalt gather all the i ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the citie, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again.

‡ Or, *devoted.* k Of the ſpoil of that idolatrous and curſed citie, read. chap. 7, 26. and Joſh. 7, 11.

17 And there ſhall cleave nought of the ‡ k curſed thing to thine hand: that the LORD may turn from the fierceneſſe of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers:

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

CHAP. XIIII.

1 Gods children are not to diſfigure themſelves in mourning. 3 What may, and what may not be eaten, 4. of beaſts, 9 of fiſhes, 11 of fowls. 21 That which dieth of it ſelf, may not be eaten. 22 Tithes of divine ſervice. 23 Tithes and firſtlings of rejoycing before the Lord. 28 The third yeares tithe of alms and charity.

* Lev. 19, 28.

YE *are* the children of the LORD your God:* ye ſhall not cut your ſelves, nor make any baldneſſe between your eyes for the dead.

* Chap. 7, 6. and 26, 18. a Therefore thou oughteſt not to follow the ſuperſtitions of the Gentiles.

2 *For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

* Lev. 11. 2, &c. b This ceremoniall law inſtructed the Jews to ſeek a ſpirituall pureneſſe even in their meat and drink.

4 *b These *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wilde-goat, and the † † pygarg, and the wilde ox, and the chamois.

* Or, *biſon.* † Heb. *diſhon.*

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſſe, theſe ye ſhall not eat, of them that chew the cud or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

* Lev. 11, 6.

9 ¶ * Theſe ye ſhall eat of all that *are* in the waters: all that have finnes and ſcales ſhall ye eat:

10 And whatſoever hath not finnes and ſcales, ye may not eat: it *is* unclean unto you.

11 ¶ Of all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kinde,

14 And every raven after his kinde,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kinde,

16 The little owl, and the great owl, and the ſwanne,

17 And the pelican, and the gier-eagle, and the cormorant,

* Lev. 11, 19.

18 And the ſtork, and the heron after her kinde, and the lapwing, and the * bat.

19 And every creeping thing that flieth, *is* unclean unto you: they ſhall not be eaten.

20 *But* of all clean fowls ye may eat.

c Becauſe their bloud was not ſhed, but remaineth in them. d Which is not of thy religion.

21 ¶ Ye ſhall not eat of any thing that c dieth of it ſelf: thou ſhalt give it unto the d ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. * Thou ſhalt not ſeeth a kid in his mothers milk.

* Exod. 23, 19. and 34, 26.

e The tithes were ordained for the maintenance of the Levites, which had none inheritance.

22 Thou ſhalt truly e tithe all the increaſe of thy ſeed, that the field bringeth forth yeare by yeare.

23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, *and* of thy flocks: that thou mayeſt learn to fear the LORD thy God alwayes.

f When he ſhall give thee abilitie.

24 And if the way be too long for thee, ſo that thou art not able to carrie it, *or* if the place be too farre from thee which the LORD thy God ſhall chooſe to ſet his name there, f when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and binde up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever

whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and ᵍ thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoyce, thou and thine houſhold.

† Heb. *asketh of thee.*
ᵍ After the Prieſt hath received the Lords part.
* Chap. 12, 19.

27 And * the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the ʰ end of three yeares thou ſhalt bring forth all the tithe of thine increaſe the ſame yeare, & ſhalt lay it up within thy gates.

ʰ Beſide the yearely tithes that were given to the Levites, theſe were laid up in ſtore for the poore.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſſe, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſſe thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 *The ſeventh yeare of releaſe for the poore.* 7 *It muſt be no let of lending or giving.* 12 *An Hebrew ſervant;* 16 *except he will not depart, muſt in the ſeuenth yeare go forth free and well furniſhed.* 19 *All firſtling males of the cattel are to be ſanctified unto the Lord.*

* Lev. 25, 2, 4.

AT the end of * *every* ſeven yeares thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: Every † creditour that lendeth *ought* unto his neighbour, ſhall ᵃ releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it *is* called the LORDS releaſe.

† Heb. *maſter of the lending of his hand.*
ᵃ He ſhall only releaſe his debtors, which are not able to pay for that yeare.

3 Of a forreiner thou mayeſt exact *it again:* but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 ‡ Save when there ſhall be no ᵇ poore among you: for the LORD ſhall greatly bleſſe thee in the land which the LORD thy God giveth thee for an inheritance to poſſeſſe it:

‡ Or, *to the end that there be no poore among you.*
ᵇ For if thy debtor be rich, he may be conſtrained to pay.

5 Onely if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reigne over many nations, but they ſhall not reigne over thee.

* Chap. 28, 12.

7 ¶ If there be among you a poore man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poore brother:

8 * But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.

* Matth. 5, 42. Luke 6, 34.

9 Beware that there be not a † thought in thy † wicked heart, ſaying, The ſeventh yeare, the yeare of releaſe is at hand: and thine eye be evil againſt thy poore brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſinne unto thee.

† Heb. *word.*
† Heb. *Belial.*

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſſe thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poore ſhall never ᶜ ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt ᵈ open thine hand wide unto thy brother, to thy poore and to thy needie, in thy land. 161

ᶜ To trie your charitie, Matth. 26, 11.
ᵈ Thou ſhalt be liberall.

12 ¶ *And* * if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix yeares; then in the ſeventh yeare thou ſhalt let him go free from thee.

* Exod. 21, 2. Jer. 34, 14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him ᵉ liberally out of thy flock, and out of thy floore, and out of thy wine-preſſe: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

ᵉ In token that thou doeſt acknowledge the benefit which God hath given thee by his labours.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 * Then thou ſhalt take an aul, and thruſt *it* through his eare unto the doore, and he ſhall be thy ſervant for ᶠ ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

* Exod. 21, 6.
ᶠ To the year of Jubile, Levit. 25, 40.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double ᵍ hired ſervant *to thee*, in ſerving thee ſix yeares: and the LORD thy God ſhall bleſſe thee in all that thou doeſt.

ᵍ For the hired ſervant ſerved but three years, and he ſix.

19 ¶ * All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctifie unto the LORD thy God: thou ſhalt do no work with the ʰ firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

* Exod. 34, 19.
ʰ For they are the Lords.
* Lev. 22, 20. Chap. 17, 1. Ecclus 35, 12.

20 Thou ſhalt eat it before the LORD thy God yeare by yeare, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 * And if there be *any* blemiſh therein, *as if it be* lame, or blinde, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean perſon ſhall eat it alike, ⁱ as the roe-buck, and as the hart.

ⁱ Thou ſhalt as well eat them, as the roe-buck, and other wilde beaſts.

23 * Onely thou ſhalt not eat the bloud thereof: thou ſhalt poure it upon the ground as water.

* Chap. 12, 16, 23.

CHAP. XVI.

1 *The feaſt of the paſſeover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male muſt offer as he is able, at theſe three feaſts:* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBſerve the * moneth of ᵃ Abib, and keep the paſſeover unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee forth out of Egypt by night.

* Exod. 12, 2, &c.
ᵃ Reade Exod. 13, 4.

2 Thou ſhalt therefore ᵇ ſacrifice the paſſeover unto the LORD thy God, of the flock and the herd, in the * place which the LORD ſhall chooſe to place his name there.

ᵇ Thou ſhalt eat the eaſter lamb.
* Chap. 12, 5.

3 * Thou shalt eat no leavened bread with it: seven dayes shalt thou eat unleavened bread therewith, *even* the [c] bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the dayes of thy life.

4 * And there shall be no leavened bread seen with thee in all thy coasts seven dayes, neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night untill the morning.

5 Thou mayest not ‡ sacrifice the passeover within any of thy [d] gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the [e] passeover at even, at the going down of the sunne, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six dayes thou shalt eat unleavened bread, and on the seventh day *shall be* a † solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ * Seven weeks shalt thou [f] number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‡ a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy sonne, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherlesse, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of [g] tabernacles seven dayes, after that thou hast gathered in thy † corn, and thy wine.

14 And thou shalt rejoyce in thy feast, thou, and thy sonne, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherlesse, and the widow, that *are* within thy gates.

15 Seven dayes shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall blesse thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

16 ¶ * Three times in a yeare shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and * they shall not appear before the LORD empty.

17 Every man *shall give* ‡ as he is [h] able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [i] Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

19 Thou shalt not wrest judgement, thou shalt not respect persons, * neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‡ words of the righteous.

20 † That which is altogether [k] just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees neare unto the altar of the LORD thy God, which thou shalt make.

22 * Neither shalt thou set thee up any ‡ image, which the LORD thy God hateth.

CHAP. XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THou shalt not sacrifice unto the LORD thy God any bullock, or ‡ sheep, wherein *is* blemish, *or* any [a] evil-favoured nesse: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or [b] woman that hath wrought wickednesse in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sunne, or moon, or any of the host of heaven, which I have not [c] commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 * At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witnesse he shall not be put to death.

7 The hands of the [d] witnesses shall be first upon him to put him to death, and afterward the hands of all the [e] people, so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgement, between bloud and bloud, between plea and plea, and between stroke and stroke, *being* matters of controversie within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the [f] judge that shall be in those

---

c Which signified that affliction which thou hadst in Egypt.

Exod. 34, 25.

‡ Or, *kill.*

d This was chiefly accomplished when the temple was built.

e Which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jesus Christ, of whom this lambe was a figure.

† Heb. *restraint.*

* Lev. 23, 15.

f Beginning at the next morning after the passeover, Levit. 23, 15. Exod. 13, 4.

‡ Or, *sufficiencie.*

g That is, the 15 day of the seventh moneth, Levit. 23, 34.

† Heb. *floore, and thy wine-presse.*

* Exod. 23, 14. and 34, 23.

* Ecclus 34, 4.

† Heb. *according to the gift of his hand.*

h According to the abilitie that God hath given him.

i He gave authoritie to that people for a time to chuse themselves magistrates.

* Exod. 23, 8.

‡ Or, *matters.*

† Heb. *justice, justice.*

k The magistrate must constantly follow the tenour of the law, and in nothing decline from justice.

* Lev. 26, 1.

‡ Or, *statue, or, pillar.*

‡ Or, *goat.*

a Thou shalt not serve God for fashion sake, as hypocrites do.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and serving of God, which God hath not commanded.

* Num. 35, 30. Chap. 19, 15. Matt. 18, 16. John 8, 17. 2 Cor. 13, 1. Heb. 10, 28.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintain Gods honour and true religion.

f Who shall give sentence as the priests counsel him by the law of God.

those dayes, and enquire; and they shall shew thee the sentence of judgement.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgement wich they shall tell thee thou shalt [g] do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, † and will not hearken unto the priest (that standeth to [h] minister there before the LORD thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall heare, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possesse it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a [i] stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to [k] Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not [l] away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdome, that he shall write him a copy of this [m] law in a book, out of *that which is* before the [n] priests the Levites.

19 And it shall be with him, and he shall read therein all the dayes of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above [o] his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong *his* dayes in his kingdome; he, and his children in the midst of Israel.

CHAP. XVIII.

1 The Lord is the priests and Levites inheritance. 3 The priests due. 6 The Levites portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THE priests the Levites, *and* all the tribe of Levi, * shall have no part nor inheritance with Israel they * shal eat the offerings of the LORD made by fire, and his [a] inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the [b] shoulder and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sonnes for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the [c] desire of his minde unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [d] beside † that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his sonne or his daughter * to passe through the [e] fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 * Or a charmer, or a consulter with familiar spirits, or a wizard, or a * necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be [f] ‡ perfect with the LORD thy God.

14 For these nations which thou shalt possesse, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ * The LORD thy God will raise up unto thee a [g] Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, * Let me not heare again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 * I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his [h] mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to passe, *that* whosoever will not hearken unto my words which he shall speak in my name, I will [i] require *it* of him.

20 But the prophet which shall presume to

g Thou shalt obey their sentence, that the controversy may have an end.

† Heb. *not to hearken.*
h So long as he is the true minister of God, and pronounceth according to his word.

i Who is not of thy nation, lest he change true religion into idolatry and bring thee to slavery.
k To revenge their injuries, and to take them of their best horses, 1 King. 10, 28.

l From the law of God.

m Meaning, the Deutronomie.
n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant that kings ought so to love their subjects, as nature bindeth one brother to love another.

* Num. 18, 20. Chap. 10, 9. * 1 Cor. 9, 13.

a That is, the Lords part of his inheritance.

b The right shoulder, Num. 18, 18.

c Meaning, to serve God unfainedly, and not to seek ease.

d Not constrained to live of himself.
† Heb. *his sales by the fathers.*

e Signifying, they were purged by this ceremonie of passing between two fires.

* Levit. 20, 27.

* 1 Sam. 28, 7.

f Without hypocrisie, or mixture of false religion.
‡ Or, *upright, or, sincere.*

‡ Or, *inherit.*

* John 1, 45. Acts 3, 22. and 7, 37.

g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.

* Exod. 20, 19.

* John 1, 45. Acts 3, 22. and 7, 37.

h Which promise is not onely made to Christ, but to all that teach in his name, Isa. 59, 21.

i By executing punishement upon him.

164

ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing [k] follow not nor come to paſſe, that *is* the thing which the LORD hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

k Under this ſure note he compriſeth all the other tokens.

CHAP. XIX.

1 The cities of refuge. 4 The priviledge thereof for the manſlayer. 14 The land-mark is not to be removed. 15 Two witneſſes at the leaſt. 16 The punishment of a falſe witneſſe.

* Chap. 12, 29. WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

† Heb. *inheriteſt*, or *poſſeſſeſt*.

* Exod. 21, 13. Num. 35, 10. Joſh. 20, 2. 2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſſe it.

a Make an open and ready way. 3 Thou ſhalt [a] prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every [b] ſlayer may flee thither.

b Which killeth againſt his will, and bare no hatred in his heart. 4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt,

† Heb. *from yeſterday the third day*. 5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the † head ſlippeth from the † helve, and † lighteth upon his neighbour, that he die; he ſhall [c] flee unto one of thoſe cities, and live:

† Heb. *iron*. † Heb. *wood*. † Heb *findeth*.

c That murther be not committed upon murther. 6 Leſt the avenger of the bloud purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him, whereas he *was* not worthy of death, in as much as he hated him not † in time paſt.

† Heb. *ſmite him in life*.

† Heb. *from yeſterday third day*. 7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

* Chap. 12, 20. d When thou goeſt over Jordan to poſſeſſe the whole land of Canaan. 8 And if the LORD thy God * [d] enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his wayes) * then ſhalt thou adde three cities mo for thee, beſide theſe three:

* Joſh. 20, 7.

10 That innocent bloud be not ſhed in thy land which the LORD thy God giveth thee for an inheritance, and ſo [e] bloud be upon thee.

e Leſt thou be puniſhed for innocent bloud. 11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him † mortally that he die, and fleeth into one of theſe cities:

† Heb. in *life*.

f The magiſtrates. 12 Then the [f] elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of bloud, that he may die.

g Then whoſoever pardoneth murther, offendeth againſt the word of God. 13 Thine [g] eye ſhall not pitie him, but thou ſhalt put away *the guilt of* innocent bloud from Iſrael, that it may go well with thee.

14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſſe it.

* Num. 35, 30. Chap. 17, 6. Matth. 18, 16. John 8, 17. 2 Cor. 13, 1. Heb. 10, 23. 15 ¶ * One witneſſe ſhall not riſe up againſt a man for any iniquitie, or for any ſinne, in any ſinne that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

‡ Or, *falling away*. 16 ¶ If a falſe witneſſe riſe up againſt any man to teſtifie againſt him ‡ *that which is* wrong:

h Gods preſence is where his true miniſters are aſſembled. 17 Then both the men between whom the controverſie *is*, ſhall ſtand before the [h] LORD, before the prieſts, and the judges which ſhall be in thoſe dayes.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſſe *be* a falſe witneſſe, *and* hath teſtified falſly againſt his brother:

* Prov. 19, 5, 9. Dan. 13, 62. 19 * Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall heare, and fear, and ſhall henceforth commit no more any ſuch evil among you.

* Exod. 21, 23. Levit. 24, 20. Matt. 5, 38. 21 And thine eye ſhall not pitie, *but* * life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

1 The prieſts exhortation to encourage the people to battel. 5 The officers proclamation who are to be diſmiſſed from the warre. 10 How to uſe the cities that accept or refuſe the proclamation of peace. 16 What cities muſt be devoted. 19 Trees of mans meat muſt not be deſtroyed in the ſiege.

a Meaning, upon juſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them. WHen thou goeſt out to [a] battel againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt ſhall approch and ſpeak unto the people,

3 And ſhall ſay unto them, Heare, O Iſrael, you approch this day unto battel againſt your enemies: let not your hearts † faint, fear not and do not † tremble, neither be ye terrified becauſe of them.

† Heb. *be tender*. † Heb. *make haſte*.

b Is preſent to defend you with his grace and power. 4 For the LORD your God *is* he that [b] goeth with you, to fight for you againſt your enemies, to ſave you.

c For when they entred firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace. 5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicated it? let him go and return to his houſe, leſt he die in the battel, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard,

vineyard, and hath not yet [d] eaten of it? let him *also* go and return unto his house, lest he die in the battel, and another man eat of it.

[d] The Hebrew word signifieth to make common or prophane, Levit. 19, 25.

7 * And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battel, and another man take her.

* Chap. 24, 5.

8 And the officers shall speak further unto the people, and they shall say, * What man *is there* that is fearfull and faint-hearted? let him go and return unto his house, lest his brethrens heart † faint as well as his heart.

* Judg. 7, 3.

† Heb. *melt.*

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people.

† Heb. to be *in the head of the people.*

10 ¶ When thou comest nigh unto a citie to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee [e] answer of peace, and open unto thee, then it shall be *that* all the people that is found therein, shall be tributaries unto thee, and they shall serve thee.

[e] If it accept peace.

12 And if it will make no peace with thee, but will make warre against thee, then thou shalt besiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and * the cattel, and all that is in the citie, *even* all the spoil thereof, shalt thou † take unto thy self: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

* Josh. 8, 2.

† Heb. *spoile.*

15 Thus shalt thou do unto all the cities which are very farre off from thee, which *are* not of the cities of these [f] nations.

[f] For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, Chap. 7, 1.

16 But of the cities of these people which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods, so should ye sinne against the LORD your God.

19 ¶ When thou shalt besiege a citie a long time, in making warre against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (‡ is for the tree of the field *is* mans *life*) † to employ *them* in the siege.

‡ Or, *for, O man, the tree, of the field is to be employed in the siege.*

g Some reade, For man, *shall be in stead* of the tree of the field, to come out in the siege against thee.

† Heb. *to go from before thee.*

20 Onely the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the citie that maketh warre with thee, untill † it be subdued.

† Heb. *it come down.*

CHAP. XXI. 165

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The first-born is not to be disinherited upon private affection.* 18 *A stubborn sonne is to be stoned to death.* 22 *The malefactour must not hang all night on a tree.*

IF *one* be found [a] slain in the land which the LORD thy God giveth thee to possesse it, lying in the field, *and* it be not known who hath slain him:

[a] This law declareth how horrible a thing murther is, seeing that for one man, a whole country should be punished, except a remedy be found.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be that the citie which is next unto the slain man, even the elders of that citie shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that citie shall bring down the heifer unto a [b] rough valley, which is neither eared nor sown, and shall strike off the heifers neck there in the valley.

[b] That the bloud shed of the innocent beast in a solitarie place might make them abhor the fact.

5 And the priests the sonnes of Levi shall come neare (for them the LORD thy God hath chosen to minister unto him, and to blesse in the name of the LORD) and by their † word shall every controversie and every stroke be *tried.*

† Heb. *mouth.*

6 And all the elders of that citie that are next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley.

7 And they shall answer and say, Our hands have not shed this bloud, neither have our eyes seen *it.*

8 [c] Be mercifull, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent bloud † unto thy people of Israels charge. And the bloud shall be forgiven them.

[c] This was the prayer which the Priest made in the audience of the people.

† Heb. *in the midst.*

9 So shalt thou put away the *guilt of* innocent bloud from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to warre against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautifull woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall [d] shave her head, and ‡ † pare her nails.

[d] Signifying that her former life must be changed, before she could be joyned to the people of God.

‡ Or, *suffer to grow.*

† Heb. *make*, or *dresse.*

13 And she shall put the raiment of her captivitie from off her, and shall remain in thine house, and [e] bewail her father and her mother a full moneth: and after that, thou shalt go in unto her, and be her husband, and she shall be thy [f] wife.

[e] As having renounced parents and countrey.

[f] This onely was permitted in the warres: otherwise the Israelites could not marrie strangers.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved and another [g] hated, and they have born him children, *both* the beloved and the hated:

[g] This declareth that the pluralitie of wives came of a corrupt affection.

166 hated: and if the firſt-born ſonne be hers that was hated;

16 Then it ſhall be, when he maketh his ſonnes to inherit *that* which he hath, *that* he may not make the ſonne of the beloved, firſt-born, before the ſonne of the hated, *which is indeed* the firſt-born.

17 But he ſhall acknowledge the ſonne of the hated for the firſt-born, by giving him a [h] double portion of all † that he hath: for he *is* the beginning of his ſtrength, the [i] right of the firſt-born *is* his.

h As much as to two of the others. † Heb. *that is found with him.* i Except he be unworthy, as was Reuben, Jacobs ſonne.

18 ¶ If a man have a ſtubborn and rebellious ſonne, which will not obey the voice of his father, or the [k] voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

k For it is the mothers duty alſo to inſtruct her children.

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſonne *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall [l] ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall heare, and fear.

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

22 ¶ And if a man have committed a ſinne worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain [m] all night upon the tree, but thou ſhalt in any wiſe bury him that day (for * he that is hanged, *is* † accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

m For Gods law by his death is ſatisfied, and nature abhorreth cruelty. * Gal. 3, 13. † Heb. *the curſe of God.*

CHAP. XXII.

1 *Of humanity toward brethren.* 5 *The ſex is to be diſtinguiſhed by apparel.* 6 *The damme is not to be taken with her young ones.* 8 *The houſe muſt have battlements.* 9 *Confuſion is to be avoided.* 12 *Fringes upon the veſture.* 13 *The puniſhment of him that ſlandereth his wife.* 20,22 *Of adultery.* 25 *Of rape,* 28 *and of fornication.* 30 *Inceſt.*

*Exod. 23, 4.

THou * ſhalt not ſee thy brothers ox or his ſheep go aſtray, and [a] hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

a As though thou ſaweſt it not.

b Shewing, that brotherly affection muſt be ſhewed, not onely to them that dwell neare unto us, but alſo to them which are farre off.

2 And if thy brother *be* not [b] nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee untill thy brother ſeek after it, and thou ſhalt reſtore it to him again.

c Much more art thou bound to do for thy neighbours perſon.

3 In like manner ſhalt thou do with his [c] aſſe, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſſe or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not [d] wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

d For that were to alter the order of nature, and to deſpite God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or egges, and the damme ſitting upon the young, or upon the egges, thou ſhalt not take the [e] damme with the young.

e If God deteſt crueltie done to little birds, how much more to man, made according to his image?

7 But thou ſhalt in any wiſe let the damme go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* dayes.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not bloud upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with divers ſeeds: leſt the † fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

f The tenor of this law, is to walk in ſimplicity, and not to be curious of new inventions. † Heb. *fulneſſe of thy ſeed.*

10 ¶ Thou ſhalt not plow with an ox and an aſſe together.

11 ¶ * Thou ſhalt not wear a garment of divers ſorts, *as* of woollen & linnen together.

* Levit. 19. 19.

12 ¶ * Thou ſhalt make thee * fringes upon the foure † quarters of thy veſture, wherewith thou covereſt *thy ſelf.*

* Num. 15. 38. † Heb. *wings.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give [g] occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

g That is, be an occaſion that she is ſlandered.

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginitie, unto the elders of the citie in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And ſo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginitie: and they ſhall ſpread the [h] cloth before the elders of the city.

h Meaning, the sheet, wherein the ſignes of her virginity were.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the [i] damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his dayes.

i For the fault of the childe redoundeth to the ſhame of the parents: therefore he was recompenſed when she was faultleſſe.

20 But if this thing be true, *and the tokens of* virginitie be not found for the damſel:

21 Then they ſhall bring out the damſel to the doore of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ * If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

* Levit. 20. 10.

23 ¶ If

23 ¶ If a damſel *that is* a virgin be betrothed unto an husband, and a man finde her in the citie, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man finde a betrothed damſel in the field, and the man ‡ force her, and lie with her: then the man onely that lay with her, ſhall die.

‡ Or, *take ſtrong hold of her.*

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſinne *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

k Meaning, that the innocent cannot be puniſhed.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

* Exod. 22, 16.

28 ¶ * If a man finde a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſels father fiftie *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his dayes.

* Levit. 18, 8. l He ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden.

30 ¶ * A man ſhall not l take his fathers wife, nor diſcover his fathers skirt.

Chap. XXIII.

1 Who may or may not enter into the congregation. 9 Uncleanneſſe to be avoided in the hoſt. 15 Of the fugitive ſervant. 17 Of filthineſſe. 18 Of abominable ſacrifices. 19 Of uſury. 21 Of vows. 24 Of treſpaſſes.

HE that is wounded in the ſtones, or hath his privie member cut off, ſhall not a enter into the congregation of the LORD.

a Either to beare office, or to marrie a wife.

2 b A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation the LORD.

b This was to cauſe them to live chaſtly, that their poſteritie might not be rejected.

* Neh. 13, 1.

3 * An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they c met you not with bread and with water in the way, when ye came forth out of Egypt; and * becauſe they hired againſt thee Balaam the ſonne of Beor of Pethor of Meſopotamia, to curſe thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

* Num. 22, 5, 6.

5 Nevertheleſſe, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their d peace, nor their † proſperitie all thy dayes for ever.

d Thou ſhalt have nothing to do with them.
† Heb. *good.*

7 ¶ Thou ſhalt not abhorre an Edomite, for he *is* thy brother: thou ſhalt not abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall e enter into the congregation of the LORD, in their third generation.

e If the fathers have renounced their idolatry, and received circumciſion.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing. 167

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſſe that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſunne is down, he ſhall come into the camp *again.*

† Heb. *turneth toward.*

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt f go forth abroad.

f For the neceſſity of nature.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and g cover that which cometh from thee.

† Heb. *ſitteſt down.*

g Meaning hereby that his people ſhould be pure, both in ſoul and body.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee.

† Heb. *nakedneſſe of any thing.*

15 ¶ Thou ſhalt not h deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

h This is meant of the heathen, who fled for their maſters cruelty, and embraced the true religion.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſſe him.

† Heb. *is good for him.*

17 ¶ There ſhall be no ‡ whore of the daughters of Iſrael, nor a ſodomite of the ſonnes of Iſrael.

‡ Or, *ſodomiteſſe.*

18 Thou ſhalt not bring the i hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

i Forbidding hereby that any gaine gotten of evill things ſhould be applyed to the ſervice of God, Mic. 1, 7.

19 ¶ * Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

* Exod. 22, 25. Levit. 25, 36. Pſal. 15, 5.

20 Unto k a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may l bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

k This was permitted for a time for the hardneſſe of their heart.
l If thou ſhew thy charitie to thy brother, God will declare his love toward thee.
* Eccluſ 5, 4.

21 ¶ * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſinne in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſinne in thee.

23 That which is gone out of thy lips, thou ſhalt m keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

m If the vow be lawfull and godly.

24 ¶ When thou comeſt into thy neighbours n vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure, but thou ſhalt not put *any* in thy o veſſel.

n Being hired for to labour.
o To bring home to thine houſe.

25 When thou comeſt into the ſtanding-corn

168

corn of thy neighbours, * then thou mayest pluck the eares with thine hand: but thou shalt not move a sickle unto thy neighbours standing-corn.

* Matth. 12, 1. Mark 2, 23. Luke 6, 1.

CHAP. XXIV.

1 Of divorce. 5 A new married man goeth not to warre. 6, 10. Of pledges. 7 Of man-stealers. 8 Of leprosie. 14 The hire is to be given 16 Of justice. 19 Of charitie.

WHen a * man hath taken a wife and married her, and it come to passe that she finde no favour in his eyes, because he hath found † some uncleannesse in her: then let him [a] write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

* Matth. 5, 31. and 19, 7. Mark. 10, 4.

† Heb. *matter of nakednesse.*

a Hereby God approveth not that light divorcement, but permitteth it to avoid further inconvenience, Matth. 19, 7.

† Heb. *cutting off.*

2 And when she is departed out of his house, she may go and be another mans *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is [b] defiled: for that *is* abomination before the LORD, and thou shalt not cause the land to sinne, which the LORD thy God giveth thee for an inheritance.

b Seeing that by dimitting her, he judged her to be unclean and defiled.

5 ¶ * When a man hath taken a new wife, he shall not go out to warre, † neither shall he be charged with any businesse: *but* he shall be free at [c] home one yeare, and shall cheer up his wife which he hath taken.

* Chap. 20, 7.

† Heb. *not any thing shall passe upon him.*

c That they might learn to know one anothers conditions, and so afterward live in godly peace.

6 ¶ No man shall take the nether or the upper [d] milstone to pledge: for he taketh *a mans* life to pledge.

d Nor any thing whereby a man getteth his living.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed, in * the plague of leprosie, that thou observe diligently, & do according to all that the priests the Levites, shall teach you: as I commanded them, so ye shall observe to do.

* Levit. 13, 2.

9 Remember what the LORD thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

* Num. 12, 10.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to [e] fetch his pledge.

† Heb. *lend the loan of any thing to, &c.*

e As though thou wouldest appoint what to have, but shalt receive what he may spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poore, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sunne goeth down, that he may sleep in his own raiment, and blesse thee: and it shal be [f] righteousnesse unto thee before the LORD thy God.

f Though he should be unthankfull, yet God will not forget it.

14 ¶ Thou shalt not oppresse an hired servant *that is* poore and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At his day * thou shalt give *him* his hire neither shall the sunne go down upon it, for he *is* poore, and † setteth his heart upon it: lest he crie against thee unto the LORD, and it be sinne unto thee.

* Lev. 19, 13. Tob. 4, 14.

† Heb. *he lifteth his soul unto it.*

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death.

* 2 Kings 14, 6. 2 Chron. 25, 4. Jer. 31, 29, 30. Ezek. 18, 20.

17 ¶ Thou shalt not pervert the judgement of the [g] stranger, *not* of the fatherlesse, nor take a widows raiment to pledge.

g Because the world did least esteem these sorts of people, therefore God hath most care over them.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

19 ¶ * When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherlesse, and for the widow: that the LORD thy God may blesse thee in all the work of thine hands.

Lev. 19, 9. and 23, 22.

20 When thou beatest thine olive-tree † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherlesse, and for the widow.

† Heb. *thou shalt not bough it after thee.*

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it † afterward: it shall be for the stranger, for the fatherlesse, and for the widow.

† Heb. *after thee.*

22 And thou shalt remember that thou wast [h] a bond-man in the land of Egypt: therefore I command thee to do this thing.

h God judged them not mindfull of his benefit, except they were beneficiall unto others.

CHAP. XXV.

1 Stripes must not exceed fourty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be a controversie between men, and they come unto judgement, that *the judges* may [a] judge them, then they shall justifie the righteous, and condemn the wicked.

a Whether there be a plaintife or none, the Magistrates ought to trie out faults and punish according to the crime.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be [b] beaten before his face, according to his fault, by a certain number.

b When the crime deserveth not death.

3 * [c] Fourty stripes he may give him, *and* not exceed: *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

* 2 Cor. 11, 24.

c The Iews of superstition afterward took one away.

4 ¶ * Thou shalt not muzzle the ox when he † treadeth out *the corn.*

* 1 Cor. 9, 9. 1 Tim. 5, 18.

† Heb. *thresheth.*

5 ¶ * If brethren dwell together, and one of them die and have no childe, the wife of the dead shall not marry without unto a stranger: her ‡ [d] husbands brother shall go in unto her, and take her to him to wife, and perform the dutie of an husbands brother unto her.

* Matt. 22, 24. Mark 12, 19. Luke 20, 28.

‡ Or, *next kinsman.*

d Because the Hebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred, that was in that degree which might marrie.

6 And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his ‡ brothers wife, then let his brothers wife go up to the gate unto the elders, and say, * My husbands

‡ Or, *next kinsmans wife.*

* Ruth 4, 7.

husbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the dutie of my husbands brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

e This law importeth that godly ſhamefaſtneſſe be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

11 ¶ [e] When men ſtrive together one with another, and the wife of the one draweth neare for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pitie *her*.

† Heb. *a ſtone and a ſtone.*

13 ¶ Thou ſhalt not have in thy bagge † divers weights, a great and a ſmall.

† Heb. *an ephah and an ephah.*

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy dayes may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

* Exod. 17, 8.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all that were feeble behinde thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance

f This was partly accompliſhed by Saul, about 450 yeares afterwards.

to poſſeſſe it, *that* thou ſhalt [f] blot out the remembrance of Amalek from under heaven; thou ſhalt nor forget *it*.

CHAP. XXVI.

1 The confeſſion of him that offereth the basket of firſt fruits.
12 The prayer of him that giveth his third yeares tithes.
16 The covenant between God and the people.

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and poſſeſſeſt it, and dwelleſt therein:

a By this ceremonie they acknowledged that they received the land of Canaan as a free gift of God.

2 That thou ſhalt [a] take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhall chooſe,

b To be called upon, ſerved and worſhipped ſpiritually, Chap. 12, 5.

to [b] place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe dayes, and ſay unto him, I profeſſe this day unto the LORD thy God, that I am come unto the countrey which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A [c] Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation, [d] mighty, and populous.

c Meaning Jacob, who ſerved twentie yeares in Syria.

d Onely by Gods mercie, and not by their fathers deſervings.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we [e] cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

e Alledging the promiſe made to our fathers Abraham, Iſaac and Jacob.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſſe, and with ſignes and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, [f] I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

f In token of a thankfull heart, and mindfull of his benefit.

11 And thou ſhalt rejoyce in every good thing which the LORD thy God hath given unto thee, and unto [g] thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

g Signifying, that God giveth us not goods for our ſelves onely, but for their uſes alſo which are committed to our charge.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third yeare, *which is* * the yeare of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſſe, and the widow, that they may eat within thy gates, and be filled:

* Chap. 14, 28.

13 Then thou ſhalt [h] ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſſe, and to the widow, according to all thy commandments which thou haſt commanded me: I have [i] not tranſgreſſed thy commandments, neither have I forgotten *them*.

h Without hypocriſie.

i Of malice and contempt.

14 I have not eaten thereof in my [k] mourning, neither have I taken away *ought* thereof for *any* [l] unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to [m] all that thou haſt commanded me.

k Or for any neceſſitie.

l By putting them to any prophane uſe.

m As farre as my ſinfull nature would ſuffer: for elſe, as David and Paul ſay, There is not one juſt. Pſal. 14, 3. Rom. 3, 10. * Iſa. 63, 15.

15 * Look down from thy holy habitation, from heaven, and bleſſe thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgements: thou ſhalt therefore keep and do them with all thine [n] heart and with all thy ſoul.

n With a good and ſimple conſcience.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his wayes, and to keep his ſtatutes and his commandments and his judgements, and to hearken unto his voice.

170

18 And * the LORD hath avouched thee this day to be his ° peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments:

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

* Chap. 7, 6.
° Signifying, that there is a mutuall bond between God and his people.

CHAP. XXVII.

1 The people are commanded to write the law upon ſtones; 5 and to build an altar of whole ſtones. 11 The tribes divided on Gerizzim and Ebal. 14 The curſes pronounced on mount Ebal.

AND Moſes with the [a] elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

a As Gods miniſters, and charged with the ſame.

2 And it ſhall be on the day * when you ſhall paſſe over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

* Joſh. 4, 1.

3 And thou ſhalt [b] write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

b God would that his Law ſhould be ſet up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his ſervice.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: * thou ſhalt not lift up *any* [c] iron *tool* upon them.

* Exod. 20, 25. Joſh. 8, 31.
c The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would have but one altar in Judah.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law, [d] very plainly.

d That every one may well read it, and underſtand it.

9 ¶ And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore [e] obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

e This condition God hath bound thee unto, that if thou wilt be his people, thou muſt keep his lawes.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſſe the people, when ye are come over Jordan: Simeon, and Levi, and Judah, and Iſſachar, and [f] Joſeph, and Benjamin.

f Meaning, Ephraim and Manaſſeh.

13 And theſe ſhall ſtand upon mount Ebal † [g] to curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

† Heb. *for a curſing.*
g Signifying, that if they would not obey God for love, they ſhould be made to obey for feare.

14 ¶ And * the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

* Dan. 9, 11.

15 Curſed *be* the man that maketh any [h] graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in a ſecret place: and all the people ſhall anſwer and ſay, Amen.

h Under this he comprehendeth all the corruption of Gods ſervice, and tranſgreſſion of the firſt Table.

16 Curſed *be* he that [i] ſetteth light by his father or his mother: and all the people ſhall ſay, Amen.

i Or contemneth: and this appertaineth to the ſecond Table.

17 Curſed *be* he that removeth his neighbours [k] land-mark: and all the people ſhall ſay, Amen.

k He condemneth all injuries and extortions.

18 Curſed *be* he that maketh the [l] blinde to wander out of the way: and all the people ſhall ſay, Amen.

l Meaning, that helpeth not, and counſelleth not his neighbour.

19 Curſed *be* he that perverteth the judgement of the ſtranger, fatherleſſe, and widow: and all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers [m] skirt: and all the people ſhall ſay, Amen.

m In committing villany againſt him Levit. 20, 11. and Ezek. 22, 10. and chap. 22, 30.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his [n] mother in law: and all the people ſhall ſay, Amen.

n Meaning, his wives mother.

24 Curſed *be* he that ſmiteth his neighbour ° ſecretly: and all the people ſhall ſay, Amen.

° For God that ſeeth in ſecret, will revenge it.

25 * Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

* Ezek. 22, 12.

26 * Curſed *be* he that confirmeth not all the words of this law to do them: and all the people ſhall ſay, Amen.

* Gal. 3, 10.

CHAP. XXVIII.

1 The bleſſings for obedience. 15 The curſes for diſobedience.

AND it ſhall come to paſſe, * if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee [a] on high above all nations of the earth.

* Levit. 26, 3.
a He will make thee the moſt excellent of all people.

2 And all theſe bleſſings ſhall come on thee, and [b] overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

b When thou thinkeſt thy ſelfe forſaken.

3 Bleſſed *ſhalt* thou *be* in the [c] citie, and bleſſed *ſhalt* thou *be* in the field.

c Thou ſhalt live wealthily.

4 Bleſſed *ſhall be* the fruit of thy [d] body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheep.

d Thy children and ſucceſſion.

5 Bleſſed *ſhall be* thy basket and thy ‡ ſtore.

‡ Or, *dough*, or *kneading-troughs.*

6 Bleſſed *ſhalt* thou *be* when thou [e] comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

e All thine enterpriſes ſhall have good ſucceſſe.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee [f] ſeven wayes.

f Meaning, many wayes.

8 The LORD ſhall command the bleſſing upon thee in thy ‡ ſtore-houſes, and in all that thou [g] ſetteſt thine hand unto: and he ſhall bleſſe thee in the land which the LORD thy God giveth thee.

‡ Or, *barns.*
g God will bleſſe us if we doe our duty, and not be idle.

9 The

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his wayes.

10 And all people of the earth ſhall ſee that thou art [h] called by the name of the LORD, and they ſhall be afraid of thee.

11 And * the LORD ſhall make thee plenteous ‡ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

12 The LORD ſhall open unto thee his good treaſure, the [i] heaven to give the rain unto thy land in his ſeaſon, and to bleſſe all the work of thine hand: and * thou ſhalt lend unto many nations, & thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail, and thou ſhalt be above onely, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them:*

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſſe, * if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, † for to do; untill thou be deſtroyed, and untill thou periſh quickly; becauſe of the wickedneſſe of thy doings whereby thou haſt forſaken me.

21 The LORD ſhall make the peſtilence cleave unto thee, untill he have conſumed thee from off the land, whither thou goeſt to poſſeſſe it.

22 * The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‡ ſword, and with blaſting, and with mildew: and they ſhall purſue thee untill thou periſh.

23 And the heaven that *is* over thy head ſhall be [k] braſſe, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt; from heaven ſhall it come down upon thee, untill thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven wayes before them; and ſhalt be † [l] removed into all the kingdomes of the earth.

26 And thy [m] carcaſe ſhall be meat unto all fowls of the aire, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſſe, and blindneſſe, and aſtoniſhment of heart:

29 And thou ſhalt [n] grope at noon-dayes, as the blinde gropeth in darkneſſe, and thou ſhalt not proſper in thy wayes: and thou ſhalt be onely oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee.*

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: * thou ſhalt plant a vine-yard, and ſhalt not † gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſſe *ſhall be* violently taken away from before thy face, and † ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them.*

32 Thy ſonnes and thy daughters *ſhall be* given unto another people, [o] and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up: and thou ſhalt be onely oppreſſed and cruſhed alway;

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The LORD ſhall bring thee, and thy [p] king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known, and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become * an aſtoniſhment, a proverb, and a by-word, among all nations whither the LORD ſhall lead thee.

38 * Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vine-yards and dreſſe *them*, but ſhalt neither drink of the wine, nor gather *the grapes*: for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oyl: for thine olive ſhall caſt *his fruit.*

41 Thou ſhalt beget ſonnes and daughters,

h In that he is thy God, and thou art his people.
* Chap. 30, 9. &c.
‡ Or, *for good.*
† Heb. *belly.*
i For nothing in the earth is profitable, but when God ſendeth his bleſſings from heaven.
* Chap. 15, 6.
* Levit. 26, 14. Lament. 2, 17. Mal. 2, 2. Baruch 1, 20.
† Heb. *which thou wouldeſt do.*
* Levit. 26, 16.
‡ Or, *drought.*
k It ſhall give thee no more moiſture than if it were of braſſe.
† Heb. *for a remouing.*
l Some read, Thou ſhalt be a terrour and fear, when they ſhall hear how God hath plagued thee.
m Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimony of the reſurrection which ſigne for thy wickednes thou ſhalt lack.
n In things moſt evident and clear thou ſhalt lack diſcretion and judgement.
* Chap. 20, 6.
† Heb. *profane*, or *uſe it as common meat.*
† Heb. *ſhall not return to thee.*
o When they ſhall return from their captivitie.
p As he did Manaſſeh, Joachim, Zedechias, and others.
* 1 Kings 9, 7. Jer. 24, 9. and 25, 9.
* Micah 6, 15. Haggai 1, 6.

172 but † thou shalt not enjoy them: for they shall go into captivity.

† Heb. *they shall not be thine.*

42 All thy trees and fruit of thy land shall the [q] locust ‡ consume.

[q] Under one kinde he conteineth all the vermine, which destroy the fruits of the land: and this is an evident token of Gods curse.

‡ Or, *possesse.*

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

[r] Gods plagues shall be evident signes that he is offended with thee.

46 And they shall be upon thee for a [r] signe and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulnesse and with gladnesse of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakednesse, and in want of all things: and he shall put a yoke of iron upon thy neck, untill he have destroyed thee.

49 The LORD shall bring a nation against thee from farre, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not † understand:

† Heb. *heare.*

† Heb. *strong of face.*

50 A nation † of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, untill thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oyl, *or* the increase of thy kine, or flocks of thy sheep, untill he have destroyed thee.

52 And he shall besiege thee in all thy gates, untill thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

* Levit. 26, 29. 2 Kings 6, 29. Lam. 4. 10. Bar. 2, 3.

† Heb. *belly.*

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sonnes and of thy daughters (which the LORD thy God hath given thee) in the siege and in the straitnesse wherewith thine enemies shall distresse thee:

54 *So that* the man that is tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosome, and towards the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitnesse wherewith thine enemies shall distresse thee in all thy gates.

[s] As came to passe in the dayes of Joram King of Israel, 2 King 6, 29. and when the Romans besieged Jerusalem.

56 The [s] tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicatenesse and tendernesse, her eye shall be evil toward the husband of her bosome, and towards her sonne, and towards her daughter,

57 And towards her † young one that cometh out from between her feet, and towards her children which she shall bear: for she shall [t] eat them for want of all things secretly in the siege and straitnesse wherewith thine enemy shall distresse thee in thy gates.

† Heb. *after-birth.*

[t] Hunger shall so bite her, that she shall be ready to eat her childe before it be delivered.

58 If thou wilt not observe to do [u] all the words of this law that are witten in this book, that thou mayest fear this glorious and fearfull name, THE LORD THY GOD;

[u] For he that offendeth in one, is guilty of all, Jam. 2, 10.

59 Then the LORD will make thy plagues wonderfull, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.

61 Also every sicknesse, and every plague which *is* [x] not written in the book of this law, them will the LORD † bring upon thee, untill thou be destroyed.

[x] Declaring that God hath infinite means to plague the wicked, besides them that are ordinary or written.

† Heb. *cause to ascend.*

62 And ye shall be left few in number, whereas ye were * as the starres of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

* Chap. 10, 22.

63 And it shall come to passe, *that* as the LORD rejoyced over you to do you good, and to multiply you; so the LORD will rejoyce over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possesse it.

64 And the LORD shall [y] scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which *neither* thou nor thy fathers have known, *even* wood and stone.

[y] Signifying that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith and religion.

65 And among these nations shalt thou finde no ease, neither shall the sole of thy foot have rest; but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of minde.

66 And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again, with [z] ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you.*

[z] Because they were unmindfull of that miracle, when the Sea gave place to them for to passe through.

CHAP. XXIX.

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickednesse. 29 Secret things belong unto God.

THese *are* the [a] words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab,

[a] That is, the articles or conditions.

Moab, beſide the covenant which he made with them in [b] Horeb.

b At the firſt giving of the law which was fourtie yeares before.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, * Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

* Exod. 19,4.

3 The [c] great temptations which thine eyes have ſeen, the ſignes and thoſe great miracles;

c The proofs of my power.

4 Yet the LORD hath [d] not given you an heart to perceive, and eyes to ſee, and eares to heare, unto this day.

d He ſheweth that it is not in mans power to underſtand the myſteries of God, if it be not given him from above.

5 And I have led you fourty yeares in the wilderneſſe: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten [e] bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

e Made by mans art, but Manna, which is called the bread of Angels.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battel, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 * Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

* Chap. 4,6. 1 Kings 2, 3. Joſh. 1,7.

10 ¶ Ye ſtand this day all of you before the [f] LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

f Who knoweth your hearts, and therefore ye may not think to diſſemble with him.

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou ſhouldeſt † enter into [g] covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

† Heb. *paſſe.*

g Alluding to them, that when they made a ſure covenant, divided a beaſt in twain, and paſt between the parts divided, Gen. 15, 10.

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you onely do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not [h] here with us this day:

h Meaning, their poſteritie.

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations, and their † idols, wood and ſtone, ſilver and gold, which *were* among them)

† Heb. *dunghil gods.*

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a [i] root that beareth ‡ † gall and wormwood,

i Such ſinne, as the bitter fruit thereof might choak and deſtroy you.

‡ Or, *a poiſonfull herb.*

† Heb. *Roſh.*

19 And it come to paſſe when he heareth the words of this curſe, that he bleſſe himſelf in his heart, ſaying, I ſhall have peace, though I walk in the ‡ imagination of mine heart, to adde † drunkenneſſe [k] to thirſt:

‡ Or, *ſtubbornneſſe.*

† Heb. *the drunken to the thirſtie.*

k For as he that is thirſtie, deſireth to drink much, ſo he that followeth his appetite, ſeeketh by all means and yet cannot be ſatisfied.

20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, that † are written in this book of the law:

† Heb. *is written.*

22 So that the [l] generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes † which the LORD hath laid upon it;

l Gods plagues upon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtoniſhed.

† Heb. *wherewith the LORD hath made it ſick.*

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſſe groweth therein, * like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

* Gen. 19.24,25.

24 Even all nations ſhall ſay, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

* 1 Kings 9, 8. Jer. 22, 8.

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and ‡ *whom* he had not † given unto them.

‡ Or, who *had not given to them* any portion.

† Heb. *divided.*

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes that are written in this book.

28 And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day.

m Moſes hereby reproveth their curioſitie, which ſeek thoſe things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the law.

29 The [m] ſecret things *belong* unto the LORD our God: but thoſe things which are revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 Great mercies promiſed unto the repentant. 11 The commandment is manifeſt. 15 Death and life are ſet before them.

AND it ſhall come to paſſe when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to [a] minde among all the nations whither the LORD thy God hath driven thee,

a Both his mercies and his plagues.

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with [b] all thine heart and with all thy ſoul:

b In true repentance is none hypocriſie.

3 That then the LORD thy God will turn thy captivitie, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

174

4 * If *any* of thine be driven out unto the outmost parts of [c] heaven, from thence will the LORD thy God gather thee, and from thence will he [d] fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will [e] circumcise thine heart, and the heart of thy seed to love the LORD thy God with all thine heart and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt [f] return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land, for good: for the LORD will again [g] rejoyce over thee for good, as he rejoyced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God to keep his commandments, and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not [h] hidden from thee, neither *is* it farre off.

12 * It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may heare it, and do it?

13 Neither *is* it beyond the [i] sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may heare it, and do it?

14 But the [k] word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest [l] do it.

15 ¶ See, I have set before thee this day life and good, and death and evil:

16 In that I command thee this day to [m] love the LORD thy God, to walk in his wayes, and to keep his commandments and his statutes and his judgements, that thou mayest [n] live and multiply: and the LORD thy God shall blesse thee in the land whither thou goest to possesse it.

17 But if thine heart turn away, so that thou wilt not heare, but shalt be drawn away, and worship other gods, and serve them:

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* dayes upon the land, whither thou passest over Jordan, to go to possesse it.

19 * I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [o] choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy life, and the length of thy dayes) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests; to reade it in the seventh yeare to the people. 14 God giveth a charge to Joshua, 19 and a song to testifie against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twentie yeares old this day; [a] I can no more go out and come in: also the LORD hath said unto me, * Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possesse them: *and* Joshua, he shall go over before thee, * as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And * the LORD shall give them up [b] before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [c] Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth [d] go before thee, he will be with thee, he will not fail thee neither forsake thee: fear not neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sonnes of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven yeares, in the solemnity of the * yeare of release, in the feast of tabernacles,

11 When all Israel is come to appear before the [e] LORD thy God, in the place which he shall choose: thou shalt reade this law before all Israel, in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may heare, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.

13 And

---

* Neh. 1, 9.
c Even to the worlds end.
d And bring thee into thy country.
e God will purge all thy wicked affections which thing is not in thine own power to doe.
f If we will have God to work in us with his holy Spirit, we must turn again to him by repentance.
* Chap. 28, 21.
g He meaneth not that God is subject to these passions, to rejoyce or to be sad, but he useth this manner of speech to declare the love that he beareth unto us.
h The law is so evident that none can pretend ignorance.
* Rom. 10, 6, &c.
i By heaven and the sea, he meaneth places most far distant.
k Even the law and the gospel.
l By faith in Christ.
m So that to love and obey God, is only life and felicitie.
n He addeth these promises to signifie, that it is for our profit that we love him, and not for his.
o That is, love and obey God: which thing is not in mans power, but Gods spirit only worketh it in his elect.

a I can no longer execute mine office.
* Num. 20, 12. Chap. 3, 27.
* Num. 27, 21.
* Chap. 7, 2.
b Into your hands.
c For he that must governe the people, hath need to be vailant to represse vice, and constant to maintain vertue.
d Signifying, that man can never be of good courage, except he be perswaded of Gods favour and assistance.
* Chap. 15, 1.
e Before the arke of the covenant, which was the signe of Gods presence and the figure of Christ.

13 And *that* their children which have not known *any thing*, may heare and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possesse it.

f Which were not born when the Law was given.

14 ¶ And the LORD said unto Moses, Behold, thy dayes approch that thou must die: call Joshua, and present your selves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabercle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a g cloud: and the pillar of the cloud stood over the doore of the tabernacle.

g In a cloud that was fashioned like a pillar.

16 ¶ And the LORD said unto Moses, Behold, thou shalt † sleep with thy fathers, and this people will rise up and go a whoring after the gods of the strangers of the land whither they go *to be* amongst them, and will forsake me, and break my covenant which I have made with them.

† Heb. *lie down.*

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will h hide my face from them, and they shall be devoured, and many evils and troubles shall † befall them, so that they will say in that day, Are not these evils come upon us, because our God *is* not amongst us?

h That is, I will take my favour from them, as to turn his face toward us, is to shew us his favour.
† Heb. *finde them.*

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore i write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be a witnesse for me against the children of Israel.

i To preserve you and your children from idolatry by remembring of Gods benefits.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; k then will they turn unto other gods and serve them, and provoke me, and break my covenant.

k For this is the nature of flesh, no longer to obey God, then it is under the rod.

21 And it shall come to passe when many evils and troubles are befallen them, that this song shall l testifie against them as a witnesse: for it shall not be forgotten out of the mouthes of their seed: for I know their imagination which they † go about, even now before I have brought them into the land which I sware.

l That these evils are come upon them, because they forsook me.
† Heb. *before.*
† Heb. *do.*

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the sonne of Nun a charge, and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

* Josh. 1, 6.

24 ¶ And it came to passe when Moses had made an end of writing the words of this law in a book, untill they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying.

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a m witnesse against thee.

m Of thine infidelity, when thou shalt turn away from the doctrine contained therein.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your n officers, that I may speak words in their eares, and call heaven and earth to record against them

n As governours, judges and magistrates.

29 For I know, that after my death ye will utterly corrupt *your selves*, and turn aside from the way which I have commanded you: and evil will befall you in the latter dayes, because ye will do evil in the sight of the LORD, to provoke him to anger through the o work of your hands.

o By idolatry, and worshipping images, which are the work of your hands.

30 And Moses spake in the eares of all the congregation of Israel the words of this song, untill they were ended.

CHAP. XXXII.

1 Moses song, which setteth forth Gods mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo to see the land and die.

GIve eare, O ye a heavens, and I will speak; & heare, O earth, the words of my mouth,

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the rain: my speech shall distill as the dew, as the small rain upon the tender herb, and as the showres upon the grasse.

b He desireth that he may speak to Gods glory, and that the people, as the green grasse, may receive the dew of his doctrine.

3 Because I will publish the name of the LORD: ascribe ye greatnesse unto our God.

4 *He is* the c rock, his work *is* perfect: for all his wayes *are* judgement: a God of truth, and without iniquitie, just and right *is* he.

c Noting that God onely is mighty, faithfull, and constant in his promise.

5 † They have corrupted themselves, ‡ their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

† Heb. *he hath corrupted to himself.*
‡ Or, that they are *not his children*, that is *their blot.*

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not d made thee, and established thee?

d Not according to the common creation, but he hath made thee a new creature by his spirit.

7 ¶ Remember the dayes of old, consider the yeares of † many generations: ask thy father, and he will shew thee, thy elders and they will tell thee.

† Heb. *generation and generation.*

8 When the most High divided to the nations their inheritance, when he separated the sonnes of Adam, he set the e bounds of the people according to the number of the children of Israel.

e When God by his providence divided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the LORDS portion *is* his people: Jacob *is* the † lot of his inheritance.

† Heb. *cord.*

10 He found him in a desert land, and in the waste howling wilderneſse: he ‡ led him about, he instructed him, he kept him as the apple of his eye.

‡ Or, *compassed him about.*

11 As an eagle stirreth up her nest, f fluttereth over her young, spreadeth abroad her wings; taketh them, beareth them on her wings;

f To teach them to flie.

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the g high places of the earth, that he might eat the increase of

g Meaning, of the land of Canaan, which was high in respect of Egypt.

176

the fields, and he made him to ſuck honey out of the rock, and oyl out of the flintie rock.

14 Butter of kine, and milk of ſheep, with fat of lambes, and rammes of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure bloud of the grape.

i This was the occaſion of their falling from God, the proſperity and bleſſings which they had in Canaan, as is ſhewed in Neh. 9. 25, 26.

15 ¶ But Jeſurun waxed [i] fat, and kicked, thou art waxen fat, thou art grown thick, thou art covered *with fatneſſe*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to jealouſie with [k] ſtrange *gods*, with abominations provoked they him to anger.

k By changing his ſervice for their ſuperſtitions.

‡ Or, which were *not God.*

17 They ſacrificed unto devils, ‡ not to God; to gods whom they knew not, to [l] new *gods that* came newly up, whom your fathers feared not.

l Scripture calleth new whatſoever man inventeth, be the errour never ſo old.

18 Of the rock *that* begat thee thou art unmindfull, and haſt forgotten God that formed thee.

‡ Or, *deſpiſed.*

19 And when the LORD ſaw *it*, he ‡ abhorred *them*, becauſe of the provoking of his [m] ſonnes, and of his daughters.

m He calleth them Gods children, not to honour them, but to ſhew them from what dignitie they are fallen.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſie with *that which is* not God, they have provoked me to anger with their vanities: and * I will move them to jealouſie with *thoſe which are* not [n] a people, I will provoke them to anger with a fooliſh nation.

* Rom. 10, 19.

n Which I have not favoured: not given my laws unto them.

‡ Or, *hath burned.* ‡ Or, *hath conſumed.*

22 For a fire is kindled in my anger, and ‡ ſhall burn unto the loweſt hell, and ‡ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

† Heb. *burning coals.*

24 *They ſhall be* burnt with hunger, and devoured with † burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt.

o They ſhall be ſlain both in the field and at home. † Heb. *from the chambers.* ‡ Heb. *bereave.*

25 The [o] ſword without, and terrour † within ſhall ‡ deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemie, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould [p] ſay, ‡ Our hand is high, and the LORD hath not done all this.

p Rejoycing to ſee the godly afflicted, and attributing that to themſelves which is wrought by Gods hand. ‡ Or, *our high hand and not the LORD hath done all this.*

28 For they *are* a nation void of counſel, neither *is there* any underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would [q] conſider their latter end.

q They would conſider the felicity, that was prepared for them, if they had obeyed God.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

* Joſh. 23, 10.

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine ‡ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

‡ Or, is worſe *than the vine of Sodom, &c.*

33 Their [r] wine *is* the poyſon of dragons, and the cruel venome of aſps.

r The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* * vengeance, and recompenſe: their foot ſhall ſlide in *due* time: for the day of their calamitie *is* at hand, and the things that ſhall come upon them make haſte.

* Eccius 28, 1. Rom. 12, 19. Heb. 10, 30.

36 For the LORD ſhall judge his people, * and repent himſelf for his ſervants; when he ſeeth that *their* † power is gone, and there is none [s] ſhut up, or left.

* 2 Mac. 7, 6. † Heb. *hand.* s When neither ſtrong nor weak in a manner remain.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, and drank the wine of their drink-offerings? let them riſe up and help you, *and* be † your protection.

† Heb. *an hiding for you.*

39 See now that I, *even* I *am* he, and *there is* no god with me: * I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

* 1 Sam. 2, 6. Tob. 13, 2. Wiſd. 16, 13.

40 For I [t] lift up my hand to heaven, and ſay, I live for ever.

t That is, I ſweare, read, Gen. 14, 22.

41 If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with bloud (and my ſword ſhall devoure fleſh) *and that* with the bloud of the ſlain, and of the captives, from the beginning of revenges upon the enemie.

43 ‡ * Rejoyce, O ye nations *with* his people: for he will [u] avenge the bloud of his ſervants, and will render vengeance to his adverſaries, and will be mercifull unto his land, *and* to his people.

‡ Or, *praiſe his people, ye nations:* or, *ſing ye.* * Rom. 15, 10. u Whether the bloud of Gods people be ſhed for their ſinnes, or triall of their faith, he promiſeth to revenge it.

44 ¶ And Moſes came and ſpake all the words of this ſong in the eares of the people, he and ‡ Hoſhea the ſonne of Nun.

‡ Or, *Joſhua.*

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtifie among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

* Chap. 6, 6. and 11, 18.

47 For it *is* not a [x] vain thing for you, becauſe it *is* your life; and through this thing ye ſhall prolong *your* dayes in the land whither ye go over Jordan to poſſeſſe it.

x For I will performe my promiſe unto you, Iſa. 55, 10.

48 * And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

* Num. 27, 12.

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land

land of Canaan which I give unto the children of Israel for a possession.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as * Aaron thy brother died in mount Hor, and was gathered unto his people:

* Num. 20. 25,28. and 33,38.

51 Because * ye trespassed against me among the children of Israel, at the waters of ‡ Meribah-kadesh, in the wilderness of Zin; because ye ʸ sanctified me not in the midst of the children of Israel.

* Num. 20. 12,13. and 27, 14.
‡ Or, *strife at Kadesh.*
ʸ Ye were not earnest and constant to maintaine mine honour.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 The majestie of God. 6 The blessings of the twelve tribes. 26 The excellencie of Israel.

AND this *is* the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death.

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

2 And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [b] ten thousands of saints: from his right hand *went* † a fiery law for them.

b Meaning, infinite Angels.
† Heb. *a fire of law.*

3 Yea, he loved the people; all his [c] saints *are* in thy hand: and they sat down at thy [d] feet; *every one* shall receive of thy words.

c That is, the children of Israel.
d As thy disciples.

4 Moses commanded us a law: *even* the [e] inheritance of the congregation of Jacob.

e To us and our successours.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let [f] Reuben live, and not die; and let *not* his men be few.

f Reuben shall be one of the tribes of Gods people, though for his sin, his honour be diminished, and his familie but small.

7 ¶ And this *is the blessing* of Judah: and he said, Heare, LORD, the voice of Judah, and bring him unto his people: let his hands be [g] sufficienr for him, and be thou an help to him from his enemies.

g Signifying, that he should hardly obtain Jacobs promise, Gen. 49, 8.

8 ¶ And of Levi he said, * *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

* Exod. 28, 30.

9 Who said unto his father and to his mother, [h] I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

h He preferred Gods glory to all naturall affection, Exod. 32, 29.

10 ‡ They shall teach Jacob thy judgements, and Israel thy law: ‡ they shall put incense † before thee, and whole burnt-sacrifice upon thine altar.

‡ Or, *let them teach, &c.*
‡ Or, *let them put incense.*
† Heb. *at thy nose.*

11 Blesse, LORD, his substance, and accept the work of his hands: [i] smite through the loyns of them that rise against him, and of them that hate him, that they rise not again.

i He declareth that the ministers of God have many enemies, and therefore have need to be prayed for.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall [k] dwell in safetie by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

k Because the temple should be built in Zion, which was in the tribe of Benjamin, he sheweth that God should dwell with him there.

13 ¶ And of Joseph he said, * Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

* Gen. 49, 25.

14 And for the precious fruits *brought forth* by the sunne, and for the precious things † put forth by the † moon,

† Heb. *thrust forth.*
† Heb. *moons.*

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulnesse thereof, and for the good will of him that dwelt in the [l] bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that * was separated from his brethren.

l Which was God appearing unto Moses, Exod. 3, 2.
* Gen. 49, 26.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoyce, Zebulun, in thy [m] going out; and Issachar, in thy tents.

m In thy prosperous voyages upon the Sea, Gen. 49, 13.

19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousnesse: for [n] they shall suck of the abundance of the seas, and of treasures hid in the sand.

n The tribe of Zebulun.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the [o] lawgiver *was he* † seated; and he came *with* the heads of the people, he executed the justice of the LORD, and his judgements with Israel.

o So that the portion of the Gadites, and others on this side Jordan was Gods, though it was not so known.
† Heb *circled.*

22 ¶ And of Dan he said, Dan *is* a lions welp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possesse thou the [p] west and the south.

p Meaning, near the Sea.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

25 ‡ Thy shoes *shall be* [q] iron and brasse; and as thy dayes, *so shall* thy strength *be.*

‡ Or, under *thy shoes* shall be *iron.*
q Thou shalt be strong, or thy countrey full of mettall. It seemeth that Simeon is left out because he was under Judah, and his portion of his inheritance, Josh. 19, 9.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellencie on the skie.

27 The eternall God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy *them.*

28 * Israel then shall dwell in safetie alone: the [r] fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew.

* Jer. 23, 6.
r Who was plentifull in issue as a fountain.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellencie! and thine [s] enemies ‡ shall be found liars unto thee, and thou shalt tread upon their high places.

s Thine enemies for fear shall lie and fain to be in subjection.
‡ Or, *shall be subdued.*

CHAP.

178 CHAP. XXXIIII.

1 *Moſes from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His buriall.* 7 *His age.* 8 *Thirty dayes mourning for him.* 9 *Joſhua ſucceedeth him.* 10 *The praiſe of Moſes.*

AND Moſes went up from the plains of Moab, unto the mountain of [a] Nebo, to the top of ‡ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the [b] utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the citie of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And [c] he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto [d] this day.

7 ¶ And Moſes *was* an hundred and twentie yeares old when he died: his eye was not dimme, nor his † naturall force † abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty dayes: ſo the dayes of weeping *and* mourning for Moſes were ended.

9 ¶ And [e] Joſhua the ſonne of Nun *was* full of the ſpirit of wiſdome; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew [f] face to face.

11 In all the ſignes and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that [g] mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

a Which was a part of mount Abarim, Num. 27, 12.
‡ Or, *hill.*
* Chap. 3, 27. 2 Mac. 2, 4.
b Called Mediterraneum.
* Gen. 12, 7. and 13, 15.
c To wit, the angel of the Lord, Jude 9.
d That the Jews might not have occaſion thereby to commit idolatrie.
† Heb. *moiſture*
† Heb. *fled.*
e Hereby appeareth the favour of God that leaveth not his church deſtitute of a governour.
f Unto whom the Lord did reveal himſelf ſo plainly, as Exod. 33, 11.
g Meaning the power of God, working by Moſes in the wildernesſe.

THE BOOK OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes that a prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18, 15. ſo he ſheweth himſelf here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, he raiſeth up Joſhua to be ruler and governour over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Joſhua might be confirmed in his vocation, and the people alſo might have none occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithfull miniſter. So he overcometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Jeſus Chriſt the true Joſhua, who leadeth us into eternall felicitie, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are conteined 2576 yeares. For from Adam unto the flood are 1656, from the flood unto the departure of Abraham out of Caldea 423, and from thence to the death of Joſeph 290; So that Geneſis conteineth 2369, Exodus 140, the other three books of Moſes 40, Joſhua 27; ſo the whole maketh 2576 yeares.

CHAP. I.

1 *The Lord appointeth Joſhua to ſucceed Moſes.* 5 *The borders of the promiſed land.* 5, 9 *God promiſeth to aſſiſt Joſhua.* 8 *He giveth him inſtructions.* 10 *He prepareth the people to paſſe over Jordan.* 12 *Joſhua putteth the two tribes and half in minde of their promiſe to Moſes.* 16 *They promiſe him fealtie.*

NOW after the [a] death of Moſes the ſervant of the LORD, it came to paſſe that the LORD ſpake unto Joſhua the ſonne of Nun, Moſes * miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 * Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the [b] wilderneſſe and this Lebanon, even unto the great river, the river Euphrates, all the land of the [c] Hittites, and unto the [d] great ſea, toward the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the dayes of thy life: as I was with

a The beginning of this book dependeth on the laſt chapter of Deut. which was written by Joſhua as a preparation to his hiſtorie.
* Deut. 1, 38.
* Deut. 11, 24. Chap. 14, 9.
b Of Zin, called Kadeſh and Paran.
c Meaning, the whole land of Canaan.
d Called Mediterraneum.

with Moſes, *ſo* I will be with thee: * I will not fail thee, nor forſake thee.

* Heb. 13, 5.

6 * Be ſtrong and of a good courage: for ‡ unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

* Deut. 31, 23.

‡ Or, *thou ſhalt cauſe this people to inherit the land, &c.*

7 Onely be thou ſtrong and very couragious, that thou mayeſt obſerve to do according to all the law, which Moſes my ſervant commanded thee: * turn not from it to the right hand or to the left, that thou mayeſt [e] † proſper whitherſoever thou goeſt.

* Deut. 5, 32. and 28, 14.

e He ſheweth wherein conſiſteth true proſperitie, even to obey the word of God.

† Or, *do wiſely.*

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and [f] night, that thou mayeſt obſerve to do according to all that is written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt ‡ have good ſucceſſe.

f Shewing that it was not poſſible to govern well without continuall ſtudie of Gods word.

‡ Or, *do wiſely.*

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſt, and command the people, ſaying, Prepare you victuals; for within [g] three dayes ye ſhall paſſe over this Jordan, to go in to poſſeſſe the land which the LORD your God giveth you to poſſeſſe it.

g Meaning, from the day that this was proclaimed, Chap. 3, 2.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember * the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this [h] land:

* Num. 32, 20.

h Which belonged to Sihon the King of the Amorites, and Og King of Baſhan.

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſſe before your brethren † armed, all the mighty men of valour, and help them:

‡ Heb. *marſhalled by five.*

15 Untill the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your [i] God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſunne-riſing.

i By your requeſt, but yet by Gods ſecret appointment, Deut. 33, 21.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, [k] ſo will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moſes.

k They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebel againſt him.

18 Whoſoever *he be* that doth rebell againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: onely be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

a Which place was in the plaine of Moab neare unto Jordan.

AND Joſhua the ſonne of Nun ſent out of [a] Shittim two men, to ſpie ſecretly, ſaying, Go view the land, even Jericho; and they went, and * came into an harlots houſe, named Rahab, and † lodged there.

* Heb. 11, 31. James 2, 25.

† Heb. *lay.*

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the countrey.

3 And the king of Jericho ſent unto Rahab, ſaying, [b] Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the countrey.

b Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policie reſiſt his working.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſſe *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wote not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the [c] roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

c Meaning, upon the houſe: for then their houſes were flat above ſo that they might doe their buſineſſe thereupon.

7 And the men purſued after them the way to Jordan, unto the foords: and aſſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your [d] terrour is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

d For ſo God promiſed, Deut. 28, 7. chap. 5, 1.

† Heb. *melt.*

10 For we have heard how the LORD * dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, * Sihon and Og, whom ye utterly deſtroyed.

* Exod. 14, 21. Chap. 4, 23.

* Num. 21, 24.

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither † did there remain any more courage in any man, becauſe of you: for [e] the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *roſe up.*

e Herein appeareth the great mercy of God, that in this common deſtruction, he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſſe, that ye will alſo ſhew kindneſſe unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, [f] Our life † for yours, if ye utter not this our buſineſſe. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

f We warrant you, on paine of our lives.

† Heb. *in ſtead of you to die.*

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the [g] mountain, leſt the purſuers meet you; and hide your ſelves there three dayes, untill the purſuers be returned: and afterward may ye go your way.

g Which was neare unto the citie.

17 And

180

17 And the men ſaid unto her, We *will be* [h] blameleſſe of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt binde this line of ſcarlet-threed in the window which thou didſt let us down by: and thou ſhalt † bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

19 And it ſhall be, that whoſoever ſhall go out of the doores of thy houſe into the ſtreet, his [i] bloud *ſhall be* upon his head, and we *will be* guiltleſſe: and whoſoever ſhall be with thee in the houſe, his bloud *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our [k] buſineſſe, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo be it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet-line in the window.

22 And they went, and came unto the mountain, and abode there three dayes, untill the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed [l] over, and came to Joſhua the ſonne of Nun, and told him all things that befell them;

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey do † faint becauſe of us.

h We ſhall be diſcharged of our oath, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be delivered.

† Heb. *gather.*

i He ſhall be guiltie of his own death.

k So that others ſhould think to eſcape by the ſame meanes.

l To wit, the river Jordan.

† Heb. *melt.*

CHAP. III.

1 Joshua cometh to Jordan. 2 The officers inſtruct the people for the paſſage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joſhua roſe early in the morning, and they removed from Shittim, and came to [a] Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſſe after [b] three dayes, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not neare unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way † heretofore.

5 And Joſhua ſaid unto the people, * Sanctifie your ſelves: for to morrow the LORD will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſſe over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, that they may know that * as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall [c] ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and heare the words of the LORD your God.

10 And Joſhua ſaid, [d] Hereby ye ſhall know that the living God *is* among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the Lord of all the earth, paſſeth over before you into Jordan.

12 Now therefore take ye [e] twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſſe, aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they * ſhall ſtand upon an heap.

14 ¶ And it came to paſſe when the people removed from their tents, to paſſe over Jordan, and the prieſts bearing the * ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brimme of the water (for * Jordan overfloweth all his [f] banks at the time of harveſt)

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very farre from the citie Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the [g] prieſts that bare the ark of the covenant of the LORD, ſtood firm on drie ground in the midſt of Jordan, and all the Iſraelites paſſed over on drie ground, untill all the people were paſſed clean over Jordan.

a Which according to the Hebrews was in March, and about 40 dayes after Moſes death.

b Whichtime was given for to prepare them victuals, Chap. 1, 11.

† Heb. *ſince yeſterday, and the third day.*

* Lev. 20, 7. Num. 11, 18. Chap. 7, 13. 1 Sam. 16, 5.]

* Chap. 1, 5.

c Even in the channell, where the ſtreame had run, as verſe 17.

d By this miracle in dividing the water.

e Which ſhould ſet up twelve ſtones in remembrance of the benefit.

* Pſal. 114, 3.

* Acts 7, 45.

* 1 Chron. 12, 15. Eccluſ 24, 26.

f Becauſe the river was accuſtomed at this time to be full, the miracle is ſo much the greater.

g Either, tarrying till the people were paſt, or, as ſome reade, ſure, as though they had been upon the drie land.

CHAP. IV.

1 Twelve men are appointed to take twelve ſtones for a memoriall out of Jordan. 9 Twelve other ſtones are ſet up in the midſt of Jordan. 10, 19 The people paſſe over. 14 God magnifieth Joshua. 20 The twelve ſtones are pitched in Gilgal.

AND it came to paſſe when all the people were clean paſſed * over Iordan, that the LORD ſpake unto * Ioſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts [a] feet ſtood firm, twelves ſtones, and ye ſhall carry them over with you, and leave them in the [b] lodging place where you ſhall lodge this night.

4 Then Ioſhua called the twelve men, whom

* Deut. 27, 2.

* Chap. 3, 10.

a As Chap. 3, 17.

b Meaning, the place where they ſhould camp.

whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Passe over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a signe among you, *that* when your [c] children ask *their fathers* † in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memoriall unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up [d] twelve stones in the midst of Iordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, untill every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to passe when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the [e] presence of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About fourtie thousand ‡ prepared for warre, passed over before the [f] LORD unto battel, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the dayes of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the [g] testimonie, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to passe when the priests that bare the ark of the covenant of the LORD, were come up out of the mids of Jordan, *and* the soles of the priests feet were † lift up unto the drie land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as they did before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [h] first moneth, and encamped in Gilgal, in the east-border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, untill ye were passed over, as the LORD your God did to the Red-sea, * which he dried up from before us, untill we were gone over.

24 That all the people of the [i] earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

CHAP. V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passeover is kept at Gilgal. 12 Manna ceaseth. 13 An Angel appeareth to Joshua.

AND it came to passe when all the kings of the [a] Amorites, which *were* on the side of Jordan west-ward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel untill we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Ioshua, Make thee ‡ * sharp knives, & [b] circumcise again the children of Israel the second time.

3 And Iohua made him sharp knives, and circumcised the children of Israel at [c] the ‡ hill of the fore-skinnes.

4 And this *is* the cause why Ioshua did circumcise: All the people that came out of Egypt, that were males, *even* all the men of warre died in the wildernesse by the way, after they came out of Epypt.

5 Now all the people that came out, were circumcised: but all the people that were born in the wildernesse by the way, as they came forth out of Egypt, *them* they had not [d] circumcised.

6 For the children of Israel walked fourty yeares in the wildernesse, till all the people *that were* men of warre which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that * he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Ioshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to passe † when they had done circumcising all the people, that they abode in their places in the camp, till they were [e] whole,

9 And the LORD said unto Ioshua, This day have I rolled away the [f] reproch of Egypt from off

[c] God commandeth, that not onely we our selves profite by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his Name.

† Heb. *to morrow.*

[d] Besides the twelve stones which were carried by the tribes, and set up in Gilgal.

[e] That God might have the more publick praise.

* Num. 32, 27.

‡ Or, *ready armed.*

[f] That is, before the ark.

[g] Because the ark testified Gods presence, and the tables of the law contained therein, signified Gods will toward his people.

† Heb. *plucked up.*

† Heb. *went.*

[h] Called Abib or Nisan, containing part of March and part of April.

[i] Gods benefits serve for a further condemnation to the wicked, and stirre up his to reverence him, and obey him.

† Heb. *all dayes.*

[a] The Amorites were on both sides Jordan, whereof two kings were slain already on the side toward Moab.

‡ Or, *knives of flints.*

* Exod. 4, 25.

[b] For now they had left it off, about 40 yeares.

[c] Gilgal was so called, because they were there circumcised.

‡ Or, *Gibath-haaraloth.*

[d] For they looked daily to remove at the Lords commandement, which thing they that were new circumcised could not doe without great danger.

* Num. 14, 23.

† Heb. *when the people had made an end to be circumcised.*

[e] For their sore was so grievous that they were not able to remove.

[f] By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the fore-skinne, whereby you were like to the Egyptians.

182

off you; wherefore the name of the place is called ‡ Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſeover, on the fourteenth day of the moneth at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſeover, unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that yeare.

13 ¶ And it came to paſſe when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood * a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay, but *as* ‡ captain of the hoſt of the LORD am I now come. And Joſhua g fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

15 And the captain of the LORDS hoſt ſaid unto Joſhua, * Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

CHAP. VI.

1 Jericho is ſhut up. 2 God inſtructeth Joſhua how to beſiege it. 12 The city is compaſſed. 17 It muſt be accurſed. 20 The walls fall down, 22 Rahab is ſaved. 26 The builder of Jericho is curſed.

NOw Jericho † was ſtraitly [a] ſhut up, [b] becauſe of the [c] children of Iſrael: none went out, and none came in.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſſe the city, all *ye* men of warre, *and* go round about the city [d] once: thus ſhalt thou do ſix dayes.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of [e] rammes horns: and the ſeventh day ye ſhall compaſſe the city ſeven times, and the prieſts ſhalt blow with the trumpets.

5 And it ſhall come to paſſe that when they make a long *blaſt* with the rammes horn, *and* when ye heare the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down † flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſonne of Nun called the prieſts, & ſaid unto them, Take up the ark of the covenant, & let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, [f] Paſſe on, and compaſſe the city, and let him that is armed paſſe on before the ark of the LORD.

8 ¶ And it came to paſſe when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rammes horns, paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the † [g] rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor † make any noiſe with your voice, neither ſhall any word proceed out of your mouth, untill the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the LORD compaſſed the citie, going about *it* [h] once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rammes horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the [i] rere-ward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the citie once, and returned into the camp: ſo they did ſix dayes.

15 And it came to paſſe on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the citie after the ſame manner, [k] ſeven times: onely on that day they compaſſed the citie ſeven times.

16 And it came to paſſe at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath given you the citie.

17 ¶ And the citie ſhall be ‡ accurſed, *even* it and all that *are* therein, to the LORD: onely Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe * ſhe hid the meſſengers that we ſent.

18 And you, in any wiſe keep *your ſelves* from the accurſed thing, leſt ye make *your ſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſſe and iron, *are* † [m] conſecrated unto the LORD: they ſhall come into the treaſurie of the LORD.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſſe when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that * the wall fell down † flat, ſo that the people went up into the citie, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the citie, both man and woman, young and old, and ox, and ſheep, and aſſe, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the countrey, Go into the harlots houſe, & bring out thence the woman, and all that ſhe hath, * as ye ſware unto her.

23 And the young men that were ſpies, went in,

---

‡ Or, *prince.*

g In that that Joſhua worſhippeth him, he acknowledgeth him to be God, and in that, that he calleth himſelf The Lords captain, he declareth himſelf to be Chriſt.

* Exod. 23, 23.

* Exod. 3, 5. Acts 7, 33.

† Heb. *did ſhut up, and was ſhut up.*

a That none could go out.

b That none could come in.

c For fear of the Iſraelites.

d Every day once.

e That the conqueſt might not be aſſigned to mans power, but to the mercie of God, which with moſt weak things can overcome that which ſeemeth moſt ſtrong.

† Heb. *under it.*

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manaſſeh.

† Heb. *gathering hoſt.*

g Wherein was the ſtandard of the tribe of Dan, Num. 10, 25.

† Heb. *make your voice to be heard.*

h For that day.

i The tribe of Dan was ſo called, becauſe it marched laſt, and gathered up whatſoever was left of others.

k Beſides every day once, for the ſpace of ſix dayes.

‡ Or, *devoted.*

l That is appointed wholy to be deſtroyed.

* Chap. 2, 4.

† Heb. *holineſſe.*

m And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the tabernacle.

* Heb. 11, 30.

† Heb. *under it.*

* Chap. 2, 14. Heb. 11, 31.

in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they [n] brought out all her † kindred, and left them without the camp of Iſrael.

n For it was not lawfull for ſtrangers to dwell among the Iſraelites till they were purged.
† Heb. *families.*

24 And they burnt the city with fire, and all that *was* therein: onely the ſilver and the gold, and the veſſels of braſſe and of iron, they put into the treaſurie of the [o] houſe of the LORD.

o Meaning, the tabernacle.

25 And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe [p] dwelleth in Iſrael even unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpie out Jericho.

p For ſhe was married to Salmon prince of the tribe of Judah, Matth. 1, 5.

26 ¶ And Joſhua adjured *them* at that time, ſaying, * Curſed *be* the man before the LORD, that riſeth up and buildeth this city Iericho: he ſhall lay the [q] foundation thereof in his firſt-born, and in his youngeſt *ſonne* ſhall he ſet up the gates of it.

* 1 Kings 16, 34.

q He ſhall build it to the deſtruction of all his ſtock, which thing was fulfilled in Hiel of Beth-el.

27 So the LORD was with Joſhua, and his fame was *noiſed* throughout all the countrey.

CHAP. VII.

1 The Iſraelites are ſmitten at Ai. 6 Joshua's complaint. 10 God inſtructeth him what to do. 16 Achan is taken by the lot. 19 His confeſſion. 22 He and all he had are deſtroyed in the valley of Achor.

BUt the children of Iſrael committed a treſpaſſe in the accurſed thing: for * Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Judah, took of the [a] accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

* Chap. 22, 20. 1 Chron. 2, 7.

a In taking that which was commanded to be deſtroyed.

2 And Joſhua ſent men from Jericho to [b] Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the countrey. And the men went up and viewed Ai.

b This was a citie of the Amorites: for there was another ſo called among the Ammonites, Jere. 49, 3. The firſt Ai is called Aiath, Iſai. 10, 28.

3 And they returned to Joſhua, and ſaid unto him. Let not all the people go up: but let † about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about* 2000 *men, or about* 3000 *men.*

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate even unto Shebarim, and ſmote them † in the going down, wherefore the hearts of the people melted, and became as water.

c God would by this overthrow, make them more earneſt to ſearch out and puniſh the ſin committed.
‡ Or, *in Morad.*

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, untill the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord GOD, wherefore haſt thou at all brought this people over Iordan, to deliver us into the hand of the Amorites to deſtroy us? [d] would to God we had been content, & dwelt on the other ſide Iordan.

d This infirmity of his faith, ſheweth how we are inclined of nature to diſtruſt.
† Heb. *necks.*

8 O Lord, what ſhall I ſay, when Iſrael turneth their † backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land ſhall heare *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great [e] name?

e When thine enemies ſhall blaſpheme thee, and ſay, That thou waſt not able to defend us from them.

10 ¶ And the LORD ſaid unto Joſhua, Get thee up, wherefore † lieſt thou thus upon thy face? 183

† Heb. *falleſt.*

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put it even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, [f] except ye deſtroy the accurſed from amongſt you.

f Then, to ſuffer wickedneſſe unpuniſhed, is to refuſe God willingly.

13 Up, ſanctifie the people, and ſay, Sanctifie your ſelves againſt to morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, untill ye take away the [g] accurſed thing from among you.

g Meaning, the man that took of the thing forbidden.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be that the tribe which the LORD taketh, ſhall come according to the families *thereof*; and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take, ſhall come man by man.

15 And it ſhall be, that he that is [h] taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought ‡ folly in Iſrael.

h That is, found guilty, either by lots, or by the judgement of Urim, Numb. 27, 21.
‡ Or, *wickedneſſe.*

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites man by man, and Zabdi was taken:

18 And he brought his houſhold man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſonne, give, I pray thee, glory to the LORD God of Iſrael, and make [i] confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

i By declaring the truth: for God is glorified when the truth is confeſſed.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly [k] Babyloniſh garment, and two hundred ſhekels of ſilver, and a † wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midſt of my tent, and the ſilver under it.

k Such a rich garment as the ſtates of Babylon did weare.
† Heb. *tongue*

22 ¶ So Joſhua ſent meſſengers, and they ranne unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and † laid them out before the LORD.

† Heb. *powred.*

184

24 And Joſhua and all Iſrael with him, took Achan the ſonne of Zerah, and the ſilver, and the garment, and the [l] wedge of gold, and his [m] ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall [n] trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſſe of his anger wherefore the name of that place was called, The valley of [o] Achor, unto this day.

l Some reade, A plate: others A rod, and ſome A tongue.

m This judgement only appertaineth to God, and to whom he will reveale it: to man he hathcommanded not to puniſh the childe for the fathers fault, Deut. 24, 16.

n He declareth that this is Gods judgement, becauſe he had offended, and cauſed others to beſlain.

o That is, *trouble.*

CHAP. VIII.

1 God encourageth Joshua. 3 The ſtratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on ſtones, 33 propoundeth bleſſings and curſings.

AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of warre with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

* Deut. 1, 21. and 7, 18.

2 And thou ſhalt do to Ai and her king, as thou didſt unto * Jericho and her king: onely * the ſpoil thereof, and the cattel thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city, [a] behinde it.

* Chap. 6, 21.

* Deut. 20, 14.

a Meaning on the Weſt-ſide, as verſ. 9.

3 ¶ So Joſhua aroſe and all the people of warre, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them; ſaying, Behold, ye ſhall [b] lie in wait againſt the city, *even* behinde the city: go not very farre from the citie, but be ye all ready:

b God would not deſtroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policie of his people.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſſe when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have † drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

† Heb. *pulled.*

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the citie: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the citie, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, & abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night [c] among the people.

c With the reſt of the army.

10 And Joſhua roſe up early in the morning and [d] numbred the people, and went up, he and the elders of Iſrael, before the people to Ai

d That is, viewed or muſtred them, and ſet them in aray.

11 And all the people, *even the people* of warre that *were* with him, went up and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about [e] five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide ‡ of the city.

e He ſent theſe few, that the other which lay in ambuſh might not be diſcovered.

‡ Or, *of Ai.*

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and † their liers in wait on the weſt of the city: Joſhua went that night into the [f] midſt of the valley.

† Heb. *their lying in wait.*

f To the intent that they in the city might the better diſcover his army.

14 ¶ And it came to paſſe when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battel, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behinde the city.

15 And Joſhua and all Iſrael made as [g] if they were beaten before them, and fled by the way of the wilderneſſe.

g As they which fained to flee for feare.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, [h] Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

h Or, lift up the banner, to ſignifie when they ſhall invade the citie.

19 And the ambuſh aroſe quickly out of their place, and they ranne as ſoon as he had ſtretched out his hand; and they entred into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behinde them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderneſſe turned back upon the purſuers.

† Heb. *hand.*

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the [i] other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they * let none of them remain, or eſcape.

i Which came out of the ambuſh.

* Deut. 7, 2.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſſe when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſſe wherein they chaſed them, and when they were all fallen on the edge of the ſword, untill they were conſumed, that all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

k For the fire which they had before ſet in the city, was not to conſume it, but to ſignifie unto Joſhua that they were entred.

26 For Joſhua drew not his hand back where-

wherewith he ſtretched out the ſpear, untill he had utterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattel and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the LORD, which he * commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree untill even-tide: and as ſoon as the ſunne was down, Joſhua [m] commanded, that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the citie, and * raiſe thereon a great heap of ſtones *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the [n] law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: * as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſſe the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all that is written in the book of the law.

35 There was not a word of all that Moſes commanded, which Ioſhua read not before all the congregation of Iſrael, * with the [o] women, and the little ones, and the ſtrangers that † were converſant among them.

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites by craft obtain a league, 16 for which they are condemned to perpetuall bondage.

AND it came to paſſe, when all the kings which *were* on [a] this ſide Iordan, in the hills, and in the valleys, and in all the coaſts of the [b] great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Iebuſite heard *thereof;*

2 That they gathered themſelves together to fight with Ioſhua, and with Iſrael, with one † accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai.

4 They did work wilily, and went and made as if they had been embaſſadours, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and [c] bound up,

5 And old ſhoes and clowted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldie.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a farre countrey: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the [d] Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very farre countrey thy ſervants are come, becauſe of the [e] name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that *were* beyond Iordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our countrey, ſpake to us, ſaying, Take victuals † with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our [f] bread we took hot for our proviſion out of our houſes, on the day we came forth to go unto you; but now behold, it is drie, and it is mouldie:

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And ‡ the men [g] took of their victuals, and asked not *counſel* at the mouth of the LORD.

15 And Ioſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſſe at the end of three dayes, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael [h] journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation [i] murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the [k] oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live,

---

* Num. 31, 22, 26.
* Verſ. 2.
l That it could never be built again.
m According as it was commanded, Deut. 21, 23.
* Chap. 7, 26.
* Exod. 20, 25. Deut. 27, 5.
n Meaning, the ten commandements, which are the ſum of the whole law.
* Deut. 11, 29. and 27, 12.
* Deut. 31, 12.
o So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.
† Heb. *walked.*
a In reſpect of the plain of Moab.
b The main ſea called Mediterraneum.
† Heb. *mouth.*
c Becauſe they were al worn.
d For the Gibeonites and the Hivites were all one people.
e Even the idolaters for feare of death wil pretend to honour the true God, and receive his religion.
† Heb. *in your hand.*
f The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.
‡ Or, *they received the men by reaſon of their victuals.*
g Some think that the Iſraelites ate of their victuals, and ſo made a league with them.
h From Gilgal.
i Fearing leſt for their fault the plague of God ſhould have light upon them all.
k This doth not eſtabliſh raſh oaths, but ſheweth Gods mercy toward his, which would not puniſh them for this fault.

186. live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had * promiſed them.

* Verſe 19.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very farre from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall † none of you be freed from being bondmen, and hewers of wood, and drawers of water for the [l] houſe of my God.

† Heb. *not be cut off from you.*

l For the uſes of the Tabernacle, and of the Temple when it ſhall be built.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

* Deut. 7. 1, 2.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the [n] altar of the LORD, even unto this day, in the place which he ſhould chooſe.

n That is, for the ſacrifices of the Temple, as verſ. 23.

CHAP. X.

1 Five kings war againſt Gibeon. 6 Joſhua reſcueth it. 10 God fighteth againſt them with hailſtones. 12 The ſunne and moon ſtand ſtill at the word of Joſhua. 16 The five kings are mured in a cave. 22 They are brought forth, 24 ſcornfully uſed, 26 and hanged. 28 Seven kings more are conquered. 43 Joſhua returneth to Gilgal.

NOw it came to paſſe, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (* as he had done to Jericho and her king, ſo he had done to * Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

* Chap. 6, 15.

* Chap. 8, 3.

2 That they feared greatly, becauſe Gibeon *was* a great citie, as one of the † royall cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb *cities of the kingdome.*

3 Wherefore [a] Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

a That is, Lord of juſtice: ſo tyrants take to themſelves glorious names, when indeed, they be very enemies againſt God and all juſtice.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made [b] warre againſt it.

b So envious the wicked are, when any depart from their band.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of warre with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, [c] Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

c Leſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſſe as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* mo which died with [d] hailſtones, than *they* whom the children of Iſrael ſlew with the ſword

d So we ſee that all things ſerve to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sunne, † ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

Iſa. 28, 1. Eccluſ 46, 4.

† Heb. *be ſtient.*

13 And the ſunne ſtood ſtill, and the moon ſtayed, untill the people had avenged themſelves upon their enemies. *Is* not this written in the book of [e] ‡ Jaſher? ſo the ſunne ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

e Some reade The book of the righteous, meaning Moſes: the Chalde text readeth, In the book of the law: but it is like that it was a book thus named, which is now loſt.

‡ Or, *the upright.*

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD [f] fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with hailſtones.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and † ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut of the tail.*

20 And it came to paſſe when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in [g] peace: none moved his tongue againſt any of the children of Iſrael.

g Or, in ſaſetie, ſo that none gave them ſo much as an evill word.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of

of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to passe when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of warre, which went with him, Come neare, put your feet upon the [h] necks of these kings. And they came neare, and put their feet upon the necks of them.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

25 And Joshua said unto them, Fear not nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees untill the evening.

27 And it came to passe at the time of the going down of the sunne, *that* Joshua commanded, and they * took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the caves mouth, *which remain* untill this very day.

* Deut. 21, 23. Chap. 8, 29.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho.

* Chap. 6, 21.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachish; and Joshua smote him and his people, untill he had left him none remaining.

34 ¶ And from Lachish, Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining (according to all that he had done to Eglon) but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him to Debir, and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the countrey of the [i] hils, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel * commanded.

i Some read, Ashedoth, which signifieth the descents of the hills.

* Deut. 20, 16, 17.

41 And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the countrey of Goshen, even unto Gibeon.

42 And all these kings, and their land did Joshua take at [k] one time: because the LORD God of Israel fought for Israel.

k In one battel.

43 And Joshua returned, and all Israel with him, unto the camp to [l] Gilgal.

l Where the Arke was, there to give thanks for their victories.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the countrey taken by Joshua.* 21 *The Anakims cut off.*

AND it came to passe, when Jabin king of Hazor had heard *those things*, that he sent to [a] Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And to the kings that *were* on the north of the mountains, and of the plains, south of [b] Cinneroth, and in the valley, and in the borders of Dor, on the west;

b Which the Evangelists call the lake of Genezereth, or Tiberias.

3 *And to* the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under [c] Hermon, in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4, 48.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were † met together, they came and pitched together at the waters of Merom, to fight against Israel.

† Heb. *assembled by appointment.*

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt [d] hough their horses, and burn their chariots with fire.

d That neither they should serve to the use of war, nor the Israelites should put their trust in them.

7 So Ioshua came, and all the people of warre with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‡ great Zidon, and unto ‡ † [e] Misrephoth-maim, and unto the valley of Mizpeh east-ward, and they smote them, untill they left them none remaining.

‡ Or, *Zidon-rabbah.*
‡ Or, *salt-pits.*
† Heb. *burnings of waters.*
e Which signifieth Hot waters, or according to some Brine-pits.

9 And Ioshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Ioshua at that time turned back,

188 and took Hazor, and ſmote the king thereof with the ſword: for Hazor before-time was the head of all thoſe kingdomes.

11 And they ſmote [f] all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not † any left to breathe: and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD commanded.

13 But as for the cities that ſtood ſtill † in their [g] ſtrength, Iſrael burned none of them, ſave Hazar onely, *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattel, the children of Iſrael took for a prey unto themſelves: but every [h] man they ſmote with the edge of the ſword, untill they had deſtroyed them, neither left they any to breathe.

15 ¶ * As the LORD commanded Moſes his ſervant, ſo * did Moſes command Joſhua, and ſo did Ioſhua: † he left nothing undone of all that the LORD commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth-country, and all the land of Goſhen, and the valley, and the plain, and the [i] mountain of Iſrael, and the valley of the ſame:

17 *Even* from ‡ the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them and ſlew them.

18 Ioſhua made warre a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to [l] harden their hearts, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Ioſhua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Iudah, and from all the mountains of Iſrael: Ioſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: onely in Gaza, in [m] Gath, & in Aſhdod, there remained.

23 So Ioſhua took the whole land, according to all that the LORD ſaid unto Moſes, and Ioſhua gave it for an inheritance unto Iſrael, * according to their diviſions by their tribes: and the land reſted from warre.

CHAP. XII.

1 The two kings whoſe countreys Moſes took and diſpoſed of. 7 The one and thirtie kings on the other ſide Jordan which Joshua ſmote.

NOw theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the [a] other ſide Iordan toward the riſing of the ſunne, from the river Arnon, unto mount Hermon, and all the plain on the eaſt.

2 * Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and from the middle of the river, and from half Gilead unto the river Iabbok, *which is* the border of the children of Ammon:

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ‡ ſouth, under ‡ * Aſhdoth-piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of * the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the LORD, and the children of Iſrael ſmite, and * Moſes the ſervant of the LORD gave it for a poſſeſſion unto the Reubenites and Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the countrey which Ioſhua and the children of Iſrael ſmote on this ſide Iordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Ioſhua gave unto the tribes of Iſrael for a poſſeſſion, according to their diviſions:

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſſe, and in the ſouth-countrey: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Iebuſites.

9 * The king of Iericho, one: the * king of Ai, which *is* beſide Beth-el, one:

10 * The king of Ieruſalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: * the king of Gezer, one:

13 * The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

16 * The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of ‡ Laſharon, one:

19 The king of Madon, one: * the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coaſt of Dor, one:

---

[f] Both men, women and children.

† Heb. *any breath.*

* Num. 33, 25. Deut. 7, 2. and 20. 16, 17.

† Heb. *on their heap.*

[g] Which were ſtrong by ſituation, and not hurt by war.

[h] All mankinde.

* Exod. 34, 11.

* Deut. 7, 2.

† Heb. *he removed nothing.*

[i] That is, Samaria.

‡ Or, *the ſmooth mountain.*

[k] So called, becauſe it was bare and without trees.

* Chap. 9, 3.

[l] That is, to give them over to themſelves: and therefore they could not but rebell againſt God, and ſeek their own deſtruction.

[m] Out of the which came Goliath, 1 Sam. 17, 4.

* Num. 26, 53.

[a] From Gilgal where Joſhua camped.

* Num. 21, 24. Deut. 3, 6.

‡ Or, *Temah.*

‡ Or, *the ſprings of Piſgah*, or *the hill.*

* Deut. 3, 17. and 4, 49

* Deut. 3, 11. Chap. 13, 12.

* Num 32, 29. * Deut. 3, 12. Chap. 13, 8.

[b] Reade Chap. 11. verſe 17.

* Chap. 6, 2. * Chap. 8, 29.

* Chap. 10, 23.

* Chap. 10, 33.

* Chap. 10, 38.

* Chap. 10, 29.

* Chap. 10, 28.

‡ Or, *Sharon.*

* Chap. 11, 10.

one: the king of * the nations of Gilgal, one:
24 The king of Tirzah, one: all the kings thirty and one.

* Gen. 14, 1.

CHAP. XIII.

2 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices, are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

NOw Joshua was [a] old *and* stricken in yeares, *and* the LORD said unto him, Thou art old *and* stricken in yeares, and there remaineth yet very much land † to be [b] possessed.

a Being almost an hundred and ten yeares old.

† Heb. *to possesse it.*

b After that the enemies are overcome.

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,
3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.
4 From the south, all the land of the Canaanites, and ‡ Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

‡ Or, *the cave.*

5 And the land of the Giblites, and all Lebanon toward the sunne-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.
6 All the inhabitants of the hill-countrey from Lebanon unto [c] Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: onely divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

c Reade Chap. 11, 8.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the halftribe of Manasseh,
8 With whom the Reubenites, and the Gadites have received their inheritance, * which Moses gave them, beyond Jordan east-ward, *even* as Moses the servant of the LORD gave them:

* Num. 32, 33. Deut. 3, 12, 13. Chap. 22, 4.

9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain of Medeba unto Dibon:
10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:
11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:
12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of * the remnant of the giants: for these did Moses smite, and cast them out.

* Deut. 3, 11. Chap. 12, 4.

13 Nevertheless, the children of Israel [d] expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites untill this day.

d Because they destroyed not all as God had commanded, they that remained were snares and pricks to hurt them, Num. 33, 55. Chap. 23, 13. Judg. 2, 3.

14 Onely unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire, *are* their [e] inheritance, as he said unto them.

e Levi shall live by the sacrifices, Num. 18, 21.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:
16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain by Medeba:
17 Heshbon and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,

‡ Or, *the high places of Baal, and house of Baal-meon.*

18 And Jahaza, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,
20 And Beth-peor, and * ‡ Ashdoth-pisgah, and Beth-jeshimoth,

* Deut. 3, 17. ‡ Or, *springs of Pisgah, or, the hill.*

21 And all the cities of the plain, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the countrey.

* Num. 31, 8.

22 ¶ [f] Balaam also the sonne of Beor the † sooth-sayer, did the children of Israel slay with the sword, among them that were slain by them.

f So that both they which obeyed wicked counsel, and the wicked counseller perished by the judgement of God.

† Or, *diviner.*

23 And the border of the children of Reuben, was Jordan and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.
24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:
25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:
26 And from Heshbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:
27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the [g] other side Jordan east-ward.

g That is, in the land of Moab.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of Manasseh, by their families.
30 And their coast was from Mahanaim, all Bashan, all the kingdome of Og king of Bashan, and all the townes of Jair, which *are* in Bashan, threescore cities:
31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, *were pertaining* unto the [h] children of Machir the sonne of Manasseh, *even* to the one half of the * children of Machir by their families.

h Meaning, his nephews and posterity.

* Num. 32, 39.

32 These *are the countreys* which Moses did distribute for inheritance in the plains of Moab,

190 Moab, on the other ſide Jordan by Jericho eaſt-ward.

33 * But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, * as he ſaid unto them.

* Chap. 18, 7.
* Num. 18, 20.

CHAP. XIIII.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by priviledge obtaineth Hebron.

AND theſe *are the countreys* which the children of Iſrael inherited in the land of Canaan, * which Eleazar the prieſt, and Joſhua the ſonne of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

* Num. 34, 17.

2 * By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and for the half-tribe.

* Num. 26, 55. and 33, 54.

3 For Moſes had given the inheritance of [a] two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them,

a As Reuben and Gad, and half the tribe of Manaſſeh, Num. 32, 33.

4 For the children of Joſeph were [b] two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattel, and for their ſubſtance.

b So though Levi lacked, yet were there ſtill twelve tribes by this means.

5 * As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

* Num. 35, 2. Chap. 21, 2.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſonne of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God, concerning [c] me and thee, in Kadeſh-barnea.

c Which was, that they two onely ſhould enter into the land, Num. 14, 24.

7 Fourtie yeares old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea, to eſpie out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheleſſe, my [d] brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God.

d Which were the ten other ſpies.
* Num. 14, 24.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe fourty and five yeares, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael † wandered in the wildernеſſe: and now lo, I am this day foureſcore and five yeares old.

† Heb. *walked.*

11 * As yet I *am* as ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for warre, both to go out and to come in.

* Eccius 46, 9.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) [e] if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

e This he ſpake of modeſtie, and not of doubting.

13 And Ioſhua bleſſed him, and gave unto Caleb the ſonne of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the ſonne of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the LORD God of Iſrael.

* Chap. 21, 12. 1 Mac. 2, 56.

15 And * the name of Hebron before, *was* Kirjath-arba, *which Arba was a* [f] great man among the Anakims. And the land had reſt from warre.

* Chap. 15, 13.
f Either for his power or perſon.

CHAP. XV.

1 The borders of the lot of Judah. 13 Calebs portion and conqueſt. 16 Othniel for his valour, hath Achſah Calebs daughter to wife. 18 She obtaineth a bleſſing of her father. 21 The cities of Judah. 63 The Jebuſites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families, * *even* to the border of Edom; the * wilderneſſe of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt.

* Num. 34, 3.
* Nnm. 33, 36.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the [a] bay that looketh ſouth-ward.

a The Hebrew word ſignifieth tongue, whereby is meant either the arm of the ſea that cometh into the land, or a rock or cape that goeth into the ſea.

3 And it went out to the ſouth-ſide to ‡ Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſſe to Karkaa.

‡ Or, *the going up to Acrabbim.*

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, even unto the [b] end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan.

b Meaning, the mouth of the river where it runneth into the ſalt-Sea.

6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the [c] ſtone of Bohan the ſonne of Reuben.

c Which was a mark to part their countreys.

7 And the border went up toward Debir, from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were * En-rogel.

* 1 Kings 1, 9.

8 And the border went up by the valley of the ſonne of Hinnom, unto the ſouth-ſide of the Iebuſite, the ſame *is* Ieruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſtward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah which *is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the [d] ſea.

[d] Meaning, toward Syria.

12 And the weſt-border *was* to the great ſea, and the coaſt *thereof:* this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſonne of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* * ‡ the citie of Arba the father of Anak, which *citie is* Hebron.

* Chap. 14, 15.
‡ Or, *Kirjath-arba.*

14 And Caleb [e] drove thence the three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

[e] This was done after the death of Joſhua, Judg. 1, 10, 20.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſonne of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſſe, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field, and [f] ſhe lighted off *her* aſſe; and Caleb ſaid unto her, What wouldeſt thou?

[f] Becauſe her husband tarried too long.

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo [g] ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

[g] Becauſe her countrey was barren, ſhe deſired of her father a field that had ſprings, Judg. 1, 14, 15.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Jim, and Azem,

30 And Eltolad, and Cheſil, and [h] Hormah,

[h] Which before was called Zephath, Judg. 1, 17.

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twentie and nine, with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, † and Gederothaim; fourteen cities with their villages.

‡ Or, *or.*

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel;

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphta, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the ſea, all that *lay* † neare Aſhdod with their villages.

† Heb *by the place of.*

47 Aſhdod with her towns and her villages; Gaza with her towns and her villages, unto the [i] river of Egypt, and the great ſea, and the border *thereof.*

[i] Meaning Nilus, as Chap. 23, 3.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kirjath-ſannah, which *is* Debir,

[k] Which is alſo called Kiriath-ſepher, verſe 15.

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And ‡ Janum, and Beth-tappuah, and Aphekah,

‡ Or, *Janus.*

54 And Humtah, and * Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

* Chap. 14, 15.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Iezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſſe, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the citie of [l] Salt, and En-gedi: ſix cities with their villages.

[l] Of this citie the ſalt ſea hath his name.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Iudah could [m] not drive them out: but the Iebuſites dwell with the children of Iudah at Ieruſalem unto this day.

[m] That is, utterly, though they ſlew the moſt part, and burnt their citie, Judg. 1, 8.

CHAP. XVI.

1 The generall borders of the ſonnes of Joſeph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of [a] Ioſeph † fell from Iordan by Iericho, unto the water of Iericho on the eaſt, to the wilderneſſe that goeth up from Iericho throughout mount Beth-el,

[a] That is, to Ephraim and his children: for Manaſſes portion followeth.
† Heb. *went forth.*

2 And goeth out from Beth-el to * Luz, and paſſeth along unto the borders of Archi to Ataroth,

* Judges 1, 26.

3 And goeth down weſt-ward, to the coaſt of Iaph-leti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the [b] ſea.

[b] Of their inheritance.

192

4 So the children of Joſeph, Manaſſeh and Ephraim, [c] took their inheritance.

c Severally, firſt Ephraim, and then Manaſſeh.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the eaſt-ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at [d] Jordan.

d For ſo farre the coaſts reach.

8 The border went out from Tappuah weſtward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

e Becauſe Ephraims tribe was farre greater than Manaſſehs, therefore he had moe cities.

9 And [e] the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

Chap. XVII.

1 The lot of Manaſſeh. 7 His coaſt. 12 The Canaanites not driven out. 14 The children of Joſeph obtain another lot.

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt-born of Joſeph) *to wit*, for * Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he *was* a man of warre, therefore he had Gilead and Baſhan.

* Gen. 41, 51. and 46, 20. * Gen. 50, 23. Num. 32, 39.

2 There was alſo *a lot* for * [a] the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſonne of Joſeph by their families.

* Num. 26, 29. a For the other halfe tribe had their portion beyond Jordan.

3 ¶ But * Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Num 26, 33. and 27, 1. and 36, 2.

4 And they came neare before Eleazar the prieſt, and before Joſhua the ſonne of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our [b] brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

c In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſonnes: and the reſt of Manaſſehs ſonnes had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of [d] Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

d Meaning, the citie it ſelfe.

9 And the coaſt deſcended unto the ‡ river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the [e] ſea.

‡ Or, *brook of reeds.*

e That is, toward the maine Sea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in [f] Aſher on the north, and in Iſſachar on the eaſt.

f In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys.

12 Yet the children of Manaſſeh [g] could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

g For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

13 Yet it came to paſſe when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath [h] bleſſed me hitherto?

h According to my father Jacobs propheſie. Geneſ. 48, 19.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*countrey*, and cut down for thy ſelf there in the land of the Perizzites, and of the ‡ giants, [i] if mount Ephraim be too narrow for thee.

‡ Or, *Rephaims.* i If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 And the children of Ioſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Iezreel.

17 And Ioſhua ſpake unto the houſe of Ioſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou art a great people, and haſt great power: thou ſhalt not have one lot *onely.*

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for [k] thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

k So that thou ſhalt enlarge thy portion thereby.

Chap. XVIII.

1 The tabernacle is ſet up at Shiloh. 2 The remainder of the land is deſcribed, and divided into ſeven parts. 10 Joſhua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

ANd the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the [a] tabernacle of the congregation there, and the land was ſubdued before them.

a For they had now removed it from Gilgal, and ſet it up in Shiloh.

2 And there remained among the children of

of Iſrael ſeven tribes, which [b] had not yet received their inheritance.

[b] As Eleazar, Joſhua, and the heads of the tribes had done to Judah, Ephraim, and half of Manaſſeh.

3 And Joſhua ſaid unto the children of Iſrael, How long are you ſlack to go to poſſeſſe the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the [c] inheritance of them, and they ſhall come *again* to me.

[c] That is, into ſeven portions, to every tribe one.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall [d] abide in their coaſts on the north.

[d] For theſe had their inheritance already appointed.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the [e] LORD our God.

[e] Before the ark of the Lord.

7 But the Levites have no part among you, for the [f] prieſthood of the LORD *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

[f] That is, the ſacrifices and offerings, Chap. 13, 14.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and [g] deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

[g] By writing the names of every countrey and city.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua [h] caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

[h] That every one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth [i] between the children of Judah, and the children of Joſeph.

[i] Their inheritance bordered upon Judah and Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſſe of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* [k] Beth-el) ſouth-ward, and the border deſcended to Ataroth-adar, neare the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

[k] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſonne of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And [l] was drawn from the north, and went forth to [l] En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſonne of Reuben,

[l] Which is in the tribe of Ephraim

* Chap. 15, 6.

18 And paſſed along toward the ſide over againſt ‡ Arabah north-ward, and went down unto Arabah.

‡ Or, *the plain.*

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out goings of the border were at the north † bay of the ſalt-ſea at the [m] ſouth-end of Jordan: This *was* the ſouth-coaſt.

† Heb. *tongue.*

[m] To the very ſtrait, where the river turneth into the ſalt-Sea.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* [n] Ieruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[n] Which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun, of Iſſachar,* 24 *of Aſher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [a] within the inheritance of the children of Judah.

[a] According to Jacobs propheſie, that he ſhould be ſcattered among the other tribes, Gen. 49, 7.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: foure cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth: This *is* the inheritance of the tribe of

194 the children of Simeon according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

b But this large portion was given them by Gods providence to declare their increase in time to come.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid [c] east-ward, toward the sunne-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

c Meaning, toward the great Sea.

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-‡ methoar to Neah.

‡ Or, *which is drawn.*

14 And the border compasseth it on the north-side to Hannathon: and the out goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

d There was another Beth-lehem in the tribe of Judah.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

e There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distincted by the tribe onely.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sunne-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

f Joyneth to the tribe of Zebulun, which lay more east-ward.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

† Heb. *Tzor.*
g Which was Tyrus a strong citie in the sea.

29 And *then* the coast turneth to Ramah, and to the strong citie † [g] Tyre, and the coast turneth to Hosah: and the outgoings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the outgoings thereof were at Jordan.

h These cities were in the countrey of Zaananim.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sunne-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath.

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] ‡ Japho.

‡ Or, *over against.*
k Called Joppe.
‡ Or, *Joppa*, Acts 9, 36.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to [l] fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

l According as Jacob had prophesied, Gen. 49, 17.
* Judges 18, 29.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts; the children of Israel gave an inheritance to Joshua the sonne of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-serah in mount Ephraim: and he built the citie, and dwelt therein.

* Chap. 24, 30.

51 * These *are* the inheritances which Eleazar the priest, and Joshua the sonne of Nun, and the heads of the fathers of the tribes of the

* Num. 34, 17.

the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the doore of the tabernacle of the congregation: ſo they made an end of dividing the countrey.

CHAP. XX.

1 God commandeth, 7 and the children of Iſrael appoint the ſix cities of refuge.

THe LORD alſo ſpake unto Joſhua, ſaying, 2 Speak to the children of Iſrael, ſaying, * Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

* Exod. 21, 13. Num. 35. 6, 11, 14. Deut. 19, 2.

3 That the ſlayer that killeth any perſon [a] unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of bloud.

[a] At unawares, and bearing him no grudge.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall declare his cauſe in the eares of the elders of that citie; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of bloud purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

[b] That is, the neereſt kinſman of him that is ſlain.

6 And he ſhall dwell in that city, untill he ſtand before the congregation for [c] judgement, *and* * untill the death of the high prieſt that ſhall be in thoſe dayes: then ſhall the ſlayer return and come unto his own citie, & unto his own houſe, unto the citie from whence he fled.

[c] Till his cauſe were proved.
* Num. 35, 25.

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

† Heb. *ſanctified.*

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned * Bezer in the wilderneſſe upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the [d] tribe of Manaſſeh.

* Deut. 4, 43. 1 Chron. 6, 78.

[d] Out of the half tribe of Manaſſeh beyond Jordan.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth any perſon at unawares, might flee thither, and not die by the hand of the avenger of bloud, untill he ſtood before the [e] congregation.

[e] Before the judges.

CHAP. XXI.

1 Eight and fourty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and reſt to the Iſraelites, according to his promiſe.

THen came neare the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſonne of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, * The LORD commanded [a] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattel.

* Num. 35, 2.

[a] By Moſes, by whoſe miniſtery God ſhewed his power.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

[b] He meaneth them that were Prieſts: for ſome were but Levites.

[c] Every tribe gave moe or fewer cities, according as their inheritauce was great or little, Num. 35, 8.

5 And the reſt of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* † mentioned by name,

† Heb. *called.*

10 Which the children of [d] Aaron *being of* the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot)

[d] For Aaron came of Kohath, and therefore the prieſts office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-countrey of Judah, with the ſuburbs thereof round about it.

‡ Or, *Kirjath-arbah.*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the ſonne of Jephunneh, for his poſſeſſion.

* Chap. 14, 14. 1 Chron. 6, 56.

13 ¶ Thus they gave to the [e] children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a citie of refuge for the ſlayer, and Libnah with her ſuburbs,

[e] That is, the Prieſt of the family of the Kohatites, of whom Aaron was chief.

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, and Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

[f] The ſuburbs were a thouſand cubits from the wall of the cities round about, Num. 35, 4.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

[g] That were no prieſts.

21 For they gave them [h] Shechem with her ſuburbs in mount Ephraim, *to be* a citie of refuge for the ſlayer: & Gezer with her ſuburbs,

[h] Hebron and Shechem were the two cities of refuge under the Kohathites.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs, foure cities.

196

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

i Which dwelt in Canaan.

25 And out of the [i] half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* [k] Golan in Baſhan with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

k Golan and Kedeſh were the cities of refuge under the Gerſhonites.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

l They are here called the reſt, becauſe they are laſt numbred, and Merari was the yongeſt brother, Gen. 46, 11.

34 ¶ And unto the families of the children of Merari the [l] reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

m Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, chap. 20, 8.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: foure cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of their families of the Levites, were *by* their lot, twelve cities.

n Thus according to Jacobs propheſie, they were ſcattered throughout the countrey, which God uſed to this end, that his people might be inſtructed in the true religion by them.

41 All the cities of the Levites within the poſſeſſion of the [n] children of Iſrael, *were* fourtie and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered their enemies into their hand.

45 * There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſſe. *Chap. 23. 14, 15.

CHAP. XXII.

1 The two tribes and half with a bleſſing are ſent home. 10 They build the altar of teſtimonie, in their journey. 11 The Iſraelites are offended thereat. 21 They give them good ſatisfaction.

THen [a] Joſhua called the Reubenites, & the Gadites, and the half-tribe of Manaſſeh, a After that the Iſraelites enjoyed the land of Canaan.

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD [b] commanded you, and have obeyed my voice in all that I commanded you. b Which was to go armed before their brethren, Num. 32, 29.

3 Ye have not left your brethren theſe many dayes unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, * which Moſes the ſervant of the LORD gave you on the other ſide Jordan. * Num. 32, 33. Chap. 13, 8.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you,* to [c] love the LORD your God, and to walk in all his wayes, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul. * Deut. 10, 12. c He ſheweth wherein conſiſteth the fulfilling of the law.

6 So Joſhua [d] bleſſed them, and ſent them away: and they went unto their tents. d He commended them to God, and prayed for them.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver and with gold, and with braſſe, and with iron, and with very much raiment: divide the ſpoil of your enemies with your [e] brethren. e Which remained at home and went not to the warre, Num. 31, 27. 1 Sam. 30, 24.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the countrey of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh built [f] there an altar by Jordan, a great altar to ſee to. f That is, beyond Jordan: for ſome times the whole countrey on both ſides of Jordan is meant by Canaan.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to [g] warre againſt them.

g Such now was their zeale, that they would rather loſe their lives, than ſuffer the true religion to be changed or corrupted.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſonne of Eleazar the prieſt.

† Heb. *houſe of the father.*

14 And with him ten princes of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

h Not onely of the princes, but alſo of the common people.

16 Thus ſaith the [h] whole congregation of the LORD, What treſpaſſe *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebell this day againſt the LORD?

* Num. 25, 4.

17 *Is* the iniquitie * of Peor too little for us, from which we are not [i] cleanſed untill this day, (although there was a plague in the congregation of the LORD)

i Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatry.

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebell to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* [k] unclean, *then* paſſe ye over unto the land of the poſſeſſion of the LORD, wherein the LORDS tabernacle dwelleth, and take poſſeſſion among us: but rebell not againſt the LORD, nor [l] rebell againſt us, in building you an altar, beſide the altar of the LORD our God.

k In your judgement.

l To uſe any other ſervice than God hath appointed, is to rebell againſt God, 1 Sam. 15, 23.

20 * Did not Achan the ſonne of Zerah commit a treſpaſſe in the accurſed thing, and wrath fell on all the congregation of Iſrael? & that man periſhed not [m] alone in his iniquitie.

* Chap. 7. 1, 5.

m Signifying, that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh; anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD [n] himſelf require *it*;

n Let him puniſh us.

24 And if we have not *rather* done it for fear of *this* thing, ſaying, † In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael?

† Heb. *to morrow.*

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our [o] children ceaſe from fearing the LORD.

o Or, to turn back from the true God.

26 Therefore we ſaid: Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* * a witneſſe between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

* Gen. 31, 48. Chap. 24, 27. Verſ. 34.

28 Therefore ſaid we, that it ſhall be when they ſhould *ſo* ſay to us, or to our [p] generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſſe between us and you.

p They ſignifie a wonderfull care that they bare toward their poſterity, that they might live in the true ſervice of God.

29 God forbid that we ſhould rebell againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † it pleaſed them.

† Heb. *it was good in their eyes.*

31 And Phinehas the ſonne of Eleazar the prieſt, ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* [q] among us, becauſe ye have not committed this treſpaſſe againſt the LORD: † now ye have [r] delivered the children of Iſrael out of the hand of the LORD.

q By preſerving and governing us.

† Heb. *then.*

r Whom if ye had offended, he would have puniſhed with you.

† Heb. *them.*

32 ¶ And Phinehas the ſonne of Eleazar the prieſt, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar " Ed: for it *ſhall be* a witneſſe between us, that the LORD *is* God.

" That is, a witneſſe.

CHAP. XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promiſes, 11 and by threatnings.

AND it came to paſſe, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* † ſtricken in age.

† Heb. *come into dayes.*

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have [a] ſeen all that the LORD your God

a Your eyes bearing witneſſe.

198

God hath done unto all these nations, because of you; for the * LORD your God *is* he that hath fought for you.

* Exod. 14, 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † west-ward.

† Heb. *at the sunne-set.*

5 And the LORD your God, he shall expell [b] them from before you, and drive them from out of your sight, and ye shall possesse their land, as the LORD your God hath promised unto you.

b Which yet remain and are not overcome, as chap. 13, 2.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left,

* Deut. 5, 32. and 18, 14.

7 That ye come not among these nations these that [c] remain amongst you, neither * make mention of the name of their gods, nor cause to [d] swear *by them*, neither serve them, nor bowe your selves unto them:

c And not yet subdued.
* Psal. 16, 4.
d Let not the judges admit an oath, which any shall sweare by their idols.

8 ‡ But cleave unto the LORD your God, as ye have done unto this day.

‡ Or, *for if you will cleave, &c.*

9 ‡ For the LORD hath driven out from before you, great nations and strong: but as for you, no man hath been able to stand before you unto this day.

‡ Or, *then the LORD will drive.*

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

* Lev. 26, 8. Deut. 32, 30.

11 Take good heed therefore unto your † selves, that ye love the LORD your God.

† Heb *souls.*

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; * but they shall be snares and traps unto you, and scourges in your sides, and thorns in your [e] eyes, untill ye perish from off this good land which the LORD your God hath given you.

* Exod. 23, 33. Num. 33, 55. Deut. 7, 16.
e Meaning, they shall be a continuall grief unto you and so the cause of your destruction.

14 And behold, this day I *am* [f] going the way of all the earth, and ye [g] know in all your hearts and in all your souls, that * not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to passe unto you, *and* not one thing hath failed thereof.

f I die according to the course of nature.
g Most certainly.
* Chap. 21, 45.

15 Therefore it shall come to passe, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, untill he hath destroyed you from off this good land which the LORD your God hath given you.

16 When ye have [h] transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed your selves to them: then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

h He sheweth that no evill can come unto man, except he offend God by disobedience.

CHAP. XXIIII.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of Gods benefits from Terah. 14 He reneweth a covenant between them and God. 26 A stone the witnesse of the covenant. 29 Joshua's age, death and buriall. 32 Josephs bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the [a] tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before [b] God.

a That is, the nine tribes and the half.
b Before the ark, which was brought to Shechem, when they went to bury Josephs bones.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, * Your fathers dwelt on the other side of the [c] floud in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods.

* Gen. 11, 31. Judith. 5. 6, 7.
c Euphrates in Mesopotamia, Gen. 11, 26.

3 And I took your father Abraham from the other side of the floud, and led him throughout all the land of Canaan, and multiplied his seed, and * gave him Isaac.

* Gen. 21, 2.

4 And I gave unto Isaac, * Jacob and Esau: and I gave unto * Esau mount Seir, to possesse it; * but Jacob and his children went down into Egypt.

* Gen. 25, 26.
* Gen. 36, 8.
* Gen. 46, 6.

5 * I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

* Exod. 3, 10.

6 And I * brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen unto * the Red-sea.

* Exod. 12, 37.
* Exod. 14, 9.

7 And when they cried unto the LORD, he put darknesse between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wildernesse [d] a long season.

d Even fourtie yeares.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; * and they fought with you: and I gave them into your hand, that ye might possesse their land, and I destroyed them from before you.

* Num. 21, 33.

9 Then Balak the sonne of Zippor king of Moab, arose and warred against Israel, and * sent and called Balaam the sonne of Beor to curse you:

* Num. 22, 5. Deut. 23, 4.

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the [e] men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

e Because it was the chief city, under it contained all the countrey: else they of the city fought not, Chap. 3, 14. and 6. 1, 2.

12 And * I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy sword, nor with thy bow.

* Exod. 23, 28. Deut. 7, 20.

13 And I have given you a land for which ye did not labour, & cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

f This is the true use of Gods benefits, to learn thereby to feare and serve him with an upright conscience.

14 ¶ Now therefore [f] fear the LORD, and serve

serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the floud, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that *were* on the other side of the floud, or the gods of the Amorites, in whose land ye dwell: [g] but as for me and my house, we will serve the LORD.

g This teacheth us that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the house of bondage, & which did those great signes in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, [h] for he *is* our God.

h How much more are we bound to serve God in Christ by whom we have received the redemption of our souls?

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your transgressions nor your sinnes.

20 If ye forsake the LORD, and serve strange gods, * then he will turn and do you hurt, and consume you, after that he hath done you good.

* Chap. 23, 15.

21 And the people said unto Joshua, Nay, but we will serve the LORD.

22 And Joshua said unto the people. Ye *are* witnesses [i] against your selves, that ye have chosen you the LORD, to serve him. And they said, *we are* witnesses.

i If you do the contrary, your own mouthes shall condemn you.

23 Now therefore put away, *said he*, the strange [k] gods which *are* among you, and encline your heart unto the LORD God of Israel.

k Out of your hearts, and otherwise.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a [l] covenant with the people that day, and set them a statute, and an ordinance in Shechem.

l By joyning God and the people together: also he repeated the promise and threatnings out of the law.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witnesse unto us; for [m] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witnesse unto you, lest ye denie your God.

m Rather than mans dissimulation should not be punished, the dumbe creatures shall cry for vengeance.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to passe after these things, that Joshua the sonne of Nun the servant of the LORD died; *being* an hundred and ten yeares old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

* Chap. 19, 50. Judg. 2, 9.

31 And Israel [n] served the LORD all the dayes of Joshua, and all the dayes of the elders that † overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

n Such are the people commonly as their rulers are.

† Heb. *prolonged their dayes after Joshua.*

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the sonnes of Hamor the father of Shechem, for an hundred ‡ pieces of silver; and it became the inheritance of the children of Joseph.

* Gen. 50, 25. Exod. 13, 19.

* Gen. 33 19.

‡ Or, *lambes.*

33 And Eleazar the sonne of Aaron died, and they buried him in a hill *that pertained to* Phinehas his sonne, which was given him in mount Ephraim.

THE BOOK OF JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath than mans ingratitude, yet is there nothing so displeasant and hainous that can turn back Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemn promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants, he pulled them from liberty, and cast them into slavery, to the intent they might feel their own miseries, and so call unto him and be delivered) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turn to him by true repentance. And these deliverers the scripture calleth Judges, because they were executers of Gods judgements, not chosen of the people, nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteen in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel, Joshua and these unto the time of Saul ruled 377 yeares. In this book are many notable points

200 *declared, but two eſpecially: Firſt, the battel that the Church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that Common-wealth is in, when as God giveth not a magiſtrate to retain his people to the pureneſſe of Religion and his true ſervice.*

CHAP. I.

1 The acts of Judah and Simeon. 4 Adoni-bezek juſtly requited. 8 Jeruſalem taken. 10 Hebron taken. 11 Othniel hath Achſah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon and Ekron taken. 21 The acts of Benjamin. 22 Of the houſe of Joſeph, who took Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOw after the death of Joſhua, it came to paſſe, that the children of Iſrael [a] asked the LORD, ſaying, [b] Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

a By the judgement of Urim, read Exod. 28, 20. Num. 27, 21. 1 Sam. 28, 6.
b Who ſhall be our captain?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

c For the tribe of Simeon had their inheritance within the tribe of Judah, Joſh. 19, 1.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off his thumbes, and his great toes.

d This was Gods juſt judgement, as the tyrant himſelf confeſſeth, that, as he had done, ſo did he receive, Levit. 24, 19, 20.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having † their thumbes and their great toes cut off, ‡ gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

† Heb *the thumbes of their hands and of their feet.*
‡ Or, *gleaned.*

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the citie on [e] fire)

e Which was afterward built again, and poſſeſſed by the Jebuſites, 2 Sam. 5, 6.

9 ¶ * And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the ‡ valley.

* Joſh. 10, 36. and 11, 21, and 15, 13.
‡ Or, *low countrey.*

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they ſlew [f] Sheſhai, and Ahiman, and Talmai.

* Joſhua 15, 13.
f Theſe three were giants, and the children of Anak.

11 And from thence he went againſt the inhabitants of Debir, (and the name of Debir before *was* Kirjath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſſe when ſhe came *to him*, that ſhe moved him to aſk of her father a field: [g] and ſhe lighted from off her aſſe; and Caleb ſaid unto her, What wilt thou?

g Reade Joſh. 15, 18.

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the [h] Kenite, Moſes father in law, went up out of the citie of palm-trees, with the children of Judah into the wilderneſſe of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

h This was one of the names of Moſes father in law, reade Num. 10, 29.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the * citie was called Hormah)

* Num. 21, 3.

18 Alſo Judah took [i] Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof.

i Theſe cites, and others, were afterwards poſſeſſed of the Philiſtims, 1 Sam. 6, 17.

19 And the LORD was with Judah, and ‡ he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

‡ Or, *he poſſeſſed the mountain.*

20 * And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſonnes of Anak.

* Num. 14, 24. Joſh. 14, 13. and 15, 13.

21 And the children of Benjamin did not drive out the Jebuſites that [k] inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day,

k For after that the tribe of Judah had burnt it, they built it again.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcrie Beth-el: (now the name of the citie before *was* * Luz)

* Gen. 28, 19.

24 And the ſpies ſaw a man come forth out of the citie, and they ſaid unto him, Shew us, we pray thee, the entrance into the citie, and * we will ſhew thee mercy.

* Joſh. 2, 14.

25 And when he ſhewed them the entrance into the city, they ſmote the citie with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a citie, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ * Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [l] but the Canaanites would dwell in that land.

* Joſh. 17, 11, 12.
l Wherefore God permitted the Canaanites to dwell ſtill in the land, reade chap. 3, 4.

28 And it came to paſſe when Iſrael was ſtrong, that they put the Canaanites to tribute,

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

* Joſh. 16, 10.

30 ¶ Neither did [m] Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is alſo to be underſtood of the reſt.

31 ¶ Neither

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did [n] not drive them out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſſe, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the [o] hand of the houſe of Joſeph † prevailed, ſo that they became tributaries.

o Meaning, when he was ſtronger than they.
† Heb. *was heavy.*

36 And the coaſt of the Amorites *was* from ‡ the going up to Akrabbim, from the [p] rock, and upward.

‡ Or, *Maaleh-akrabbim.*
p Which was a citie in Arabia.

CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedneſſe of the new generation after Joshua. 14 Gods anger and pitie towards them. 20 The Canaanites are left to prove Iſrael.

AND an [a] angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

a That is meſſenger, or prophet, as ſome think, Phinehas.

2 And * ye ſhall make no league with the inhabitants of this land, * you ſhall throw down their altars: but ye have not obeyed my voice; why have ye done this?

* Deut. 7, 2.
* Deut. 12, 3.

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be * *as thorns* in your ſides, and their gods ſhall be a * ſnare unto you.

* Joſhua 23, 13.
* Exod. 23, 33, and 34, 12.

4 And it came to paſſe, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place [q] Bochim: and they ſacrificed there unto the LORD.

q That is, *weepers.*

6 ¶ And when Joſhua had [b] let the people go, the children of Iſrael went every man unto his inheritance to poſſeſſe the land.

b After that he had divided to every man his portion by lot, Joſh. 24, 28.

7 And the people ſerved the LORD all the dayes of Joſhua, and all the dayes of the elders that † outlived Joſhua, who had ſeen all the [c] great works of the LORD, that he did for Iſrael.

† Heb. *prolonged dayes after Joshua.*
c Meaning, the wonders and miracles.

8 And Joſhua the ſonne of Nun, the ſervant of the LORD, died, *being* an hundred and ten yeares old.

9 And they buried him in the border of his inheritance in [d] Timnath-heres, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

d Heres by turning the letters backward is Sereh, as Joſh. 24, 30.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the LORD, and ſerved [e] Baalim:

e That is, all manner of idols.

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and [f] Aſhtaroth.

f Theſe were idols, which had the form of an ewe or ſheep, among the Sidonians.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of ſpoilers that ſpoiled them, and * he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

* Pſal. 44, 12. Iſa. 50, 1.

15 [g] Whitherſoever they went out, the [h] hand of the LORD was againſt them for evil, as the LORD had ſaid, and * as the LORD had ſworn unto them: and they were greatly diſtreſſed.

g In all their enterpriſes.
h The vengeance.
* Lev. 26. Deut. 28.

16 ¶ Nevertheleſſe, the LORD raiſed up judges, which † delivered them out of the hand of thoſe that ſpoiled them.

† Heb. *ſaved.*

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the [i] way, which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

i Meaning, from the true religion.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the dayes of the judge: (for it repented the LORD, becauſe of their [k] gronings, by reaſon of them that oppreſſed them, and vexed them)

k Seeing their crueltie.

19 And it came to paſſe * when the judge was dead, *that* they returned, and ‡ corrupted *themſelves* more than their fathers, in following other gods, to ſerve them, and to bowe down unto them: † they ceaſed not from their own doings, nor from their ſtubborn way.

* Chap. 3, 12.
‡ Or, *were corrupt.*
† Heb. *they let nothing fall of their.*

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the [l] nations which Joſhua left when he died:

l As the Hivites, Jebuſites, Amorites &c.

22 That through them I may [m] prove Iſrael, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

m So that both outward enemies, and falſe prophets, are but a triall to prove our faith, Deut. 13, 3, and chap. 3, 1.

23 Therefore the LORD ‡ left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

‡ Or, *ſuffered.*

CHAP. III.

1 The nations which were left to prove Iſrael. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim, 12 Ehud from Eglon, 31 Shamgar from the Philiſtines.

NOw theſe *are* the nations which the LORD left, to prove Iſrael by them, (*even* as

202

as many *of Iſrael* as had not known all the [a] warres of Canaan;

2 Onely that the generations of the children of Iſrael might know to teach them warre, at the leaſt ſuch as before [b] knew nothing thereof)

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their [c] daughters to be their wives, and gave their daughters to their ſonnes, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the [d] groves.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of † Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight yeares.

9 And when the children of Iſrael cried unto the LORD, the LORD raiſed up a † deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſonne of Kenaz, Calebs younger brother.

10 And the [e] ſpirit of the LORD † came upon him, and he judged Iſrael, and went out to warre; and the LORD delivered Chuſhan-riſhathaim king of † Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt [f] fourty yeares: and Othniel the ſonne of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD: and the LORD [g] ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the LORD.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the citie of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen yeares.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſonne of Gera, a ‡ Benjamite, a man † left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very-fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the ‡ [h] quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, [i] Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he *was* ſitting in † a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and ‡ the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doores of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doores of the parlour *were* locked, they ſaid, Surely he † covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doores of the parlour, therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſſe when he was come, that he ‡ blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan toward Moab, and ſuffered not a man to paſſe over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all † luſtie, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the [k] land had reſt foureſcore yeares.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlew of the Philiſtines ſix hundred men with an [l] ox-goad, and he alſo delivered Iſrael,

CHAP. IIII.

1 Deborah and Barak deliver Iſrael from Jabin and Siſera, 18 Jael killeth Siſera.

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of [a] Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD:

a Which were atchieved by the hand of God, and not by the power of man.

b For they truſted in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7, 3.

d Trees or woods erected for idolatrie.

† Heb. *Aramnaharaim.*

† Heb. *ſaviour.*

e He was ſtirred up by the Spirit of the Lord.

† Heb. *was.*

† Heb. *Aram.*

f That is, 32 under Joſhua, and eight under Othniel.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

‡ Or, *the ſonne of Jemini.*

† Heb. *ſhut of his right hand.*

‡ Or, *graven images.*

h Or as ſome reade, from the places of idols.

i Till all be departed.

† Heb. *a parlour of cooling.*

‡ Or, *it came out at the fundament.*

‡ Or, *doth his eaſement.*

† Heb. *fat.*

k Meaning, the Iſraelites.

l So that it is not the number, nor the meanes that God regardeth when he will get the victorie.

a There was another Jabin, whom Joſhua killed, and burnt his citie Hazor, Joſh. 11, 13.

b That is, in a wood, or ſtrong place.

LORD:

LORD: for he had nine hundred chariots of iron; and twenty yeares he mightily oppressed the children of Israel.

4 ¶ And Deborah a propheteſſe, the wife of Lapidoth, ſhe [c] judged Israel at that time.

[c] By the Spirit of prophrſie, reſolving of controverſies and declaring the will of God.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came to her for judgement.

6 And ſhe ſent and called Barak the ſonne of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Israel [d] commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali and of the children of Zebulun?

[d] And revealed unto me by the ſpirit of propheſie.

7 And I will draw unto thee, to the * river Kiſhon, Siſera the captain of Jabins army, with his chariots: and his multitude, and I will deliver him into thine hand.

* Pſal. 83. 9, 10.

8 And Barak ſaid unto her, [e] If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

[e] Fearing his own weakeneſſe and his enemies power, he deſireth the Propheteſſe to goe with him to aſſure him of Gods will from time to time.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour; for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali, to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

* Num. 10, 29.

11 Now Heber the Kenite, *which was* of the children of * Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the [f] plain of Zaanaim, which *is* by Kedeſh.

[f] Meaning, that he poſſeſſed a great part of that countrey.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

† Heb. *gathered by cry*, or *proclamation.*

13 And Siſera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

[g] She ſtill incourageth him to this enterpriſe, by aſſuring him of Gods favour and ayd.

14 And Deborah ſaid unto Barak, [g] Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

* Pſal. 83. 9, 10.

15 And * the LORD diſcomfited Siſera, and all *his* chariots, and all his hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left.

† Heb. *unto one.*

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of [h] Heber the Kenite: for there was peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

[h] Whoſe anceſtors were ſtrangers, but worſhipped the true God, and therefore were joyned with Israel.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a ‡ mantle.

‡ Or, *rug*, or *blanket.*

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened * a bottle of milk, and gave him drink, and covered him.

* Chap. 5, 25.

20 Again he ſaid unto her, Stand in the doore of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there [i] any man here? that thou ſhalt ſay, No.

[i] To wit, Siſera.

21 Then Jael Hebers wife, took a [k] nail of the tent, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep and weary) ſo he died.

[k] That is, the pinne, or ſtake, whereby it was faſtened to the ground.
† Heb. *put.*

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera [l] lay dead, and the nail *was* in his temples.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God ſubdued on that day, Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel † proſpered, and prevailed againſt Jabin the king of Canaan, untill they had deſtroyed Jabin king of Canaan.

† Heb. *going went and was hard.*

CHAP. V.

1 The ſong of Deborah and Barak.

THen ſang Deborah, and Barak the ſonne of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Israel, when the [a] people willingly offered themſelves.

[a] To wit, the two tribes of Zebulun and Naphtali.

3 Heare, O ye kings, give eare, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Israel.

4 LORD, * when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

* Deut. 4, 11.

5 * The mountains † melted from before the LORD, *even* * that Sinai from before the LORD God of Israel.

* Pſal. 97, 5.
† Heb. *flowed.*
* Exod. 19, 18.

6 In the dayes of * Shamgar the ſonne of Anath, in the dayes of * Jael, the high-wayes were [b] unoccupied, and the † travellers walked through † by-wayes.

* Chap. 3, 31.
* Chap. 4, 18.
[b] For feare of the enemies.
† Heb. *walkers of paths.*
† Heb. *crooked wayes.*

7 *The inhabitants* of the villages ceaſed, they ceaſed in Israel, untill that I Deborah aroſe, that I aroſe a [c] mother in Israel.

[c] Miraculouſly ſtirred up of God to pitie them, and deliver them.

8 They choſe new gods; then *was* warre in the gates: was there a [d] ſhield or ſpear ſeen among fourty thouſand in Israel?

[d] They had not heart to reſiſt their enemies.

9 My heart *is* toward the governours of Israel, that offered themſelves willingly among the people: Bleſſe ye the LORD.

10 ‡ Speak ye that ride on [e] white aſſes, ye that ſit in judgement, and walk by [f] the way.

‡ Or, *meditate.*
[e] Ye governours.
[f] As in danger of your enemies.

11 *They that are delivered* from the noiſe of archers in the places of [g] drawing water; there ſhall

[g] For now you may draw water without feare of your enemies.

204

† Heb. *righteouſneſſes of the* LORD.

ſhall they rehearſe the † righteous acts of the LORD, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and [h] lead thy captivity captive, thou ſonne of Abinoam.

h To wit, them that kept thy people in captivitie.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a [i] root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that † handle the pen of the [k] writer.

i Joſhua, firſt fought againſt Amalek, and Saul deſtroyed him.

† Heb. *draw with the pen, &c.*

k Even the learned did help to fight.

15 And the princes of Iſſachar *were* with Deborah: even [l] Iſſachar, and alſo Barak, he was ſent on † foot into the valley: ‡ for the diviſions of Reuben, *there were* great † [m] thoughts of heart.

l Even the whole tribe.

† Heb. *his feet.*

‡ Or, *in the diviſions, &c.*

† Heb. *impreſſions.*

m They marvelled, that they came not over Jordan to help them.

16 Why abodeſt thou among the ſheepfolds, to heare the bleatings of the flocks? ‡ for the diviſions of Reuben, *there were* great ſearchings of heart.

‡ Or, *in.*

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-‡ ſhore, and abode in his † [o] breaches.

n She reproveth all them that came not to help their brethren in their neceſſitie.

‡ Or, *port.*

‡ Or, *creeks.*

o Either by beating of the ſea, or by mining.

† Heb. *expoſed to reproch.*

18 Zebulun and Naphtali *were* a people *that* † jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of [p] money.

p They wan nothing, but loſt all.

20 They fought from heaven, the ſtarres in their † courſes fought againſt Siſera.

† Heb. *paths.*

21 The river of Kiſhon [q] ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

q As a beſom doth the filth of the houſe.

22 Then were the horſe-hoofs broken, by the means of the ‡ pranſings, the pranſings of their mighty ones.

‡ Or, *tramplings* or *plungings.*

23 Curſe ye [r] Meroz, (ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

r It was a citie neer Tabor, where they fought.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He asked water, *and* ſhe gave him milk, ſhe brought forth [s] butter in a lordly diſh.

s Some reade, churned milk in a great cup.

26 She put her hand to the nail, and her right hand to the workmens hammer: and † with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

† Heb. *ſhe hammered.*

† Heb. *between.*

27 † At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

† Heb. *deſtroyed.*

28 The mother of Siſera looked out at a window, and cried through the latteſſe, Why *is* his chariot ſo long in coming? why tarrie the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe [t] returned † anſwer to her ſelf,

t That is, ſhee comforted her ſelf.

† Heb. *words.*

30 Have they not ſped? have they *not* divided the prey, † to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* † for the necks of *them* that [u] *take* the ſpoil?

† Heb. *to the head of a man.*

† Heb. *for the necks of the ſpoil.*

u Becauſe he was chief of the armie.

31 So let all thine enemies periſh, O LORD: but *let* them that love him, *be* as the [x] ſunne when he goeth forth in his might. And the land had reſt fourty yeares.

x Shall grow daily more and more in Gods favour.

CHAP. VI.

1 The Iſraelites for their ſinne are oppreſſed by Midian. 8 A prophet rebuketh them. 11 An angel ſendeth Gideon for their deliverance. 17 Gideons preſent is conſumed with fire. 24 Gideon deſtroyeth Baals altar, and offereth a ſacrifice upon the altar, Jehova-ſhalom. 28 Joaſh defendeth his ſonne, and calleth him Jerubbaal. 33 Gideons army. 36 Gideons ſignes.

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand of Midian ſeven yeares.

2 And the hand of Midian † prevailed againſt Iſrael: *and* [a] becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

† Heb. *was ſtrong*

a For fear of the Midianites, they fled into the dens of the mountains.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them:

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto [b] Gaza, and left no ſuſtenance for Iſrael, neither ‡ ſheep, nor ox, nor aſſe.

b Even almoſt the whole countrey.

‡ Or, *goat.*

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number: and they entred into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the [c] children of Iſrael cried unto the LORD.

c This is the end of Gods puniſhments, to call his to repentance, that they may ſeek for help of him.

7 ¶ And it came to paſſe when the children of Iſrael cried unto the LORD, becauſe of the Midianites;

8 That the LORD ſent † a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

† Heb. *a man a prophet.*

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God, * fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

* 1 Kings 17, 35, 38. Jer. 10, 2.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſonne * Gideon threſhed wheat by the wine-preſſe, to † hide *it* from the Midianites.

* Heb. 11, 32. *called Gideon.*

† Heb. *to cauſe it to flee.*

12 And the angel of the LORD appeared unto

unto him, and ſaid unto him, the LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, [d]Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

d This came not of diſtruſt, but of weakneſſe of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

14 And the [e]LORD looked upon him, and ſaid, Go in this [f] thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

e That is, Chriſt appearing in viſible form.
f Which I have given thee.

15 And he ſaid unto him, Oh my lord, wherewith ſhall I ſave Iſrael? behold, † my family *is* poore in Manaſſeh, and I *am* the leaſt in my fathers houſe.

† Heb. *my thouſand is the meaneſt.*

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a [g] ſigne that thou talkeſt with me.

g So that we ſee how the fleſh is enemie unto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, untill I come unto thee, and bring forth my ‡ preſent, and ſet *it* before thee. And he ſaid, I will tarry untill thou come again.

‡ Or, *meat-offering.*

19 And Gideon went in, and made ready † a kid, and unleavened cakes of an [h] ephah of floure: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

† Heb. *a kid of the goats.*
h Of Ephah, reade Exod. 16, 36.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and poure out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up [i] fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the LORD departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1 Kings 18, 38.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O Lord God: * for becauſe I have ſeen an angel of the LORD face to face.

* Exod. 33, 20. Chap. 13, 22.

23 And the LORD ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it "Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites.

" That is, *the LORD ſend peace.*

25 ¶ And it came to paſſe the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, ‡ even the ſecond bullock of [k] ſeven yeares old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

‡ Or, *and.*
k That is, as the Chalde text writeth, Fed ſeven yeares.

26 And build an altar unto the LORD thy God upon the top of this † rock, ‡ in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the [l] grove which thou ſhalt cut down.

† Heb. *ſtrong place.*
‡ Or, *in an orderly manner.*
l Which groweth about Baals altar.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the citie, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the citie aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the [m] ſecond bullock was offered upon the altar that was built.

m Meaning, the fat bull which was kept to be offred unto Baal.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid, Gideon the ſonne of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſonne, that he may die: becauſe he hath caſt down the altar of Baal, & becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to [n] death, whileſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

n Thus we ought to juſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt us.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe *he* hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD † came upon Gideon, and he * blew a trumpet, and ° Abiezer † was gathered after him.

† Heb. *clothed.*
* Num. 10, 3. Chap. 3, 27. f
° The familie of Abiezer, whereof he was
† Heb. *was called after him.*

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, [p] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

p This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Behold, I will put a fleece of wool in the floore: *and* if the dew be on the fleece onely, and *it be* drie upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowlfull of water.

39 And Gideon ſaid unto God, * Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be drie onely upon the fleece, and upon all the ground let there be dew.

* Gen. 18, 32.

40 And God did ſo that night: for it was [q] drie upon the fleece onely, and there was dew on all the ground.

q Whereby he was aſſured that it was a miracle of God.

CHAP. VII.

1 Gideons armie of two and thirtie thouſand it brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His ſtratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early,

206 early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, leſt Iſrael [a] vaunt themſelves againſt me, ſaying Mine own hand hath ſaved me.

a God will not that any creature deprive him of his glory.

3 Now therefore go to, proclaim in the eares of the people, ſaying, * Whoſoever *is* fearfull and afraid, let him return and depart early from mount Gilead: and there returned of the people twentie and two thouſand, and there remained ten thouſand.

* Deut. 20, 8. 1 Mac. 3, 56.

4 And the LORD ſaid unto Gideon, The people *are* yet to many: bring them down unto the water, and I will [b] trie them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

b I will give thee a proof to know them that ſhall go with thee.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his [c] knees to drink.

c Let them depart as unmeet for this enterpriſe.

6 And the number of them that lapped *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* [d] people go every man unto his place.

d That is, the one and thirty thouſand and ſeven hundred, Look verſe 3, and 6.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſſe the ſame night, that the LORD ſaid unto him, [e] Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

e Thus the Lord by divers means doth ſtrengthen him, that he faint not in ſo great an enterpriſe.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt heare what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the ‡ armed men that *were* in the hoſt.

‡ Or, *rancks by five.*

12 And the Midianites, and the Amalekites, and * all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

* Chap. 6, 33.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, [f] a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay a long.

f Some reade, a trembling noiſe of barley bread: meaning, that one of no reputation ſhould make their great army to tremble.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſonne of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 ¶ And it was *ſo*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he [g] worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

† Heb. *the breaking thereof.*
g Or, gave God thanks, as it is in the Chalde text.

16 And he divided the three hundred men into three companies, and he put † a trumpet in every mans hand, with [h] emptie pitchers, and ‡ lamps within the pitchers.

† Heb. *trumpets in the hand of all of them.*
h Theſe weak means God uſed, to ſignifie that the whole victory came of him.
‡ Or, *firebrands*, or *torches.*

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be that as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the [i] LORD, and of Gideon.

i That is, the victory ſhall be the Lords, and Gideons his ſervant.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withall*: and they cried, The [k] ſword of the LORD, and of Gideon.

k Shall deſtroy the enemies.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and * the LORD ſet every mans ſword againſt his [l] fellow, even throughout all the hoſt, and the hoſt fled to Beth-ſhittah, ‡ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

* Iſa. 9, 4.
l The Lord cauſeth the Midianites to kill one another.
‡ Or, *towards.*
† Heb. *lip.*

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the [m] waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

m Meaning, the paſſages, or the fords that they ſhould not eſcape.

25 And they took * two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the [n] wine-preſſe of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other ſide Jordan.

* Pſal. 83, 11. Iſa. 10, 26.
n Theſe places had their names of the acts that were done there.

CHAP.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuſe to relieve Gideons armie.* 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are deſtroyed.* 17 *Gideon revengeth his brethrens death on Zebah and Zalmunna.* 22 *He refuſeth government.* 24 *His ephod cauſe of idolatrie.* 28 *Midian ſubdued.* 29 *Gideons children and death.* 33 *The Iſraelites idolatrie, and ingratitude.*

a They began to cavill becauſe he had the glory of the victory.
† Heb. *what thing is this thou haſt done unto us?*
† Heb. *ſtrongly.*

AND the men of [a] Ephraim ſaid unto him, † Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him † ſharply.

b Which have ſlain two princes, Oreb and Zeeb.
c This laſt act of the whole tribe is more famous, than the whole enterpriſe of one man, of one family.
† Heb. *ſpirit.*

2 And he ſaid unto them, What have I done now in [b] compariſon of you? *Is* not the [c] gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their † anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them.*

d Or, ſome ſmall portion.

5 And he ſaid unto the men of Succoth, Give, I pray you, [d] loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

e Becauſe thou haſt overcom an handfull, thinkeſt thou to have overcome the whole.

6 ¶ And the princes of Succoth ſaid, *Are* the [e] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine army?

† Heb. *threſh.*

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah & Zalmunna into mine hand, then I will † tear your fleſh with the thorns of the wilderneſſe, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him.*

f Having gotten the victory.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in [f] peace, I will break down this tower.

g A city eaſtward beyond Jordan.

10 ¶ Now Zebah and Zalmunna *were* in [g] Karkor, and their hoſts with them, about fifteen thouſand men, all that were left of all the hoſts of the children of the eaſt: for there fell

‡ Or, *an hundred and twenty thouſand, every one drawing a ſword.*

‡ an hundred and twenty thouſand men that drew ſword.

h He went by the wilderneſſe where the Arabians dwelt in tents.

11 ¶ And Gideon went up by the way of them that dwelt in [h] tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

† Heb. *terriſied.*

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and † diſcomfited all the hoſt.

i Noting the ſpeedineſſe of the victorie.
† Heb. *writ.*

13 ¶ And Gideon the ſonne of Joaſh returned from battel before the [i] ſunne was up,

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men that are weary?

† Heb. *made to know.*
* 1 Kings 12,25.

16 And he took the elders of the citie, and thorns of the wilderneſſe, and briers, and with them he † taught the men of Succoth.

17 And he beat down the tower of * Penuel, and ſlew the men of the city.

† Heb. *according to the form, &c.*

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were* they whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one † reſembled the children of a king.

k We came all out of one belly: therefore I will be revenged.

19 And he ſaid, They *were* my brethren, *even* the [k] ſonnes of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

l Meaning, that they would be rid out of their pain at once, or els to have a valiant man to put them to death.
‡ Or, *ornaments like the moon.*

21 Then Zebah and Zalmunna ſaid, Riſe [l] thou, and fall upon us: for as the man is, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‡ ornaments that *were* on their camels necks.

m And thy poſterity.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſonne, and thy [m] ſonnes ſonne alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſonne rule over you: the LORD ſhall rule over you.

n His intent was to ſhew himſelf thankfull for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

24 And Gideon ſaid unto them, [n] I would deſire a requeſt of you, that you would give me every man the eare-rings of his prey: (for they had golden eare-rings, becauſe they *were* Iſhmaelites)

25 And they anſwered, We will willingly give *them.* And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

‡ Or, *ſweet jewels.*

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and ‡ collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

o That is, ſuch things as pertained to the uſe of the tabernacle, look more of Ephod, Exod. 28. 4. 6. 1 Sam. 2. 18. and 2 Sam. 6, 14. and Chap. 17, 5.

27 And Gideon made an [o] ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the countrey was in quietneſſe fourty yeares in the dayes of Gideon.

29 ¶ And Jerubbaal the ſonne of Joaſh went and dwelt in his own houſe.

† Heb. *going out of his thigh.*

30 And Gideon had threeſcore and ten ſonnes † of his body begotten: for he had many wives.

208

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſonne, whoſe name he † called Abimelech.

† Heb. *ſet.*

32 ¶ And Gideon the ſonne of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the [p] Abi-ezrites.

p Which city belonged to the family of the Ezrites.

33 And it came to paſſe aſſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made [q] Baal-berith their god.

q That is Baal, to whom they had bound themſelves by covenant.

34 And the children of Iſrael remembred [r] not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

r They were unmindfull of God and unkind toward him, by whom they had received ſo great a benefit.

35 Neither ſhewed they kindneſſe to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſſe which he had ſhewed unto Iſrael.

CHAP. IX.

1 Abimelech by conſpiracie with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and fortelleth their ruine. 22 Gaal conſpireth with the Shechemites againſt him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and ſoweth the city with ſalt. 46 He burneth the hold of the god Berith. 50 At Thebez he is ſlain by a piece of a milſtone. 56 Jothams curſe is fulfilled.

AND Abimelech the ſonne of Jerubbaal went to Shechem, unto his [a] mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying,

a To practiſe with his kinsfolks for the attaining of the kingdome.

2 Speak, I pray you, in the eares of all the men of Shechem. † Whether is better for you, either that all the ſonnes of Jerubbaal (*which are* threeſcore and ten perſons) reigne over you, or that one reigne over you? remember alſo that I *am* your [b] bone and your fleſh.

† Heb. *What is good? whether, &c.*

b Of your kinred by my mothers ſide.

3 And his mothers brethren ſpake of him in the eares of all the men of Shechem all theſe words: and their hearts enclined † to follow Abimelech; for they ſaid, He *is* our brother.

† Heb. *after.*

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith, wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his fathers houſe at Ophrah, and [c] ſlew his brethren the ſonnes of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſonne of Jerubbaal was left; for he hid himſelf.

c Thus tyrants to eſtabliſh their uſurped power, ſpare not the innocent bloud, 2 King. 10, 7. 2 Chron. 21, 4.

6 And all the men of Shechem gathered together, and all the houſe of [d] Millo, and went, and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

d Which was as the town-houſe, or common hall, which he calleth the tower of Shechem, verſ. 49.
‡ Or, *by the oak of the pillar.* See Joſh. 24, 26.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 [e] The trees went forth on a time to anoint a king over them, and they ſaid unto the olive-tree, Reigne thou over us.

e By this parable he declareth that thoſe that are not ambitious are moſt worthy of honour, and that the ambitious abuſe their honour, both to their own deſtruction and others.

9 But the olive-tree ſaid unto them, Should I leave my fatneſſe, wherewith by me they honour God and man, and ‡ go to be promoted over the trees?

‡ Or, *go up and down for other trees.*

10 And the trees ſaid to the fig-tree, Come thou, *and* reigne over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſſe, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reigne over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees vnto the ‡ bramble, Come thou, *and* reigne over us.

‡ Or, *thiſtle.*

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let [f] fire come out of the bramble, and devoure the cedars of Lebanon.

f Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and † adventured his life farre, and delivered you out of the hand of Midian:

† Heb. *caſt his life.*

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſonnes, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſonne of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* [g] rejoyce ye in Abimelech, and let him alſo rejoyce in you;

g That he is your king, and you his ſubjects.

20 But if not, let fire come out from Abimelech, and devoure the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devoure Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three yeares over Iſrael,

23 Then God [h] ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

h Becauſe the people conſented with the king in ſhedding innocent bloud: therefore God deſtroyeth both the one and the other.

24 That the cruelty *done* to the threeſcore and ten ſonnes of Jerubbaal might come, and their bloud be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. *ſtrengthned his hands to kill.*

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſonne of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And

27 And they went out into the [i] fields, and gathered their vineyards, and trode *the grapes*, and made ‡ merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the sonne of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the sonne of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he [k] said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the sonne of Ebed, his anger was ‡ kindled.

31 And he sent messengers unto Abimelech † privily, saying, Behold, Gaal the sonne of Ebed, and his brethren be come to Shechem; and behold, they fortifie the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, that in the morning assoon as the sunne is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt finde occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in foure companies.

25 And Gaal the sonne of Ebed went out, and stood in the entring of the gate of the city: and Abimelech rose up, and the people that *were* with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [l] seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to passe on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the [n] people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him rushed forward, and stood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and [o] sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the house of the god [p] Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem [q] died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all they of the citie, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the doore of the tower to burn it with fire.

53 And a certain woman * cast a piece of a milstone upon Abimelechs head, and all to brake his scull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man [r] thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus god rendred the wickednesse of Abimelech which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the [s] curse of Jotham the sonne of Jerubbaal.

CHAP. X.

9 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sonnes had thirty cities. 7 The Philistines and Ammonites oppresse Israel. 10 In their misery, God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech, there arose to ‡ † defend Israel, Tola the sonne of Puah, the

i Before they were afraid of Abimelechs power, and durst not go out of the city.
‡ Or, *songs*.

k Bragingly, as though he had been present, or to his captain Zebul.

‡ Or, *hot*.

Heb. *craftily*, or, *in Tormah*.

† Heb. *as thine hand shall finde*.

l Thou art afraid of a shadow.

† Heb. *navel*.

‡ Or, *the regardes of times*.

m As their captain.

n Which were of his company.

o That it should be unfruitfull and never serve to any use.

p That is, of Baalberith, as chap. 8, 33.

† Heb. *I have done*.

q Meaning, that all were destroyed, as well they in the tower as the other.

* 2 Sam. 11, 21.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

s For making a tyrant their king.

‡ Or, *deliver*.
† Heb. *save*.

210 ſonne of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three yeares, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two yeares.

a Sigifying, they were men of authority.

4 And he had thirty ſonnes that [a] rode on thirty aſſe-colts, and they had thirty cities, ‡ Or, *the villages of Jair.* which are called ‡ Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And * the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and * Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

* Chap. 2, 11. and 3, 7. and 4, 1. and 6, 1. and 13, 1.
* Chap. 2. 13.

7 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

† Heb. *cruſhed.*

8 And that yeare they vexed and † oppreſſed the children of Iſrael: eighteen yeares, all the children of Iſrael that *were* on the [b] other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

b As the Reubenites, Gadites, and half the tribe of Manaſſeh.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

c They prayed to the Lord and confeſſed their ſinnes.

10 ¶ And the children of Iſrael [c] cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

d By ſtirring them up ſome prophet, as Chap. 6, 8.

11 And the LORD [d] ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and ye cried to me, and I delivered you out of their hand.

* Deut. 32, 15. Jerem. 2, 13.

13 * Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen, let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned, do thou unto us

† Heb. *is good in thine eyes.*

whatſoever † ſeemeth good unto thee, deliver

e That is, from this preſent danger.

us onely, we pray thee, this day.

† Heb. *gods of ſtrangers.*
f This is true repentance, to put away the evil, and to ſerve God aright.

16 And they put away the † ſtrange gods from among them, and [f] ſerved the LORD, and his ſoul † was grieved for the miſerie of Iſrael.

† Heb. *was ſhortened.*

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

† Heb. *cried together.*

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall * be head over all the inhabitants of Gilead.

* Chap. 11, 8.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he ſhould be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthahs vow.* 32 *His conqueſt of the Ammonites.* 34 *He performeth his vow on his daughter.*

NOw * Jephthah the Gileadite was a mighty man of valour, and he *was* the ſonne of † an harlot: and Gilead begat Jephthah.

* Heb. 11, 32. called *Jephthae.*
† Heb. *a woman an harlot.*

2 And Gileads wife bare him ſonnes, and his wives ſonnes grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſonne of a [a] ſtrange woman.

a That is, of an harlot, as verſ. 1.

3 Then Jephthah fled † from his brethren, and dwelt in the land of [b] Tob: and there were gathered vain men to Jephthah, and [c] went out with him.

† Heb. *from the face.*
b Whereby the governour of the countrey was called Tob.
c Joyned with him, as ſome think, againſt his brethren.

4 ¶ And it came to paſſe † in proceſſe of time, that the children of Ammon made warre againſt Iſrael.

† Heb. *after dayes.*

5 And it was ſo, that when the children of Ammon made warre againſt Iſrael, the [d] elders of Gilead went to fetch Jephthah out of the land of Tob:

d Or, ambaſſadours ſent for that purpoſe.

6 And they ſaid unto Jephthah, [c] Come and be our captain, that we may fight with the children of Ammon.

c Men oftimes are conſtrained to deſire help of them, whom before they have refuſed.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſſe?

f Oftimes thoſe things which men reject, God chuſeth to do great enterpriſes by.

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, the LORD † be witneſſe between us,

c Heb. *be the hearer between us.*

if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

* Num. 21, 13.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not away the land of Moab, nor the land of the children of Ammon:

* Deut. 2, 9.

16 But when Iſrael came up from Egypt, and walked through the wilderneſſe, unto the Red-ſea, and came to Kadeſh;

17 Then

17 Then * Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſſe through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent*: and Iſrael abode in Kadeſh.

* Num. 20, 14.

18 Then they went along through the wilderneſſe, and compaſſed the land of Edom and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon,* but came not within the border of Moab: for Arnon *was* the border of Moab.

* Num. 21, 13, and 22, 36.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſſe, we pray thee, through thy land unto my place.

* Deut. 2, 26.

20 But Sihon [g] truſted not Iſrael to paſſe through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

g He truſted them not to go through his countrey.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey.

22 And they poſſeſſed * all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſſe even unto Jordan.

* Deut. 2, 36.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wilt not thou poſſeſſe that which Chemoſh thy god giveth thee to poſſeſſe? So whomſoever the [h] LORD our God ſhall drive out from before us, them will we poſſeſſe.

h For we ought more to beleeve and obey God, than thou thine idols.

25 * And now *art* thou any thing better than Balak the ſonne of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

* Num. 22, 2. Deut. 23, 4. Joſh. 24, 9.

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred yeares? why therefore did ye not [i] recover *them* within that time?

i Meaning their towns.

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to warre againſt me: the LORD the Judge, be [k] judge this day between the children of Iſrael and the children of Ammon.

k To puniſh the offender.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the [l] ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over unto the children of Ammon.

l That is, the ſpirit of ſtrength and zeale.
m As the apoſtle commendeth Jephthah for his worthy enterpriſe in delivering the people, Heb. 11, 32, ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſinnes of the godly do not utterly extinguiſh their faith.

30 And Jephthah [m] vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

31 Then it ſhall be, that † whatſoever cometh forth of the doores of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORDS, ‡ and I will offer it up for a burnt-offering.

† Heb. *that which cometh forth, which ſhall come forth.*
‡ Or, *I will offer it, &c.*

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the LORD delivered them into his hands. 211

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

‡ Or, *Abil.*

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with [n] timbrels and with dances, and ſhe *was his* onely childe: ‡ † beſide her he had neither ſonne nor daughter.

n According to the manner after the victory.
‡ Or, *he had not of his own, either ſonne or daughter.*
† Heb. *of himſelf.*

35 And it came to paſſe when he ſaw her, that he [o] rent his clothes, and ſaid, Alas my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

o Being overcome with blinde zeal, and not conſidering whether the vow was lawfull or no.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two moneths, that I may † go up and down upon the mountains, and [p] bewail my virginity, I and my fellows.

† Heb. *go and go down.*
p For it was counted as a ſhame in Iſrael, to dy without children, and therefore they rejoyced to be married.

38 And he ſaid, Go. And he ſent her away *for* two moneths; and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſſe at the end of two moneths that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a ‡ cuſtome in Iſrael,

‡ Or, *ordinance.*

40 *That* the daughters of Iſrael went † yearly ‡ to lament the daughter of Jephthah the Gileadite foure dayes in a yeare.

† Heb. *from yeare to yeare.*
‡ Or, *to talk with.*

CHAP. XII.

1 The Ephraimites quarelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites. 7 Jephthah dieth 8 Ibzan, who had thirty ſonnes, and thirty daughters, 11 and Elon, 13 and Abdon, who had fourty ſonnes, and thirty nephews, judged Iſrael.

AND the men of Ephraim † gathered themſelves together, and went [a] north-ward, and ſaid unto Jephthah, [b] Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

† Heb. *were called.*
a After they had paſſed Jordan.
b Thus ambition envyeth Gods work in others, as they did alſo againſt Gideon, Chap. 8, 1.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, [c] I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

c That is, I ventred my life, and when mans helpe failed, I put my truſt onely in God.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the

212 the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, [d] among the Ephraimites, and among the Manaſſites.

d Ye ran from us, and choſe Gilead, and now in reſpect of us, ye are nothing.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites, fourty and two thouſand.

e Which ſignifieth, The fall of waters, or An eare of corn.

7 And Jephthah judged Iſrael ſix yeares: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

f Some think that this was Boaz the husband of Ruth.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſonnes, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſonnes. And he judged Iſrael ſeven yeares.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten yeares.

12 And Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him, Abdon the ſonne of Hillel a Pirathonite judged Iſrael.

14 And he had fourty ſonnes, and thirty † nephews, that rode on threeſcore and ten aſſe-colts: and he judged Iſrael eight yeares.

† Heb. *ſonnes ſonnes.*

15 And Abdon the ſonne of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael is in the hand of the Philiſtines. 2 An angel appeareth to Monoahs wife. 8 The angel appeareth to Manoah. 15 Manoahs ſacrifice, whereby the angel is diſcovered. 24 Samſon is born.

† Heb. *added to commit, &c.* * Chap. 2, 11. and 3, 7. and 4, 1. and 6, 1. and 10, 6.

AND the children of Iſrael † * did evil again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines fourty yeares.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* [a] barren and bare not.

a Signifying that their deliverance came onely of God, and not by mans power.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſonne.

4 Now therefore beware, I pray thee, and * drink not wine, nor ſtrong drink, and eat not any unclean thing.

* Num. 6. 2, 3.

5 For lo, thou ſhalt conceive and bear a ſon, and * no raſour ſhall come on his head: for the childe ſhall be a [b] Nazarite unto God from the wombe, and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

* Num. 6, 5. 1 Sam. 1, 11.

b Meaning, he ſhould beſeparate from the world, and delicate to God.

6 ¶ Then the woman came and told her husband, ſaying, A man of God came unto me, and his countenance *was* like the countenance, of an angel of God, [c] very terrible: But I asked him not whence he *was*, neither told he me his name.

c If fleſh be not able to abide the ſight of an angel, how much leſſe the preſence of God?

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſonne; and now drink no wine nor ſtrong drink, neither eat any unclean thing: for the childe ſhall be a Nazarite to God, from the wombe to the day of his death.

8 ¶ Then Manoah [d] intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the childe that ſhall be born.

d He ſheweth himſelfe ready to obey Gods will, and therefore deſireth to know farther.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him. Behold, the man hath appeared unto me, that came unto me the [e] *other* day.

e Or, to day, for it ſeemeth that the angel appeared unto her twiſe in one day.

11 And Manoah aroſe, and went after his wife, and came to the [f] man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

f He calleth him man, becauſe he ſo ſeemed: but he was Chriſt the eternall Word, which at his time appointed became man.

12 And Manoah ſaid, Now let thy words come to paſſe: † How ſhall we order the childe, and ‡ † *how* ſhall we do unto him?

† Heb. *what ſhall be the manner of the, &c.* ‡ Or, *what ſhall he do?*

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

† Heb. what ſhall be *his work.*

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any [g] unclean thing: all that I commanded her, let her obſerve.

g Any thing forbidden by the law.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, untill we ſhall have made ready a kid † for thee.

† Heb. *before thee.*

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the [h] LORD: for Manoah knew not that he *was* an angel of the LORD.

h Shewing that he ſought not his own honour, but Gods, whoſe meſſenger he was.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſſe, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why askeſt thou thus after my name, ſeeing it *is* ‡ ſecret?

‡ Or, *wonderfull.*

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did [i] wonderouſly, and Manoah and his wife looked on.

i God ſent fire from heaven to conſume their ſacrifice, to confirme their faith in his promiſe.

20 For it came to paſſe, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife) then Manoah knew that he *was* an angel of the LORD.

22 And

22 And Manoah ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* Exod. 33, 20. Chap. 6, 22.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have [k] received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe things, nor would as at this time have told us *ſuch things* as theſe.

k Theſe graces that we have received of God, and his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.

24 ¶ And the woman bare a ſonne, and called his name Samſon: and the childe grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, betweene Zorah and Eſhtaol.

CHAP. XIIII.

1 Samſon deſireth a wife of the Philiſtines. 5 In his journey he killeth a lion. 8 In a ſecond journey he findeth hony in the carcaſe. 10 Samſons marriage-feaſt. 12 His riddle by his wife is made known. 19 He ſpoileth thirty Philiſtines. 19 His wife is married to another.

AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* [a] never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for † ſhe pleaſeth me well.

a Though his parents did juſtly reprove him, yet it appeareth that this was the ſecret work of the Lord, verſ. 4.

† Heb. *ſhe is right in mine eyes.*

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the [b] Philiſtines: for at that time the Philiſtines had dominion over Iſrael.

b To fight againſt them for the deliverance of Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † againſt him.

† Heb. *in meeting him.*

6 And the ſpirit of the LORD [c] came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand, but he told not his father or his mother what he had done.

c Whereby he had ſtrength and boldneſſe.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, her returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a [d] feaſt: for ſo uſed the young men to do.

d Meaning, when he was married.

11 And it came to paſſe when [e] they ſaw him, that they brought thirty companions to be with him.

e That is, her parents or friends.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me, within the ſeven dayes of the feaſt, and finde *it* out, then I will give you thirty ‡ ſheets, and thirty [f] change of garments.

‡ Or, *ſhirts.*

f To wear at feaſts, or ſolemn dayes.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may heare it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſſe. And they could not in three dayes expound the riddle.

15 And it came to paſſe on the ſeventh day, that they ſaid unto Samſons wife, [g] Entice thy husband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: have ye called us † to take that we have? *is it* not *ſo*?

g Thus wicked men uſe means to eſcape temporall puniſhments; but not eternall.

† Heb. *to poſſeſſe us*, or *to impoveriſh us*?

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of [h] my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

h Unto them which are of my nation.

17 And ſhe wept before him ‡ the [i] ſeven dayes, while the feaſt laſted: and it came to paſſe on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

‡ Or, the reſt of *the ſeven dayes*, &c.

i Or, to the ſeventh day, beginning at the fourth.

18 And the men of the city ſaid unto him on the ſeventh day before the ſunne went down, What is ſweeter than honey? and what is ſtronger than a lion? And he ſaid unto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not uſed the help of my wife.

19 ¶ And the ſpirit of the LORD came upon him, and he went down to [l] Aſhkelon, and ſlew thirty men of them, and took their ‡ ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.

l Which was one of the five chief cities of the Philiſtines.

‡ Or, *apparel.*

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 Samſon is denied his wife. 3 He burneth the Philiſtines corn with foxes and fire-brands. 6 His wife and her father are burnt by the Philiſtines. 7 Samſon ſmiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philiſtines. 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to paſſe within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, [a] I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

a That is, I will uſe her as my wife.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, in ſtead of her.

† Heb. *let her be thine.*

‡ Or, *now ſhall I be blameleſſe from the Philiſtines*, &c.

3 ¶ And Samſon ſaid concerning them, ‡ Now ſhall I be more [b] blameleſſe than the Philiſtines, though I do them a diſpleaſure.

b For through his father in laws occaſion, he was moved again to take vengeance of the Philiſtines.

4 And Samſon went and caught three hundred foxes, and took ‡ fire-brands, and turned tail

‡ Or, *torches.*

214

tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtines, and burnt up both the [c] ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

[c] Or, that which was reaped and gathered.

6 ¶ Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt [e] her and her father with fire.

[d] Or, the citizen of Timnath.

[e] So the wicked puniſh not vice for love of juſtice, but for fear of danger, which elſe might come to them.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To [f] binde Samſon are we come up, to do to him, as he hath done to us.

[f] And ſo being our priſoner, to puniſh him.

11 Then three thouſand men of Judah † went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? [g] what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

† Heb. *went down.*

[g] Such was their groſſe ignorance that they judged Gods great benefit to be a plague unto them.

12 And they ſaid unto him, We are come down to binde thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves.

13 And they ſpake unto him, ſaying, [h] No: but we will binde thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

[h] Thus they had rather betray their brother, than uſe the means that God had given for their deliverance.

14 ¶ And when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his armes, became as flax that was burnt with fire, and his bands † looſed from off his hands.

† Heb. *were melted.*

15 And he found a † [i] new jaw-bone of an aſſe, and put forth his hand and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt.*
[i] That is, of an aſſe lately ſlain.

16 And Samſon ſaid, With the jaw-bone of an aſſe, † heaps upon heaps, with the jaw of an aſſe have I ſlain a thouſand men.

† Heb. *an heap, two heaps.*

17 And it came to paſſe when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place "Ramath-lehi.

" That is, *the lifting up of the jaw-bone*, or *caſting away of jaw bone.*

18 ¶ And he was ſore athirſt, and [k] called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

k Whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorifie God, and deliver his countrey.

19 But God clave a hollow place that *was* in ‡ the jaw, and there came water there out; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof " En-hakkore, which *is* in Lehi unto this day.

‡ Or, *Lehi.*

" That is, *the well of him that called* or *cried.*

20 And he judged Iſrael in the dayes of the Philiſtines twentie yeares.

CHAP. XVI.

1 Samſon at Gaza eſcapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philiſtines, enticeth Samſon. 6 Thrice ſhe is deceived. 15 At laſt ſhe overcometh him. 21 The Philiſtines take him, and put out his eyes. 22 His ſtrength renewing, he pulleth down the houſe upon the Philiſtines, and dieth.

THen went Samſon to [a] Gaza, and ſaw there † an harlot, and [b] went in unto her.

[a] One of the five chiefe cities of the Philiſtines.
† Heb. *a woman an harlot.*
[b] That is, he lodged with her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gates of the city, and were quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doores of the gate of the city, and the two poſts, and went away with them, † barre and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the barre.*

4 ¶ And it came to paſſe afterward, that he loved a woman ‡ in the valley of Sorek, whoſe name *was* Delilah.

‡ Or, *by the brook.*

5 And the lords of the Philiſtines came up unto her; and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may binde him to ‡ afflict him: and we will give thee every one of us eleven hundred [c] *pieces* of ſilver.

‡ Or, *humble.*

[c] Of the value of a ſhekel, reade Gen. 23, 15.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they binde me with ſeven ‡ † green withs, that were never dried, then ſhall I be weak, and be as † another man.

‡ Or, *new cords.*
† Heb. *moiſt.*
† Heb. *one.*

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* [d] men lying in wait, abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a threed of tow is broken when it † toucheth the [e] fire: ſo his ſtrength was not known.

[d] Certain Philiſtines in a ſecret chamber.
† Heb. *ſmelleth.*
[e] When fire commeth neer it.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now [f] tell me I pray thee, wherewith thou mighteſt be bound.

[f] Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

11 And he ſaid unto her, If they binde me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as another man.

† Heb. *wherewith work hath not been done.*

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And *there were* liers in wait abiding in the camber) And he brake them from off his armes like a threed.

13 And

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And [g] he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſſe, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death;

17 That he told her all his [i] heart, and ſaid unto her, There hath not come a raſour upon mine head; for I *have been* a Nazarite unto God from my mothers wombe: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart, Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength [k] went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon, And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of braſſe, and he did grinde in the priſon-houſe.

22 Howbeit the hair of his head began to [l] grow again, ‡ after he was ſhaven.

23 Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our countrey, † which ſlew many of us.

25 And it came to paſſe when their hearts were merry, that they ſaid, Call for Samſon, that he may make us [m] ſport. And they called for Samſon out of the priſon-houſe; and he made † them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth; that I may lean upon them. 215

27 Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, onely this once, O God, that I may be at once [n] avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and ‡ on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samſon [o] ſaid, Let † me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were mo than they which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him; and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty yeares.

CHAP. XVII.

1 *Of the money that Micah firſt ſtole, then reſtored, his mother maketh images,* 5 *and he ornaments for them.* 7 *He hireth a Levite to be his prieſt.*

AND there was a [a] man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine eares; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſonne.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſonne, to make a [b] graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an * [c] ephod, and * [d] teraphim; and † conſecrated one of his ſonnes, who became his prieſt

6 * In thoſe dayes *there was* no [e] king in Iſrael, *but* every man did that which was right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the [f] family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could finde *a place*: and he came to mount Ephraim to the houſe of Micah, † as he journeyed.

9 And

---

g It is impoſſible, if we give place to our wicked affections, but at length we ſhall be deſtroyed.

h For this Samſon uſed to ſay, I love thee.

† Heb. *ſhortened.*

i Thus his immoderate affections toward a wicked woman, cauſed him to loſe Gods excellent gifts, and become ſlave unto them whom he ſhould have ruled.

k Not for the loſſe of his hair, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

† Heb. *bored out.*

l Yet had he not his ſtrength again, till he had called upon God, and reconciled himſelf.

‡ Or, *as when he was ſhaven.*

† Heb. *and who multiplied our ſlain.*

m Thus by Gods judgements they are made ſlaves to infidels, which neglect their vocation in defending the faithfull.

† Heb. *before them.*

n According to my vocation which is to execute Gods judgements upon the wicked.

‡ Or, *beleaned on the.*

o He ſpeaketh not this of deſpaire but humbling himſelf for neglecting his office, and the offence thereby given.

† Heb. *my ſoul.*

a Some think this hiſtory was in the time of Othniel, or as Joſephus writeth, immediatly after Joshua.

b Contrary to the commandement of God, and true religion, practiſed under Joshua, they forſook the Lord and fell to idolatrie

* Chap. 8, 27.

c He would ſerve both God and idols.

* Gen. 31, 19. Hoſea. 3, 4.

d By teraphim ſome underſtand certain idols having the likeneſſe of a man, but others underſtand thereby all manner of things, and inſtruments belonging unto thoſe who ſought for any anſwer at Gods hands, as Chap. 18, 5. 6.

† Heb. *filled the hand.*

* Chap. 18, 1. and 21, 25.

e For where there is no Magiſtrate feasing God, there can be no true religion, nor order, chap. 21, 25.

f Which Beth-lehem was in the tribe of Judah.

† Heb. *in making his way.*

216

9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a [g] Levite of Beth-lehem-judah, and I go to ſojourn where I may finde *a place*.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the yeare, and ‡ † a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was [h] content to dwell with the man, and the young man was unto him as one of his ſonnes.

12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me [i] good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1 The Danites ſend five men to ſeek out an inheritance. 3 At the houſe of Micah they conſult with Jonathan, and are encouraged in their way. 7 They ſearch Laiſh, and bring back news of good hope. 11 Six hundred men are ſent to ſurpriſe it. 14 In the way they rob Micah of his prieſt and his conſecrate things. 27 They winne Laiſh, and call it Dan. 30 They ſet up idolatry, wherein Jonathan inherited the prieſthood.

IN * thoſe dayes *there was* no [a] king in Iſrael: and in thoſe dayes the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family, five men from their coaſts, † men of valour, from Zorah, and from Eſhtaol, to ſpie out the land, and to ſearch it; and they ſaid unto them, [b] Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the [c] voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace, before the LORD *is* your way wherein ye go:

7 ¶ Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſſe, after the manner of the Zidonians, quiet and ſecure, and *there was* no † magiſtrate in the land, that might put *them* to ſhame in any thing: and they *were* farre from the Zidonians, and had no buſineſſe with any man.

8 And they came unto their brethren to Zorah, and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye [e] ſtill? be not ſlothfull to go, *and* to enter to poſſeſſe the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol, ſix hundred men, † appointed with weapons of warre.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behinde Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpie out the countrey of Laiſh, and ſaid unto their brethren, [f] Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and † ſaluted him.

16 And the ſix hundred men appointed with their weapons of warre, which *were* of the children of Dan, ſtood by the entring of the gate.

17 And the five men that went to ſpie out the land, went up, *and* came in thither, *and* [g] took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entring of the gate, with the ſix hundred men that were appointed with weapons of warre.

18 And theſe went into Micahs houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſts heart was glad, and he took the ephod, and the teraphim, and the graven image, & went in the midſt of the [h] people.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage [i] before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes neare to Micahs houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, † that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my [k] gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt † angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And

g For in thoſe dayes, the ſervice of God was corrupt in all eſtates, and the Levites were not looked unto.

‡ Or, *a double ſuit, &c.*
† Heb. *an order of garments.*

h Not conſidering that he forſooke the true worſhipping of God, for to maintain his own belly.

i Thus the idolaters perſwade themſelves of Gods favour, when indeed he doth deteſt them.

* Chap. 17, 6. and 21, 25.
a Meaning, no ordinary magiſtrate to puniſh vice according to Gods word.

† Heb. *fourme.*

b For the portion which Joſhua gave them, was not ſufficient for all their tribe.

c They knew him by his ſpeech, that he was a ſtranger there.

d Thus God granteth the idolaters ſometime their requeſt, to their deſtruction that delight in errours.

† Heb. *poſſeſſour, or hair of reſtraint.*

e Loſe ye this good occaſion through your ſlothfulneſſe?

f Becauſe they before had had good ſucceſſe they would that their brethren ſhould be encouraged by hearing the ſame tidings.

† Heb. *asked him of peace.*

g So ſuperſtition blinded them, that they thought Gods power was in theſe idols, and that they ſhould have good ſucceſſe by them, though by violence and robberie they did take them away.

h With the ſix hundred men.

i Suſpecting them that did purſue them.

† Heb. *that thou art gathered together?*

k This declareth what opinion the idolaters have of their idols.

† Heb. *bitter of ſoul.*

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the* [1] *things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, & ſecure: and they ſmote them with the edge of the ſword, & burnt the city with fire.

28 And *there was* no deliverer, becauſe [m] it *was* farre from Zidon, and they had no buſineſſe with any man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the * city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 ¶ And the children of Dan ſet up the [n] graven image: and Jonathan the ſonne of Gerſhom, the ſonne of Manaſſeh, he and his ſonnes, were prieſts to the tribe of Dan, untill the day of the [o] captivity of the land.

31 And they ſet them up Micahs graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibeathites abuſe his concubine to death. 29 He divideth her into twelve pieces, to ſend them to the twelve tribes.

AND it came to paſſe in thoſe dayes, * when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there † foure whole moneths.

3 And her husband aroſe, and went after her to ſpeak † friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoyced to meet him.

4 And his father in law, the damſels father, retained him, and he abode with him three dayes: ſo they did eat and drink, and lodged there.

5 And it came to paſſe on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſonne in law, † Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down and did eat and drink both of them together: for the damſels [a] father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he roſe early in the morning on the fifth day to depart: and the damſels father ſaid, [b] Comfort thine heart, I pray thee. And they tarried † untill after noon, and they did eat both of them.

9 And when the man roſe up to depart, he and his concubine, and his ſervant; his father in law, the damſels father ſaid unto him, Behold now the day † draweth towards evening, I pray you, tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go † [c] home.

10 But the man would not tarry that night, but he roſe up and departed, and came † over againſt Jebus, (which *is* Jeruſalem) and *there were* with him two aſſes ſadled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was farre ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a [d] ſtranger, that *is* not of the children of Iſrael, we will paſſe over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw neare to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way, and the ſunne went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* [e] Benjamites.

17 And when he had lift up his eyes, he ſaw a way-faring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the [f] houſe of the LORD, and there *is* no man that † receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes, and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; onely lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſonnes of Belial, beſet the houſe round about,

1 Meaning, the idols as verſe 18.

m That is, Laiſh, which after was called Ceſarea Philippi.

* Joſh. 19, 47.

n Thus in ſtead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

o That is, till the ark was taken, 1 Sam. 5, 1.

* Chap. 17, 6. and 18, 1. and 21, 25.

† Heb. *a woman a concubine*, or *a wife a concubine.*

‡ Or, *a yeare and foure moneths.*
† Heb. *dayes foure moneths.*
† Heb. *to her heart.*

† Heb. *ſtrengthen.*

a That is, his concubines father.

b Meaning, that he ſhould refreſh himſelf with meat, as verſe 5.
† Heb. *till the day declined.*

† Heb. *is weak.*

† Heb. it is *the pitching* time *of the day.*

† Heb. *to the tent.*
c To wit, to the town, or citie, where he dwelt.
† Heb. *to over againſt.*

d Though in theſe dayes there were moſt horrible corruptions, yet very neceſſitie could not compell them to have to doe with them that profeſſed not the true God.

e That is, of the tribe of Benjamin.

f To Shiloh, or Mizpeh, where the ark was.
† Heb. *gathereth.*

218 *and* [g] beat at the doore, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him,

[g] To the intent they might break it.

* Gen. 19, 6.

23 And * the man, the maſter of the houſe went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and [h] humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

[h] That is, abuſe them, as Gen. 19, 8.

† Heb. *the matter of this folly.*

25 But the men would not hearken to him ſo the man took his concubine, & brought her forth unto them; and they knew her, and abuſed her all the night untill the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and [i] fell down at the doore of the mans houſe, where her lord *was*, till it was light.

[i] She fell down dead, as verſ. 27.

27 And her lord roſe up in the morning, and opened the doores of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the doore of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſſe, and the man roſe up, and gat him unto his [k] place.

[k] Meaning, home unto mount Ephraim.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed [l] done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your mindes.*

[l] For this was like the ſin of Sodom, for the which God rained down fire and brimſtone from heaven.

CHAP. XX.

1 The Levite in a generall aſſembly declareth his wrong. 1 The decree of the aſſembly. 12 The Benjamites being cited, make head againſt the Iſraelites. 18 The Iſraelites in two battels loſe fourty thouſand. 26 They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.

THen all the children of Iſrael went out, and the congregation was gathered together, as [a] one man, from Dan even to Beerſheba, with the land of Gilead, unto the [b] LORD in Mizpeh.

[a] That is, all with one conſent.

[b] To aske counſel.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, foure hundred thouſand footmen that [c] drew ſword.

[c] Meaning, men able to handle their weapons.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then [d] ſaid the children of Iſrael, Tell us, how was this wickedneſſe?

[d] To the Levite.

4 And † the Levite the husband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. *the man the Levite.*

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, and thought to have ſlain me: *and* my concubine have they † forced, that ſhe is dead.

† Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and ſent [e] her throughout all the countrey of the inheritance of Iſrael: for they have committed lewdneſſe and folly in Iſrael.

[e] That is, her pieces, to every tribe a piece, chap. 19, 29.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his [f] houſe.

[f] Before we have revenged this wickednes.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch [g] victuall for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

[g] Theſe onely ſhould have the charge to provide for victuall for the reſt.

11 So all the men of Iſrael were gathered againſt the city, † knit together as one man.

† Heb. *fellows.*

12 ¶ And the tribes of Iſrael ſent men through all the [h] tribe of Benjamin, ſaying, What wickedneſſe *is* this that is done among you?

[h] That is, every family of the tribe.

13 Now therefore deliver us the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the [i] children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

[i] Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelves to maintaine them in their evil, and therefore were all juſtly puniſhed.

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men * left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſſe.

* Chap. 3, 15.

17 And the men of Iſrael, beſide Benjamin, were numbred foure hundred thouſand men that drew ſword; all theſe *were* men of warre.

18 And the children of Iſrael aroſe, and went up to the [k] houſe of God, and asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

[k] That is, to the ark, which was in Shiloh: ſome think in Mizpeh, as verſe 1.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, [l] twenty and two thouſand men.

[l] This God permitted becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this meanes puniſh their ſins.

22 And the people the men of Iſrael encouraged

couraged themſelves, and ſet their battel again in aray in the place where they put themſelves in aray the firſt day.

23 (And the children of Iſrael went up and wept before the LORD untill even, and asked counſel of the LORD, ſaying, Shall I go up again to battel againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came neare againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day untill even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for [m] the ark of the covenant of God *was* there in thoſe dayes,

28 And Phinehas the ſonne of Eleazar the ſonne of Aaron, [n] ſtood before it in thoſe dayes) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in aray againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were [o] drawn away from the citie, and they began † to ſmite of the people, *and* kill as at other times, in the high-wayes, of which one goeth up to ‡ the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt: but the children of Iſrael ſaid, Let us flee, & draw them from the citie, unto the [p] high wayes.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in aray at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the medows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battel was ſore: but they [q] knew not that evil *was* neare them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael [r] gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‡ drew *themſelves* along, and ſmote all the citie with the edge of the ſword.

38 Now there was an appointed ‡ ſigne between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite and [s] kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battel.

40 But when the flame began to ariſe up out of the citie, with a pillar of ſmoke, the Benjamites looked behinde them, and behold, † the flame of the city aſcended up to heaven.

41 And when the men of Iſrael [t] turned again, the men of Benjamin were amazed: for they ſaw that evil † was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſſe, but the battel overtook them: and them which *came* out of the cities, they deſtroyed in [u] the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‡ with eaſe † over againſt Gibeah toward the ſunne-riſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſſe unto the rock of Rimmon: and they [x] gleaned of them in the high-wayes five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and [y] five thouſand men that drew the ſword; all theſe *were* men of valour.

47 * But ſix hundred men turned and fled to the wilderneſſe unto the rock Rimmon, and abode in the rock Rimmon foure moneths.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of every city, as the beaſt, and all that † came to hand: alſo they ſet on fire, all the [z] cities that † they came to.

CHAP. XXI.

1 The people bewail the deſolation of Benjamin. 8 By the deſtruction of Jabesh-gilead, they provide them foure hundred wives. 16 They adviſe them to ſurpriſe the virgins that danced at Shiloh.

NOw the men of Iſrael had [a] ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even, before God, and lift up their voices, and wept ſore:

3 And ſaid, O LORD God of Iſrael, why is this come to paſſe in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

m To wit, in Shiloh.

n Or, ſerved in the prieſts office at thoſe dayes, for the Iews write, that he lived three hundred years.

o By the policie of the children of Iſrael.
† Heb. *to ſmite of the people wounded as at, &c.*
‡ Or, *Beth-el.*

p Meaning croſſe-wayes or paths to divers places.

q They knew not that Gods judgement was at hand to deſtroy them.

r Retired to draw them after.

‡ Or, *made a long* ſound with the trumpets.

‡ Or, *time.*
† Heb. *with.*
† Heb. *elevation.*

† Heb. *to ſmite the wounded.*
ſ For they were waxen hardy by the two former victories.

† Heb. *the whole conſumption.*

t And withſtood their enemies.

† Heb. *touched them.*

u For they were compaſſed in on every ſide.

‡ Or, from *Menuchah, &c.*
† Heb. *unto over againſt.*

x They ſlew them by one and one, as they were ſcattered abroad.

y Beſides eleven hundred that had been ſlain in the former battels.
* Chap. 12, 13.

† Heb. *was found.*
z If they belonged to the Benjamites.
† Heb. *were found*

a This oath came of raſhnes, and not of judgement: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

220

4 And it came to passe on the morrow, that the people rose early, and built there an [b] altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [c] repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 And they said, What one *is there* of the tribes of Israel, that [d] came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbred, and behold *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, * Ye shall utterly destroy every male, and every woman that † hath lien by man.

12 And they found among the inhabitants of Jabesh-gilead, foure hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation [e] sent *some* † to speak to the children of Benjamin that *were* in the rock Rimmon, and to ‡ call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they [f] sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an [g] inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: For the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *in a place* which is on the [h] north-side of Beth-el ‡ on the east-side ‡ of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when [i] their fathers or their brethren come unto us to complain, that we will say unto them, ‡ Be favourable unto them, for our sakes: because we reserved not to each man his wife in the warre: for ye did not give unto them at this time, *that* you should be guilty.

23 And the children of Benjamin did so, and took *them* wives according to their [k] number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In those dayes *there was* no king in Israel: every man did that which was right in his own eyes.

---

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

* Num. 31, 17.

† Heb. *knoweth the lying with man.*

† Heb. *young women virgins.*

e To wit, about four moneths after the discomfiture, Chap. 20, 47.

† Heb. *and spake and called.*

‡ Or, *proclaim.*

f For there lacked two hundred.

g Benjamin must be reserved to have the twelfth portion in the inheritance of Jacob.

† Heb. *from yeare to yeare.*

h He describeth the place where the maids used yearly to dance, as the manner then was, and to sing psalms and songs of Gods works among them.

‡ Or, *towards the sun-rising.*

‡ Or, *on.*

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.

‡ Or, *gratifie us in them.*

k Meaning, two hundred.

* Chap. 17, 6. and 18, 1. and 19, 1.

THE BOOK OF RUTH.

THE ARGUMENT.

THis book is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the church which is subject to manifold afflictions, and yet at length God giveth good and joyfull issue: teaching us to abide with patience till God deliver us out of trouble. Herein also is described how Jesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Jesus did vouchsafe to come, notwithstanding shee was a Moabitesse of mean condition, and a stranger from the people of God: declaring unto us thereby that the Gentiles should be sanctified by him, and joyned with his people, and that there should be but one sheepfold, and one Spheepherd. And it seemeth that this history appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech driven by famine into Moabdieth there. 4 Mahlon and Chilion, having married wives of Moab, die alſo. 6 Naomi returning homeward, 8 Diſſwadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great conſtancie accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOw it came to paſſe in the dayes when the judges † ruled, that there was a famine in the [a] land: and a certain man of Bethlehem-judah [b] went to ſojourn in the countrey of Moab, he and his wife, and his two ſonnes.

† Heb. *judged.*

a In the land of Canaan.

b In the tribe of Judah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſonnes Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the countrey of Moab, and † continued there.

† Heb. *were.*

3 And Elimelech Naomi's husband died, and ſhe was left, and her two ſonnes:

4 And they took them wives of the women of [c] Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten yeares.

c By this wonderfull providence of God, Ruth became one of Gods houſhold, of whom Chriſt came,

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſonnes, and her husband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the countrey of Moab: for ſhe had heard in the countrey of Moab, how that the LORD had [d] viſited his people, in giving them bread.

d By ſending them plentie again.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that you may finde [e] reſt, each *of you* in the houſe of her husband. Then ſhe kiſſed them: and they lift up their voice and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeal of God, whichrather hath reſpect to the caſe of the body, then to the comfort of the ſoul.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any mo* ſonnes in my wombe, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I ſhould ſay, I have hope, ‡ *if* I ſhould have a husband alſo to night, and ſhould alſo bear ſonnes:

‡ Or, *if I were with an husband.*

† Heb. *hope.*

13 Would ye † tarrie for them till they were grown? would ye ſtay for them from having husbands? nay, my daughters: for † it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

† Heb. *I have much bitternesse.*

14 And they lift up their voice, and wept again: and Orpah [f] kiſſed her mother in law, but Ruth clave unto her.

f When ſhe took leave and departed.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return after thy ſiſter in law;

221

16 And Ruth ſaid, ‡ Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, [g] I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

‡ Or, *be not againſt me.*

g No perſwaſions can prevail to turn them back from God, whom he had choſen to be his.

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe † was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

† Heb. *ſtrengthened herſelf.*

19 So they two went untill they came to Beth-lehem: And it came to paſſe when they were come to Beth-lehem, that all the citie [h] was moved about them, and they ſaid, *Is* this Naomi?

h Whereby appeareth that ſhe was of a great family, and of good reputation.

20 And ſhe ſaid unto them, Call me not "Naomi, call me "Mara: for the Almighty hath dealt very bitterly with me.

" That is, *pleaſant.*

" That is, *bitter.*

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, & the Almighty hath afflicted me?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, which returned out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley-harveſt.

i Which was in the moneth Niſan, that conteineth part of March, and part of April.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 sheweth her great favour. 18 That which she got, she carrieth to Naomi.

AND Naomi had a kinſman of her husbands, a mighty man of [a] wealth, of the family of Elimelech; and his name *was* Boaz.

a Here goodneſſe and greatnes was in one man.

2 And Ruth the Moabiteſſe ſaid unto Naomi, [b] Let me now go to the field, and glean eares of corn after *him*, in whoſe ſight I ſhall finde grace. And ſhe ſaid unto her, Go, my daughter.

b This her humility declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painfull diligence to get both their livings.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her † hap was to light on a part of the field *belonging* unto "Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap, happned.*

" Called Mat. 1, 5. *Booz.*

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſſe thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the countrey of Moab:

7 And ſhe ſaid, I pray you let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning untill now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another

222

field, neither go from hence, but abide here faſt by my maidens.

9 [c] *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art a thirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

c That is, take heed in what field they doe reap.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a [d] ſtranger?

d Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativitie, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

13 Then ſhe ſaid ‡ Let me finde favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

‡ Or, *I finde favour.*

† Heb. *to the heart.*

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vineger. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and [f] left.

f Which ſhe brought home to her mother in law.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and, † reproach her not.

† Heb. *ſhame her not.*

16 And let fall alſo, *ſome* of the handfuls of purpoſe for her, and leave them that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field untill even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

g To wit, of her bag, as is in the Chalde text.

18 ¶ And [g] ſhe took *it* up, and went into the citie: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſſe to the living and to the [h] dead. And Naomi ſaid unto her, The man *is* neare of kin unto us, ‡ one of our next kinſmen.

h To my husband and children, when they were alive, and now to us.

‡ Or, *one that hath right to redeem.*

21 And Ruth the Moabiteſſe ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, untill they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‡ meet thee not in any other field.

‡ Or, *fall upon thee.*

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 By Naomi her inſtruction, 5 Ruth lieth at Boaz his feet. 8 Boaz acknowledgeth the right of a kinſman. 14 He ſendeth her away with ſix meaſures of barley.

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek [a] reſt for thee, that it may be well with thee?

a Meaning, that ſhe would provide her of an husband, with whom ſhe might live quietly.

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? behold, he winnoweth barley to night in the threſhing-floore.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floore: *but* make not thy ſelf known unto the [b] man, untill he ſhall have done eating and drinking.

b Boaz, nor yet any other.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and ‡ uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

‡ Or, *lift up the clothes that are on his feet.*

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was [c] merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

c That is, had refreſhed himſelf among his ſervants.

8 ¶ And it came to paſſe at midnight, that the man was afraid, and ‡ turned himſelf: and behold, a woman lay at his feet.

‡ Or, *took hold on.*

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid: ſpread therefore thy skirt over thine hand-maid, for thou *art* ‡ a neare kinſman.

‡ Or, *one that hath right to redeem.*

10 And he ſaid, Bleſſed *be* thou of the LORD my daughter: *for* thou haſt ſhewed [d] more kindneſſe in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poore or rich.

d Thou ſheweſt thy ſelf from time to time more vertuous.

11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate.*

12 And now it is true, that I *am thy* neare kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will [e] perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down untill the morning.

e If he will take thee to be his wife by the title of affinitie, according to Gods law. Deut. 25. 5.

14 ¶ And ſhe lay at his feet untill the morning: and ſhe roſe up before one could know another.

another. And he ſaid, Let it not be known that a woman came into the floore.

‡ Or, *sheet*, or *apron*.

15 Alſo he ſaid, Bring the ‡ vail that thou haſt upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, [f] Who *art* thou my daughter? and ſhe told her all that the man had done to her.

f Perceiving by her coming home, that hee had not taken her to his wife, ſhe was aſtonied.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not emptie unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, untill thou know how the matter will fall: for the man will not be in reſt, untill he have finiſhed the thing this day.

Chap. IIII.

1 Boaz calleth into judgement the next kinſman. 6 He refuſeth the redemption according to the manner in Iſrael. 9 Boaz buyeth the inheritance. 10 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

a Which was the place of judgement.
b The Hebrews here uſe two words which have no proper ſignification, but ſerve to note a certain perſon: as we ſay, ho, ſirrah, or ho, ſuch one.

THen went Boaz up to the [a] gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, [b] Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the countrey of Moab ſelleth a parcel of land, which *was* our brother Elimelechs.

† Heb. *I ſaid I will reveal in thine eare.*

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* [c] none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

c For thou art the next of the kin.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſſe, the wife of the dead, to raiſe up the name of the dead upon his [d] inheritance.

d That his inheritance might bear his name that is dead.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I marre mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*.

* Deut. 25, 7, 9.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* [e] a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

e That he had reſigned his right, Deut. 25, 9.

9 ¶ And Boaz ſaid unto the elders, and unto all the people, Ye *are* witneſſes this day; that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſſe, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his [f] place: ye *are* witneſſes this day.

f Or, of the citie where he remained.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and ‡ do thou worthily in [g] Ephratah, and † be famous in Beth-lehem.

‡ Or, *get thee riches*, or *power*.
g Ephrathah and Beth-lehem are both one.
† Heb. *proclaim thy name*.

12 And let thy houſe be like the houſe of Pharez, (* whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

* Gen. 38, 29. 1 Chron. 2, 4. Matth. 1, 3.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſonne.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD which hath not † left thee this day without a ‡ kinſman, that his [h] name may be famous in Iſrael.

† Heb. *cauſed to ceaſe unto thee*.
‡ Or, *redeemer*.
h He ſhall leave a continuall poſterity.

15 And he ſhall be unto thee a reſtorer of *thy* life, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which is better to thee than [i] ſeven ſonnes, hath born him.

† Heb. *to nourish*.
† Heb. *thy gray haires*.
i Meaning, many ſons.

16 And Naomi took the childe, and laid it in her boſome, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, there is a ſonne born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe are the generations of [k] Pharez: * Pharez begat Hezron,

k This genealogie is brought in, to prove that David by ſucceſſion came of the houſe of Judah.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat † Salmon,

* 1 Chron. 2, 4. Matth. 1, 3.
‡ Or, *Salmah*.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

THE FIRST BOOK OF SAMUEL,

otherwiſe called, The firſt book of the KINGS.

THE ARGUMENT.

According as God hath ordained, Deut. 17, 14. that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt book of Samuel is declared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafegard of him, which did repreſent Jeſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keep them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroad. And becauſe Saul, whom of nothing, God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather diſobeyed the word of God and was not zealous of his glory, he was by the voyce of God put down from his eſtate, and David the true figure of Meſſia placed in his ſtead, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the church and to every member of the ſame, as a patern and example to behold their ſtate and vocation.

CHAP. I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief, prayeth for a childe. 12 Eli firſt rebuking her, afterwards bleſſeth her. 19 Hannah having born Samuel, ſtayeth at home till he be weaned. 24 She preſenteth him according to her vow, to the LORD.

NOw there was a certain man of [a] Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſonne of Jeroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

a There were two Ramaths, ſo that in this city in mount Ephraim were Zophim: that is, the learned men and prophets.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city * † yearly to worſhip and to ſacrifice unto the LORD of hoſts in [b] Shiloh; and the two ſonnes of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

* Deut. 16, 6.
† Heb. *from yeare to yeare.*
b For the ark was there at that time.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſonnes and her daughters, portions.

5 But unto Hannah he gave [c] ‡ a worthy portion: for he loved Hannah, but the LORD had ſhut up her wombe;

c Some reade, a portion with an heavie cheer.
‡ Or, *a double portion.*

6 And her adverſarie alſo † provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her wombe.

† Heb. *angred her.*

7 And *as* he did ſo yeare by yeare, ‡ † when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

‡ Or, *from the time that ſhe, &c.*
† Heb *from her going up.*

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than [d] ten ſonnes?

d Let this ſuffice thee that I love thee no leſſe, than if thou hadſt many children.

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drank: (now Eli the prieſt ſat upon a ſeat by a poſt of the [e] temple of the LORD)

e That is, of the houſe where the ark was.

10 And ſhe *was* † in bitterneſſe of ſoul, and prayed unto the LORD, and wept ſore.

† Heb. *bitter of ſoul.*

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man childe, then I will give him unto the LORD all the dayes of his life, and * there ſhall no raſour come upon his head.

† Heb. *ſeed of men.*
* Num. 6, 5. Judg. 13, 5.

12 And it came to paſſe as ſhe † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray.*

13 Now Hannah, ſhe ſpake in her heart, onely her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman † of a ſorrowfull ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

† Heb. *hard of ſpirit.*

16 Count not thine hand-maid for a daughter of Belial: for out of the abundance of my ‡ complaint and grief have I ſpoken hitherto.

‡ Or, *Meditation.*

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant thee thy petition that thou haſt asked of him.

18 And

18 And she said, Let thine handmaid finde [f] grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

[f] That is, pray unto the Lord for me.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD [g] remembred her.

[g] According to her petition. † Heb. *revolution of dayes.*

20 Wherefore it came to passe, † when the time was come about, after Hannah had conceived, that she bare a sonne, and called his name "Samuel, *saying*, Because I have asked him of the LORD.

[e] That is, *asked of God.*

21 And the man [h] Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

[h] This Elkanah was a Levite, 1 Chron. 6, 27. and as some write, Once a yeare they accustomed to appeare before the Lord with their families.

22 But Hannah went not up; for she said unto her husband, *I will not go up* untill the childe be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry untill thou have weaned him, onely the LORD establish [i] his word: so the woman abode, and gave her sonne suck untill she weaned him.

[i] Because her prayer took effect, therefore it was called the Lords promises.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of floure, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the childe *was* young.

25 And they slew a bullok, and brought the childe to Eli.

26 And she said, Oh my lord, *as* [k] thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

[k] That is, most certainly.

27 For this childe I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have ‡ lent him to the LORD as long as he liveth, ‡ he shall be lent to the LORD. And he [l] worshipped the LORD there.

‡ Or, *returned him, whom I have obtained by petition to the LORD.* ‡ Or, *he whom I have obtained by petition shall be returned.* l Meaning, Eli gave thanks to God for her.

CHAP. II.

1 Hannahs song in thankfulnesse. 12 The sinne of Eli's sonnes. 18 Samuels ministerie. 20 By Eli's blessing, Hannah is more fruitfull. 22 Eli reproveth his sonnes. 27 A prophesie against Eli's house.

AND Hannah [a] prayed, and said, My heart rejoyceth in the LORD, mine [b] horn is exalted in the LORD: my mouth is [c] inlarged over mine enemies: because I rejoyce in thy salvation.

a After that she had obtained a son by prayer, she gave thanks. b I have recovered strength and glory by the benifit of the Lord. c I can answer them, that reprove my barrennesse.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 [d] Talk no more so exceeding proudly, let *not* † arrogancie come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

d In that ye condemn my barrennesse, ye shew your pride against God. † Heb. *hard.*

4 The bows of the mighty men *are* broken, and they that stumbled, are girt with strength.

5 *They that were* full, have hired out themselves for [e] bread, and *they that were* hungry, ceased: so that the barren hath born seven, and she that hath many children, is waxed feeble.

e They sell their labours for necessarie food.

6 * The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

* Deut. 32, 39. Tob. 13 2. Wisd. 16, 13.

7 The LORD maketh poore, and maketh rich: he bringeth low, and lifteth up.

8 He * raiseth up the poore out of the dust, *and* lifteth up the begger from the dunghill, to set *them* among [f] princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the [g] LORDS, and he hath set the world upon them.

* Psal. 113, 7.

f He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary. g Therefore he may dispose all things according to his will.

9 He will keep the feet of his saints, and the wicked shall be silent in darknesse; for by strength shall no man prevail.

10 The adversaaies of the LORD shall be broken to pieces: * out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth, and he shall give strength unto his [h] king, and exalt the horn of his anointed.

* Chap. 7, 10.

h She grounded her prayer on Jesus Christ which was to come.

11 And Elkanah went to Ramah to his house; and the childe did minister unto the LORD before [i] the priest.

i In all that Eli commanded him

12 ¶ Now the sonnes of Eli *were* sonnes of Belial, they [k] knew not the LORD.

k That is, they neglected his ordinance.

13 And the priests custome with the people *was*, *that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand,

14 And he strook *it* into the pan, or kettle, or caldron. or pot; all that the [l] flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

l Transgressing the order appointed in the law, Levit. 7, 31. for their bellies sake.

15 Also before they burnt the [m] fat, the priests servant came, and said to the man that sacrificed, Give flesh to rost for the priest; for he will not have sodden flesh of thee, but raw.

m Which was commanded first to have been offered God.

16 And if any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul [n] desireth: then he would answer him, *Nay*, but thou shalt give it *me* now; and if not, I will take it by force.

† Heb. *as on the day.* n Not passing for their own profit, so that God might be served aright.

17 Wherefore the sinne of the young men was very great before the LORD: for men [o] abhorred the offering of the LORD.

o Seeing the horrible abuse thereof.

18 ¶ But Samuel ministred before the LORD, *being* a childe, * girded with a linnen ephod.

* Exod. 28, 4.

19 Moreover his mother made him a little coat, and brought *it* to him from yeare to yeare, when she came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah, and his wife, and said, The LORD give thee seed of this woman, for the ‡ loan which is lent to the LORD. And they went unto their own home.

‡ Or, *petition which he asked, &c.*

21 And the LORD visited Hannah, so that she conceived and bare three sonnes, and two daughters: and the childe Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that

226

that his ſonnes did unto all Iſrael, and how
p they lay with the women that † aſſembled at
the doore of the tabernacle of the congrega-
tion.

23 And he ſaid unto them, Why do ye ſuch
things? for ‡ I heare of your evil dealings, by
all this people.

24 Nay my ſonnes: for it *is* no good report
that I heare; ye q make the LORDS people
‡ to tranſgreſſe.

25 If one man ſinne againſt another, the
judge ſhall judge him: but if a man ſinne a-
gainſt the LORD, who ſhall intreat for him?
Notwithſtanding they hearkened not unto
the voice of their father, r becauſe the LORD
would ſlay them.

26 (And the childe Samuel grew on, and
was in favour both with the LORD, and alſo
with men)

27 ¶ And there came a man of God unto
Eli, and ſaid unto him, Thus ſaith the LORD,
Did I plainly appear unto the houſe of thy
f father, when they were in Egypt in Pharaohs
houſe?

28 And did I chooſe him out of all the tribes
of Iſrael to be my prieſt, to offer upon mine
altar, to burn incenſe, to wear an ephod before
me? and * did I give unto the houſe of thy fa-
ther all the offerings made by fire of the chil-
dren of Iſrael?

29 Wherefore t kick ye at my ſacrifice, and
at mine offering which I have commanded *in*
my habitation, and honoureſt thy ſonnes above
me, to make your ſelves fat with the chiefeſt
of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael
ſaith, I ſaid indeed, *that* thy houſe, and the
houſe of thy father ſhould walk before me for
ever: but now the LORD ſaith, u Be it farre
from me; for them that honour me, I will ho-
nour, and they that deſpiſe me, ſhall be lightly
eſteemed.

31 Behold, the dayes come that I will cut off
thine x arm, and the arm of thy fathers houſe,
that there ſhal not be an old man in thine houſe.

32 And y thou ſhalt ſee ‡ an enemy *in my*
habitation, in all the wealth which *God* ſhall
give Iſrael: and there ſhall not be an old man
in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not
cut off from mine altar, *ſhall be* to conſume
thine eyes, and to grieve thine heart: and all
the increaſe of thine houſe ſhall die † in the
flower of their age.

34 And this *ſhall be* a ſigne unto thee, that
ſhall come upon thy two ſonnes, on Hophni
and Phinehas: in one day they ſhall die both
of them.

35 And I will raiſe me up a z faithfull prieſt,
that ſhall do according to *that* which *is* in
mine heart, and in my minde: and I will build
him a ſure houſe, and he ſhall walk before
mine Anointed for ever.

36 And it ſhall come to paſſe *that* every one
that is left in thine houſe, ſhall come *and*
a crouch to him for a piece of ſilver, and a mor-
ſel of bread, and ſhall ſay, † Put me (I pray
thee) into ‡ one of the prieſts offices, that I
may eat a piece of bread.

CHAP. III.

1 *How the word of the Lord was firſt revealed to Samuel.*
11 *God telleth Samuel the deſtruction of Eli's houſe.* 15 *Samuel, though loath, telleth Eli the viſion.* 19 *Samuel groweth in credit.*

AND the childe Samuel miniſtred unto the
LORD a before Eli: and the word of the
LORD was precious in thoſe dayes: *there was*
no open viſion.

2 And it came to paſſe at that time, when
Eli *was* laid down in his c place, and his eyes
began to wax dimme, *that* he could not ſee;

3 And ere the d lamp of God went out in
the temple of the LORD, where the ark of
God *was*, and Samuel was laid down *to ſleep:*

4 That the LORD e called, Samuel, and he
anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I,
for thou calledſt me. And he ſaid, I called not;
lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel.
And Samuel aroſe and went to Eli, and ſaid,
Here *am* I, for thou didſt call me. And he an-
ſwered, I called not, my ſonne; lie down again.

7 ‡ Now Samuel did not yet f know the
LORD, neither was the word of the LORD
yet revealed unto him.

8 And the LORD called Samuel again the
third time. And he aroſe, and went to Eli,
and ſaid, Here *am* I, for thou didſt call me.
And Eli g perceived that the LORD had cal-
led the childe.

9 Therefore Eli ſaid unto Samuel, Go, lie
down, and it ſhall be, if he call thee, that thou
ſhalt ſay, Speak LORD, for thy ſervant heareth.
So Samuel went and lay down in his place.

10 And the LORD came, and ſtood and called
as at other times, Samuel, Samuel. Then Sa-
muel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold,
I will do a thing in Iſrael, at which both the
ears of * every one that heareth it, ſhall h tingle.

12 In that day, I will perform againſt Eli, all
things which I have ſpoken concerning his
houſe: † when I begin, I will alſo make an end.

13 ‡ * For I have told him, that I will judge
his houſe for ever, for the iniquity which he
knoweth: becauſe his ſonnes made themſelves
‡ vile, and he † reſtrained them not.

14 And therefore I have ſworn unto the houſe
of Eli, that the iniquitie of Eli's houſe ſhall not
be purged with ſacrifice nor offering for i ever.

15 ¶ And Samuel lay untill the morning, and
opened the doores of the houſe of the LORD:
and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel
my ſonne. And he anſwered; Here *am* I.

17 And he ſaid, What *is* the thing that the
LORD hath ſaid unto thee? I pray thee hide it
not from me: k God do ſo to thee, and † more
alſo, if thou hide *any* ‡ thing from me, of all
the things that he ſaid unto thee.

18 And

p Which was (as the Hebrews write) after their travell, when they came to be purified, reade Exod. 38.8. Levit. 12,6.
† Heb. *aſſembled by troups.*
‡ Or, *I heare evil words of you.*

q Becauſe they contemn their dutie to God, verſe 17.
‡ Or, *to cry out.*

r So that to obey good admonitions, is Gods mercie, and to diſobey them is his juſt judgement for ſinne.

f To wit, Aaron.

* Levit. 10, 14.

t Why have you contemned my ſacrifices, and as it were trode them under foot?

u Gods promiſes are onely effectuall to ſuch as he giveth conſtancie unto, to fear and obey him.

x Thy power and authoritie.

y Thy poſterity ſhall ſee the glory of the chief prieſt tranſlated to another, whom they ſhall envie, 1 King. 2, 27.
‡ Or, *the affliction of the tabernacle for all the wealth which God would have given Iſrael.*
† Heb. *men.*

z Meaning, Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

a That is, ſhall be inferiour unto him.
† Heb. *jeyn.*
‡ Or, *ſomewhat about the prieſthood.*

a The Ghalde text readeth, whiles Eli lived.
b Becauſe there were very few prophets to declare it.

c In the court next to the tabernacle.

d That is, the lamps, which burnt in the night.

e Joſephus writeth that Samuel was twelve yeares old, when the Lord appeared to him.

‡ Or, *thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
f By viſion.

g Such was the corruption of thoſe times, that the chief prieſt was become dull and negligent to underſtand the Lords appearing.

* 2 Kings 21, 12.
h God declareth what ſudden feat ſhall come upon men, when they ſhall hear that the ark is taken, and alſo ſee Eli's houſe deſtroyed.
† Heb. *beginning and ending.*
‡ Or, *and I will tell him, &c.*
* Chap. 2, 29, 30, 31. &c.
‡ Or, *accurſed.*
† Heb. *frowned not upon them.*
i Meaning, that his poſteritie ſhould never enjoy the chief prieſts office.

k God puniſh thee after this and that ſort, except thou tell me truth, Ruth 1, 17.
† Heb. *ſo adde.*
‡ Or, *word.*

18 And Samuel told him † every whit, and hid nothing from him. And he ſaid, It *is* the LORD: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words [1] fall to the ground.

20 And all Iſrael from Dan even to Beerſheba knew that Samuel *was* ‡ eſtabliſhed *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh, by the word of the LORD.

CHAP. IIII.

1 The Iſraelites are overcome by the Philiſtines at Eben-ezer, 3 They fetch the ark, to the terrour of the Philiſtines, 10 They are ſmitten again, the ark taken, Hophni and Phinehas are ſlain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas wife diſcouraged in her travail with I-chabod, dieth.

AND the word of ‡ Samuel ‡ † came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battel, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in aray againſt Iſrael: and *when* † they joyned battel Iſrael was ſmitten before the Philiſtines: and they ſlew of † the army in the field about foure thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, [a] Wherefore hath the LORD ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when *it* cometh among us, *it* may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which [b] dwelleth *between* the cherubims: and the two ſonnes of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid [c] Wo unto us; for there hath not been ſuch a thing † heretofore.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

9 Be ſtrong, and quit your ſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, * as they have been to you: † quit your ſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael [e] thirty thouſand footmen.

11 And the ark of God was taken; and the two ſonnes of Eli, Hophni and Phinehas, † were ſlain. 227

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his [f] clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the [g] ark of God. And when the man came into the city and told it, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight yeares old; and * his eyes † were dimme, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What † is there done, my ſonne?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſonnes alſo, Hophni and Phinehas, are [h] dead, & the ark of God is taken.

18 And it came to paſſe when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael fourty yeares.

19 ¶ And his daughter in law Phinehas wife was with childe *neare* ‡ to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, ſhe [i] bowed her ſelf and travailed; for her pains † came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſonne. But ſhe anſwered not, † neither did ſhe regard *it*.

21 And ſhe named the childe "I-chabod, ſaying, The [k] glory is departed from Iſrael: (becauſe the ark of God was taken; and becauſe of her father in law and her husband)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1 The Philiſtines having brought the ark into Ashdod, ſet it in the houſe of Dagon: 3 Dagon is ſmitten down and cut in pieces, and they of Ashdod ſmitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither, 10 and ſo with them of Ekron, when it was brought thither.

AND the Philiſtines took the ark of God, & brought it from Eben-ezer unto [a] Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of [b] Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and ſet him in his place again.

4 And

---

e Heb. *all the things*, or *words*.

1 The Lord accompliſhed whatſoever he had ſaid.

‡ Or, *faithfull*.

‡ From the departure of the Iſraelites out of Egypt unto the time of Samuel are about 397. years.

‡ Or, *came to paſſe*.

† Heb. *was*.

† Heb. *the battel was ſpread*.

† Heb. *the aray*.

a For it may ſeem that this war was undertaken by Samuels commandement.

† Heb. *take unto us*.

b For he uſed to appear to the Iſraelites between the cherubims over the Ark of the covenant, Exod. 25, verſe 17.

e Before we fought againſt men, and now God is come to fight againſt us.

† Heb. *yeſterday*, or *the third day*.

d For in the red Sea in the wilderneſſe, the Egyptians were deſtroyed, whith was the laſt of all his plagues.

* Judg. 13, 1.

† Heb. *be men*.

e David alluding to this place, Pſal. 78, 63. ſaith, they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

f In token of ſorrow and mourning.

g Leſt it ſhould be taken of the enemies.

* Chap. 3, 2.

† Heb. *ſtood*.

† Heb. *is the thing*.

h According as God had aforeſaid.

‡ Or, *to cry out*.

i And ſetled her body toward her travell.

† Heb. *were turned*.

† Heb. *ſet not her heart*.

" That is, *where is the glory?* or there is *no glory*.

k She uttered her great ſorrow by repeating her words.

a Which was one of the five principall cities of the Philiſtines.

b Which was their chief idol, and as ſome write, from the navel downward was like a fiſh, and upward like a man.

228

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold, onely † *the ſtump* of Dagon was left to him.

‡ Or, *the fiſhy part.*

5 Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, [c] tread on the threſhold of Dagon in Aſhdod, unto this day.

c Thus in ſtead of acknowledging of the true God by this miracle, they fall to a further ſuperſtition.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them and ſmote them with * emerods, *even* Aſhdod and the coaſts thereof.

* Pſal. 78, 66.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, [d] What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither.*

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their deſtruction and his glory.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron; and it came to paſſe as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, [e] Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

e The wicked when they feel the hand of God, grudge and reject him, where the godly humble themſelves, and cry for mercy.

12 And the men that died not, were ſmitten with the emerods: and the crie of the city went up to heaven.

CHAP. VI.

1 *After ſeven moneths the Philiſtines take counſel how to ſend back the ark.* 10 *They bring it on a new cart with an offering unto Beth-ſhemeſh.* 19 *The people are ſmitten for looking into the ark.* 21 *They ſend to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philiſtines [a] ſeven moneths.

a They thought by continuance of time the plague would have ceaſed, and ſo would have kept the ark ſtill.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a [b] treſpaſſe-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

b The idolaters confeſſe there is a true God, who puniſheth ſin juſtly.

4 Then ſaid they, What *ſhall be* the treſpaſſe-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on † you all, and on your lords.

† Heb. *them.*

5 Wherefore ye ſhall make images of your emerods, and images of your mice that marre the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your [c] gods, and from off your land.

c This is Gods judgement upon the idolaters, that knowing the true God, they worſhip him not aright.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‡ wonderfully among them, * did they not let † the people go, and they departed?

‡ Or, *reproachfully.*
* Exod. 12, 31.
† Heb. *them.*

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the [d] jewels of gold which ye return him for a treſpaſſe-offering, in a coffer by the ſide thereof, and ſend it away, that it may go.

d Meaning, the golden emerods and the golden mice.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* ‡ [e] he hath done us this great evil: but if not, then we ſhall know that it *is* not his hand that ſmote us; it *was* a [f] chance *that* happened to us.

‡ Or, *it.*
e The God of Iſrael.
f The wicked attribute almoſt all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went [g] after them unto the border of Beth-ſhemeſh.

g For the triall of the matter.

13 And they of Beth-ſhemeſh *were* reaping their wheat harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoyced to ſee *it.*

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and [h] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

h To wit, the men of Beth-ſhemeſh, which were Iſraelites.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned for a treſpaſſe-offering unto the LORD; for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

i Theſe were the five principall cities of the Philiſtines, which were not all conquered unto the time of David.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging*

longing to the five lords, both of fenced cities, and of countrey villages, even unto the ‡ great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day, in the field of Joſhua the Beth-ſhemite.

‡ Or, *great ſtone.*

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had [i] looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

[k] For it was not lawfull to any, either to touch or to ſee it, ſave only to Aaron, and his ſonnes, Num. 4, 15, 20.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 They of Kirjath-jearim bring the ark into the houſe of Abinadab, and ſanctifie Eleazar his ſonne to keep it. 2 After twenty yeares, 3 the Iſraelites by Samuels means, ſolemnly repent at Mizpeh. 9 While Samuel prayeth and ſacrificeth, the Lord diſcomfiteth the Philiſtines by thunder, at Ebenezer. 13 The Philiſtines are ſubdued. 15 Samuel peaceably and religiouſly judgeth Iſrael.

AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſonne, to keep the ark of the LORD.

[a] A city in the tribe of Judah called alſo Kiriath-baal, Joſh. 15, 60.

2 And it came to paſſe while the ark abode in Kirjath-jearim, that the time was long: for it was twenty yeares: and all the houſe of Iſrael [b] lamented after the LORD.

[b] Lamented for their ſinnes and followed the Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* * put away the ſtrange gods, and * Aſhtaroth from among you, and prepare your hearts unto the LORD, and ſerve him onely: and he will deliver you out of the hand of the Philiſtines.

* Joſh. 24, 14, 23.
* Judg. 2, 13.
* Deut. 6, 13. Matth. 4, 10. Luke 4, 8.

4 Then the children of Iſrael did put away * Baalim, and Aſhtaroth, and ſerved the LORD onely.

* Judg. 2, 11.

5 And Samuel ſaid, Gather all Iſrael to [c] Mizpeh, & I will pray for you unto the LORD.

[c] For Shiloh was now deſolate becauſe the Philiſtines had taken thence the ark.

6 And they gathered together to Mizpeh, and [d] drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

[d] The Chalde text hath, That they drew water out of their heart: that is, Wept abundantly for their ſinnes.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael, and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, † [e] Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

† Heb. *be not ſilent from us from crying.*
[e] Signifying that in the prayers of the godly, there ought to be a vehement zeal.

9 ¶ And Samuel took a ſucking lambe, and offered it for a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Iſrael, and the LORD ‡ heard him.

‡ Or, *anſwered.*

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew neare to battel againſt Iſrael: but the LORD [f] thundred with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

[f] According to the propheſie of Hannah, Samuels mother, chap. 2, 10.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, untill *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and [g] Shen, and called the name of it " Eben-ezer ſaying, Hitherto hath the LORD helped us.

[g] Which was a great rock over againſt Mizpeh.
" That is, *the ſtone of help.*

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the LORD was againſt the Philiſtines, all the dayes of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the [h] Amorites.

[h] Meaning, the Philiſtines.

15 And Samuel judged Iſrael all the dayes of his life.

16 And he went from yeare to yeare † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

† Heb. *and he circuited.*

17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an [i] altar unto the LORD.

[i] Which was not contrary to the law: for as yet a certain place was not appointed.

CHAP. VIII.

1 By occaſion of the ill government of Samuels ſonnes, the Iſraelites ask a king. 6 Samuel praying in grief, is comforted by God. 10 He telleth the manner of a king. 19 God willeth Samuel to yeeld unto the importunity of the people.

AND it came to paſſe when Samuel was old, that he made his [a] ſonnes judges over Iſrael.

[a] Becauſe he was not able to bear the charge.

2 Now the name of his firſt-born was [b] Joel, and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

[b] Who was alſo called Vaſhni, 1 Chron. 6, 28.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and * took bribes, and perverted judgement.

* Deut. 16, 19.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto [c] Ramah;

[c] For there his houſe was, chap 7, 17.

5 And ſaid unto him, Behold, thou art old and thy ſonnes walk not in thy wayes: now * make us a king to judge us like all the nations.

* Hoſea 13, 10. Acts 13, 21.

6 ¶ But the thing † [d] diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD.

† Heb. *was evil in the eyes of Samuel.*
[d] Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me that I ſhould not reigne over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee.

‡ Or, *obey.*
‡ Or, *notwithſtanding when thou haſt ſolemnly proteſted againſt them, then thou ſhalt ſhew, &c.*

9 Now therefore ‡ hearken unto their voice: ‡ howbeit, yet [e] proteſt ſolemnly unto them, & ſhew

[e] To prove if they will forſake their wicked purpoſe.

230

ſhew them the manner of the king that ſhall reigne over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he ſaid, This will be the [f] manner of the king that ſhall reigne over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and to be his horſemen, and *ſome* ſhall run before his chariots.

f Not that kings have this authority by their office, but that ſuch as reigne in Gods wrath ſhould uſurp this over their brethren, contrary to the law, Deut. 17, 20.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to eare his ground, and to reap his harveſt, and to make his inſtruments of warre, and inſtruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers,

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his † officers, and to his ſervants.

† Heb. *eunuchs.*

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put them to his work.

17 He will take the tenth of your ſheep, and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the LORD will [g] not heare you in that day.

g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelves willingly.

19 ¶ Neverthleſſe, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us:

20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearſed them in the eares of the LORD.

22 And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

1 Saul deſpairing to finde his fathers aſſes, 6 by the counſel of his ſervant, 11 and direction of young maidens, 15 according to Gods revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feaſt. 25 Samuel after ſecret communication, bringeth Saul on his way.

NOw there was a man of Benjamin, whoſe name *was* * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſonne of Aphiah, ‡ a Benjamite, a mightie man of † [a] power.

* Chap. 14, 51. 1 Chron. 8, 33.

‡ Or, *the ſonne of a man of Jemini.*

‡ Or, *ſubſtance.*

a That is, both valiant and rich.

2 And he had a ſonne, whoſe name *was* Saul, [b] a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward, *he was* higher than any of the people.

b So that it might ſeem that God approved their requeſt in appointing out ſuch a perſon.

3 And the aſſes of Kiſh, Sauls father, were loſt; and Kiſh ſaid to Saul his ſonne, Take now one of the ſervants with thee, and ariſe, go [c] ſeek the aſſes

c All theſe circumſtances were means to ſerve unto Gods providence, whereby Saul (though not approved of God) was made king.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d] Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

d Where was Ramath Zophim the city of Samuel.

6 And he ſaid unto him, behold now, *there is* in this city a man of God, and he *is* an honourable man; all that he ſaith, cometh ſurely to paſſe: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread † is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what † have we?

† Heb. *is gone out of, &c.*

† Heb. *is with us.*

8 And the ſervant anſwered Saul again, and ſaid, Behold, † I have here at hand the [e] fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand.*

e Which is about five pence, reade Gen. 23, 15.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the [f] ſeer: for he that is now *Called* a Prophet, was beforetime called a Seer)

f So called, becauſe he foreſaw things to come.

10 Then ſaid Saul to his ſervant, † Well ſaid, come, let us go: ſo they went unto the city where the man of God *was*.

† Heb. *thy word is good.*

11 ¶ *And* as they went up † the hill to the citie, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

† Heb. *in the aſcent of the city.*

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to day to the city; for *there is* [g] a ſacrifice of the people to day in the high place.

g That is, a feaſt after the offering, which ſhould be kept in an high place of the city appointed for that uſe.

13 Aſſoon as ye be come into the city, ye ſhall ſtraightway finde him, before he go up to the high place to eat: for the people will not eat untill he come, becauſe he doth [h] bleſſe the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about † this time ye ſhall finde him.

h That is, give thanks, and diſtribute the meat according to their cuſtome.

† Heb. *to day.*

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 ¶ * Now the LORD had † told Samuel in his eare a day before Saul came, ſaying,

* Chap. 15, 1. Acts 13, 21.

† Heb. *revealed the eare of Samuel.*

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him to be captain over my people Iſrael, that he may [i] ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

i Notwithſtanding their wickedneſſe, yet God was ever mindfull of his inheritance.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall † reigne over my people.

† Heb. *reſtrain in.*

18 Then Saul drew neare to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is*.

19 And

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place, for ye shall eat with me to day: and to morrow I will let thee go, and will tell thee all that *is* in thine [k] heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost † three dayes ago, set not thy minde on them, for they are found: and [l] on whom *is* all the desire of Israel? *is it* not on thee, and on all thy fathers house?

† Heb. *to day three dayes.*
l Whom doth Israel desire to be their king, but thee?

21 And Saul answered and said, *Am* not I a Benjamite of the smallest of the tribes of Israel? and my familie the least of all the families of the tribe of Benjamin? wherefore then speakest thou † so to me?

† Heb. *according to this word.*

22 And Samuel took Saul, and his servant, and brought them into the [m] parlour, & made them sit in the chiefest place among them that were bidden, which *were* about thirty persons:

m Where the feast was.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the [n] shoulder, and that which was upon it, and set *it* before Saul: and *Samuel* said, Behold, that which is ‡ left, set *it* before thee, *and* eat; for unto this time *hath it* been kept for thee, *since* I said, I have [o] invited the people: so Saul did eat with Samuel that day.

n That is, that shoulder with the breast, which the priest had for his family in all peace-offerings. Levit. 10, 14.
‡ Or, *reserved.*
o That both by the assembling of the people, and by the meat prepared for thee, thou mightest understand, that I knew of thy coming.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: & it came to passe about the spring of the day, that Samuel called Saul to the [p] top of the house, saying, Up, that I may send thee away. And Saul arose, & they went out both of them, he and Samuel abroad.

p To speak with him secretly, for the houses were flat above.

27 *And* as they were going down to the end of the citie, Samuel said to Saul, Bid the servant passe on before us, (and he passed on) but stand thou still † a while, that I may shew thee the [q] word of God.

† Heb. *to day.*
q Gods commandement as concerning thee.

CHAP. X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signes. 9 Sauls heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdome from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THen Samuel took a [a] vial of oyl, and poured *it* upon his head, and kissed him, & said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

a In the law, this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

2 When thou art departed from me to day, then thou shalt finde two men by * Rachels sepulchre in the border of Benjamin, at Zelzah: and they will say unto thee, The [b] asses which thou wentest to seek are found: and lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my sonne?

* Gen. 35, 20.

b Samuel confirmeth him by these signes, that God hath appointed him king.
† Heb. *the businesse.*

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will † salute thee, and give thee two *loaves* of bread, which thou shalt receive of their hands. 231

† Heb. *ask thee of peace.*

5 After that, thou shalt come to the [c] hill of God, where *is* the garison of the Philistines: and it shall come to passe when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesie.

c Which was an high place in the city of Kirjath-jearim, where the ark was, chap. 7, 1.

6 And the spirit of the LORD will come upon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 And † let it be when these signes are come unto thee, † *that* thou do as occasion shall serve thee, for God *is* with thee.

† Heb. *and it shall come to passe that when these signes, &c.*
† Heb. *do for thee as thine hand shall finde.*

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: * seven dayes shalt thou tarry, untill I come to thee, and shew thee what thou shalt do.

* Chap. 13, 8.

9 ¶ And it was so, that when he had turned his † back to go from Samuel, God † gave him [d] another heart: and all those signes came to passe that day.

† Heb. *shoulder.*
† Heb. *turned.*
d He gave him such vertues as were meet for a king.

10 And when they came thither to the hill, behold, a company of prophets met him, and the spirit of God came upon him, and he prophesied among them.

11 And it came to passe when all that knew him before time, saw, that behold, he prophesied among the prophets, then the people said † one to another, What *is* this *that* is come unto the sonne of Kish? * *Is* Saul also among the prophets?

† Heb. *a man to his neighbour.*
* Chap. 19, 24.

12 And one † of the same place answered and said, But who *is* [e] their father? therefore it became a proverb, *Is* Saul also among the [f] prophets?

† Heb. *from thence.*
e Meaning, that prophesie cometh not by succession, but is given to whom it pleaseth God.
f Noting thereby him that from low degree cometh suddenly to honour.

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Sauls uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdome, whereof Samuel spake, he told him not.

17 ¶ And Samuel [g] called the people together unto the LORD to Mizpeh;

g Both to declare unto them their fault in asking a king, and also to shew Gods sentence therein.

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdomes, *and* of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have said unto him, *Nay*, but set a king over us. Now there-

132

fore preſent your ſelves before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come neare, the tribe of Benjamin was [h] taken.

h That is, by caſting of lot.

21 When he had cauſed the tribe of Benjamin to come neare by their families, the family of Matri was taken, and Saul the ſonne of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath [i] hid himſelf among the ſtuff.

i As though he were unworthy and unwilling.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from the ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD had choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, † God ſave the king.

† Heb. *let the king live.*

k As it is written in Deut. 17, 15. &c.

25 Then Samuel told the people the [k] manner of the kingdome, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

‡ Or, *he was as though he had been deaf.*

l Both to avoid ſedition, and alſo to win them by patience.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but ‡ he held his [l] peace.

CHAP. XI.

1 Nahaſh offereth them of Jabeſh-gilead a reprochfull condition. 4 They ſent meſſengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdome renewed.

a After that Saul was choſen king: for fear of whom they asked a king, as chap. 12, 12.

THen Nahaſh the Ammonite [a] came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your [b] right eyes, and lay it for a reproach upon all Iſrael.

b This declareth that the more neer that tyrants are to their deſtruction, the more cruell they are.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven dayes reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

† Heb. *forbear us.*

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the eares of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

c God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

6 And the [c] ſpirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after [d] Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out † with one conſent.

d He addeth Samuel, becauſe Saul was not yet approved of all.

† Heb. *as one man.*

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And [e] they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſunne be hot, ye ſhall have † help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

e Meaning, Saul and Samuel.

‡ Or, *deliverance.*

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto [f] you, and ye ſhall do with us all that ſeemeth good unto you.

f That is, to the Ammonites, diſſembling that they had hope of aid.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, untill the heat of the day: and it came to paſſe, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, [g] Who *is* he that ſaid, Shall Saul reigne over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall [h] not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

g By this victory the Lord won the hearts of the people to Saul.

h By ſhewing mercy, he thought to overcome their malice.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdome there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they [i] ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoyced greatly.

i In ſigne of thankſgiving for the victory.

CHAP. XII.

1 Samuel teſtifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harveſt-time. 20 He comforteth them in Gods mercy.

AND Samuel ſaid unto all Iſrael, Behold, I have [a] hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

a I have granted your petition.

2 And now behold, the king walketh [b] before you: and I am old, and gray-headed, and behold, my ſonnes *are* with you: and I have walked before you from my childhood unto this day.

b To govern you in peace and war.

3 Behold, * here I *am*, witneſſe againſt me before the LORD, and before his anointed: whoſe [c] ox have I taken? or whoſe aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* † bribe ‡ to blinde mine eyes therewith? and I will reſtore it you.

* Ecclus 46, 19.

c God would that this confeſſion ſhould be a pattern for all them that have any charge or office.

† Heb. *ranſome.*

‡ Or, *that I ſhould hide mine eyes at him.*

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſſe againſt you, and his [d] anointed *is* witneſſe this day, that ye have not found ought in my

d Your king, who is anointed by the commandment of the Lord.

my hand. And they anſwered, *He is* witneſſe.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that ‡ advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

‡ Or, *made.*

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb. *righteouſneſſes*, or *benefits.*
† Heb. *with.*

8 * When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

* Gen. 46. 5, 6.
* Exod. 4, 16.

9 And when they forgat the LORD their God, * he ſold them into the hand of Siſera, e captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

* Judg. 4, 2.
e Captain of Jabins hoſt, king of Hazor.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and f Bedan, and * Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

f That is, Samſon, Judg. 13, 25.
* Judg. 11, 1.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, g Nay, but a king ſhall reigne over us; when the LORD your God *was* your king.

g Leaving God, to ſeek the help of man, chap. 8, 5.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: & behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebell againſt the † commandment of the LORD, then ſhall both ye, and alſo the h king that reigneth over you, † continue following the LORD your God.

† Heb. *mouth.*
h Ye ſhall be preſerved as they that follow the Lords will.
† Heb. *be after*

15 But if ye will not obey the voice of the LORD, but rebell againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your i fathers.

g Meaning, the governours.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſſe *is* k great, which ye have done in the ſight of the LORD, in aſking you a king.

k In that ye have forſaken him, who hath all power in his hand, for a mortall man.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: & all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have l added unto all our ſinnes, *this* evil, to aſk us a king.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſſe, m yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

m He ſheweth that there is no ſinne ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

21 And turn ye not aſide, for then *ſhould ye* go after vain things, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you n his people.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreover, as for me, God forbid that I ſhould ſinne againſt the LORD † in ceaſing to pray for you: but I will teach you the good and the right way.

† Heb. *from ceaſing.*

24 Onely fear the LORD, and ſerve him in truth with o all your heart: for conſider ‡ how great things he hath done for you.

o Unfainedly, and without hypocriſie.
‡ Or, *what a great thing, &c.*

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 *Sauls ſelected band.* 3 *He calleth the Hebrews to Gilgal againſt the Philiſtines, whoſe gariſon Jonathan had ſmitten.* 5 *The Philiſtines great hoſt.* 6 *The diſtreſſe of the Iſraelites.* 8 *Saul weary of ſtaying for Samuel, ſacrificeth.* 11 *Samuel reproveth him.* 17 *The three ſpoiling bands of the Philiſtines.* 19 *The policie of the Philiſtines, to ſuffer no ſmith in Iſrael.*

SAul † reigned a one yeare, and when he had reigned b two yeares over Iſrael.

† Heb. *the ſonne of one yeare in his reigning.*
a Whiles theſe things were done.
b Before he took upon him the ſtate of a king.

2 Saul choſe him three thouſand men of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the gariſon of the Philiſtines that *was* in * c Geba, and the Philiſtines heard *of it*: and Saul blew the d trumpet throughout all the land, ſaying, Let the Hebrews heare.

‡ Or, *the hill.*
c Or Kirjath-jearim, where the ark was, chap. 10, 5.
d That every one ſhould prepare themſelves to war.

4 And all Iſrael heard ſay, that Saul had ſmitten a gariſon of the Philiſtines, and that Iſrael alſo † was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal.

† Heb. *did ſtink.*

5 ¶ And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from e Beth-aven.

e Which was alſo called Beth-el, in the tribe of Benjamin.

6 When the men of Iſrael ſaw that they were in a ſtrait, (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of f Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

f Where the two tribes and the half remained.
† Heb. *trembled after him.*

8 ¶ * And he tarried ſeven dayes, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were g ſcattered from him.

* Chap. 10, 8.
g Thinking that the abſence of the prophet was a ſigne, that they ſhould loſe the victory.

9 And Saul ſaid, Bring hither a Burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſſe, that aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might † ſalute him.

† Heb. *bleſſe him.*

11 ¶ And Samuel ſaid, What haſt thou

done? And Saul ſaid, Becauſe I ſaw that the people were [h] ſcattered from me, and that thou cameſt not within the dayes appointed, and that the Philiſtines gathered themſelves together to Michmaſh:

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not † made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt [i] not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdome upon Iſrael for ever.

14 But now thy kingdome ſhall not continue: the LORD hath ſought him a man after [k] his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal, unto [l] Gibeah of Benjamin: and Saul numbred the people that were † preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſonne, and the people that were preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual.

18 And another company turned the way to Beth-horon: and [m] another company turned to the way of the border, that looketh to the valley of Zeboim toward the wilderneſſe.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews make them ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare and his coulter, and his ax, and his mattock.

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to ſharpen the goads.

22 So it came to paſſe in the day of battel, that there was neither [n] ſword nor ſpear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his ſonne was there found.

23 And the ‡ gariſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIIII.

1 Jonathan, unwitting to his father, the prieſt, or the people, goeth and miraculouſly ſmiteth the Philiſtines gariſon. 15 A divine terrour maketh them beat themſelves. 17 Saul not ſtaying the prieſts anſwer, ſetteth on them. 21 The captivated Hebrews, and the hidden Iſraelites, joyn againſt them. 24 Sauls unadviſed adjuration, hindereth the victory. 32 He reſtraineth the people from eating bloud. 35 He buildeth an altar. 36 Jonathan taken by lot, is ſaved by the people. 47 Sauls ſtrength and family.

NOw it ‡ came to paſſe upon a day, that Jonathan the ſonne of Saul ſaid unto the young man that bare his armour, [a] Come, and let us go over to the Philiſtines gariſon, that *is* on the other ſide: but he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſonne of Ahitub, * I-chabods brother, the ſonne of Phinehas, the ſonne of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines gariſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the gariſon of theſe [b] uncircumciſed; it may be that the LORD will work for us: for *there is* no reſtraint to the LORD, * to ſave by many or by few.

7 And his armour bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, [c] I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold we will paſſe over unto *theſe* men, and we will diſcover our ſelves unto them.

9 [d] If they ſay thus unto us, † Tarry untill we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for * the LORD hath delivered them into our hand; and this *ſhall be* a ſigne unto us.

11 And both of them diſcovered themſelves unto the gariſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the [e] holes, where they had hid themſelves.

12 And the men of the gariſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his [f] hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that [g] firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‡ an half-acre of land, *which* a yoke *of oxen might plow.*

15 And there was trembling in the hoſt, in the field, and among all the people: the gariſon, and the ſpoilers, they alſo trembled, and the [h] earth quaked: ſo it was † a very great trembling.

16 And the watchmen of Saul in Gibeah of

---

h Though theſe cauſes ſeem ſufficient in mans judgement: yet becauſe they had not the word of God, they turned to his deſtruction.

† Heb. *intreated the face.*

i Who willed thee to obey him, and reſt upon the words ſpoken by his prophet.

k That is, David.

l And went to his citie Ramah.

† Heb. *found.*

m So that to mans judgement theſe three armies would have overrunne the whole countrey.

† Heb. *a file with mouthes.*

† Heb. *to ſet.*

n To declare that the victory onely came of God, and not by their force.

‡ Or, *ſtanding camp.*

‡ Or, *there was a day.*

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude, or armour, but onely came of his grace.

* Chap. 4, 21.

b To wit, the Philiſtines.

* 2 Chron. 14, 11.

c I will follow thee whitherſoever thou goeſt.

d This he ſpake by the ſpirit of propheſie, foraſmuch as hereby God gave him aſſurance of the victory.

† Heb. *be ſtill.*

* 1 Mac. 4, 30.

e Thus they ſpake contemptuouſly, and by deriſion.

f That is, he crept up, or went up with all haſte.

g The ſecond was when they ſlew one another, and the third, when the Iſraelites chaſed them.

‡ Or, *half a furrow of an acre of land.*

h In that the inſenſible creatures tremble for feare of Gods judgement, it declareth how terrible his vengeance ſhall be againſt his enemies.

† Heb. *a trembling of God.*

of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold, Jonathan & his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael)

19 ¶ And it came to paſſe while Saul talked unto the prieſt, that the ‡ noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, [i] Withdraw thine hand.

20 And Saul and all the paople that *were* with him, † aſſembled themſelves, and they came to the battel: and behold, * every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the countrey* round about, even they alſo *turned* to be with the [k] Iſraelites, that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, [l] Curſed *be* the man that eateth *any* food untill evening, that I may be avenged on mine enemies: ſo none of the people taſted any food.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people [m] feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-combe, and put his hand to his mouth; and his eyes were [n] enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were ‡ faint.

29 Then ſaid Jonathan, My father hath [o] troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found! for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* * with the bloud.

33 ¶ Then they told Saul, ſaying, Behold, the people ſinne againſt the LORD, in that they eat with the bloud. And he ſaid, Ye have ‡ tranſgreſſed: [p] roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſinne not againſt the LORD in eating with the bloud. And all the people brought every man his ox † with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD † the ſame was the firſt altar that he built unto the LORD.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them untill the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us [q] draw neare hither unto God.

37 And Saul asked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye neare hither all the * † chief of the people: and know and ſee wherein this ſinne hath been this day.

39 For *as* the LORD liveth which ſaveth Iſrael, though it be in Jonathan my ſonne, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſonne will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, ‡ [r] Give a perfect *lot*. And Saul & Jonathan were taken: but the people † eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſonne. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall [s] not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdome over Iſrael,

‡ Or, *tumult.*

i Let the ephod alone: for I have no leiſure now to ask counſel of God, Numb. 27, 21.

† Heb. *were cried together.*

* Judges 7, 22. 2 Chron. 20, 23.

k Though before for feare of the Philiſtines they declared themſelves as enemies to their brethren.

l Sneh was his hypocriſie and arrogancie, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

m That is, the puniſhment, if they brake their oath.

n Which were dim before for wearineſſe and hunger.

‡ Or, *weary.*

o By making this cruel law.

* Lev. 7, 26. and 19, 26. Deut. 12, 16.

‡ Or, *dealt treacherouſly.*

p That the bloud of the beaſts that ſhall be ſlain, may be preſſed out upon it.

† Heb. *in his hand.*

† Heb. *that altar he began to build unto the LORD.*

q To ask counſel of him.

* Judges 20, 2.

† Heb. *corners.*

‡ Or, *ſhew the innocent.*

r Cauſe the lot to fall on him that hath broken the oath: but he doth not conſider his preſumption in commanding the ſame oath.

† Heb. *went forth*

s The people thought it their dutie to reſcue him, who of ignorance had but broken a raſh law, and by whom they had received ſo great a benefit.

236

and fought againſt all his enemies on every ſide againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

‡ Or, *wrought mightily.*
t As the Lord had commanded, Deut. 25, 17.

48 And he ‡ gathered an hoſt, and ſmote the [t] Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

u Called alſo Abinadab, chap. 31, 2.

49 Now the ſonnes of Saul were Jonathan, and [u] Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt-born Merab, and the name of the younger

x Which was the wife of David, chap. 18, 27.

[x] Michal:

y Whom Joab the captaine of David ſlew, 2 Sam. 3, 27.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoſt *was* [y] Abner the ſonne of Ner, Sauls uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtines all the dayes of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he

z As Samuel had forewarned, chap. 8, 11.

[z] took him unto him.

CHAP. XV.

1 Samuel ſendeth Saul to deſtroy Amalek. 6 Saul favoureth the Kenites. 8 He ſpareth Agag and the beſt of the ſpoil. 10 Samuel denounceth unto Saul commending and excuſing himſelf, Gods rejection of him for his diſobedience. 24 Sauls humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

* Chap. 9, 16.

SAmuel alſo ſaid unto Saul, *The LORD ſent me to anoint thee to be king over his people, over Iſrael: now therefore

a Becauſe he hath preferred thee to this honour, thou art bound to obey him.

[a] hearken thou unto the voice of the words of the LORD.

* Exod. 17, 8. Num. 24, 20.

2 Thus ſaith the LORD of hoſts I remember *that* which Amalek did to Iſrael, * how he laid *wait* for him in the way when he came up from Egypt.

b That this might be an example of Gods vengeance againſt them that deal cruelly with his people.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but [b] ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſſe.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

‡ Or, *fought.*

5 And Saul came to a citie of Amalek, and ‡ laid wait in the valley.

c Which were the poſteritie of Jethro Moſes father in law.

6 ¶ And Saul ſaid unto the [c] Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed

d For Jethro came to viſite them, and gave them good counſel, Exod. 18, 19.

[d] kindneſſe to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul ſmote the Amalekites from Havilah, *untill* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

‡ Or, *of the ſecond ſort.*

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and ‡ of the fatlings, and the lambes, and all that was good, and would not utterly deſtroy them: but every thing that was vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

e God in his eternall counſell never changeth nor repenteth, as verſ. 29, though he ſeemeth to us to repent, when any thing goeth contrarie to his temporall election.

11 It [e] repenteth me that I have ſet up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the

f This is the nature of hypocrites to be impudent againſt the truth, to condemne others, and juſtifie themſelves.

[f] commandment of the LORD.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

g Meaning, of baſe condition, as chap. 9, 21.

17 And Samuel ſaid, When thou *waſt* [g] little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them untill

† Heb. *they conſume them.*

† they be conſumed.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt flie upon the ſpoil, and didſt evil in the ſight of the LORD?

h He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

20 And Saul ſaid unto Samuel, Yea, I have [h] obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rammes.

* Eccles 5, 1. Hoſ. 6, 6. Matth. 9, 13. and 12, 6.

i God hateth nothing more than the diſobedience of his commandement, though the intent ſeem never ſo good to man.
† Heb. *divination.*

23 For [i] rebellion *is as* the ſinne of † witchcraft, and ſtubbornneſſe *is as* iniquitie and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

k This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

25 Now therefore, I pray thee, pardon my [k] ſinne; and turn again with me, that I may worſhip the LORD.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word

word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdome of Israel from thee this day, and hath given it to a [l] neighbour of thine, *that is* better than thou.

29 And also the ‡ [m] strength of Israel will not lie, nor repent: for he *is* not a man that he should repent.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul, and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, Surely the bitterness of death is [n] past.

33 And Samuel said, * As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [o] Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul untill the day of his death: nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

l That is, to David.

‡ Or, *eternity*, or *victory*.

m Meaning, God who maintaineth and preferreth his.

n He suspected nothing lesse than death, or as some write, he passed not for death.

* Exod. 17, 11. Num. 14, 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19, 22.

p As vers. 11.

CHAP. XVI.

1 Samuel sent by God under pretence of a sacrifice, cometh to Beth-lehem. 6 His humane judgement is reproved. 11 He anointeth David. 19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, [a] seeing I have rejected him from reigning over Israel? fill thine horn with oyl, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sonnes.

2 And Samuel said, How can I go? if Saul heare *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to [b] sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctifie your selves, and come with me to the sacrifice: and he sanctified Jesse and his sonnes, and called them to the sacrifice.

6 ¶ And it came to passe when they were come, that he looked on Eliab, and said, Surely the LORDS [d] anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

a Signifying, that we ought not to shew our selves more pitifull than God, nor to lament them whom he casteth out.

† Heb. *in thine hand.*

b That is, to make a peace-offering, which might be done though the ark was not there.

c Fearing, least some grievous crime had been committed, because the prophet was not wont to come thither.

† Heb. *meeting.*

d Thinking, that Eliab had been appointed of God to be made King.

† Heb. *eyes.*

* 1 Chron. 2, 9. Psal. 7 9. Jer. 11, 20. and 17, 10. and 20, 12.

8 Then Jesse called Abinadab, and made him passe before Samuel: and he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to passe by: & he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sonnes to passe before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, * Send and fetch him: for we will not sit † down till he come hither.

12 And he sent, and brought him in: now he *was* ruddie, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oyl, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.

14 ¶ But the spirit of the LORD departed from Saul, and an evil [e] spirit from the LORD ‡ troubled him.

15 And Sauls servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to passe when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a [f] sonne of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of warre, and prudent in ‡ matters, and a comely person, and the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy sonne, which *is* with the sheep.

20 And Jesse took an asse *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his sonne unto Saul.

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to passe, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was [g] refreshed, and was well, and the evil spirit departed from him.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

‡ Or, *terrified.*

† Heb. *fair of eyes.*

f Though David was now anointed king by the prophet, yet God would exercise him in sundry sorts before he had the use of his kingdome.

‡ Or, *speech.*

g God would that Saul should receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

CHAP.

CHAP. XVII.

1 The armies of the Iſraelites and Philiſtines being ready to battel, 4 Goliath cometh proudly forth to challenge a combat. 12. David ſent by his father to viſit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reaſon of his confidence. 38 Without armour, armed by faith, he ſlayeth the giant. 55 Saul taketh notice of David.

NOw the Philiſtines gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coaſt of Dammim.*

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtines.

† Heb. *ranged the battel.*

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion [a] out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

a Between the two camps.

5 And *he had* an helmet of braſſe upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand [b] ſhekels of braſſe.

† Heb. *clothed.*

b That is, 156 lib. 4 ounces after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 lib. 3. quarters.

6 And *he had* graves of braſſe upon his legs, and a ‡ target of braſſe between his ſhoulders.

‡ Or, *gorget.*

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail, againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmaied, and greatly afraid.

12 ¶ Now David *was* * the ſonne of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſonnes: and the man went among men for an old man in the dayes of Saul.

* Chap. 16, 1.

13 And the three eldeſt ſonnes of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſonnes that went to the battel, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shammah.

14 And David was the youngeſt: and the three eldeſt followed Saul.

15 But David [c] went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

c To ſerve Saul, as chap. 16, 19.

16 And the Philiſtine drew neare, morning and evening, and preſented himſelf fourty dayes.

17 And Jeſſe ſaid unto David his ſonne, [d] Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

d Though Jeſſe meant one thing, yet Gods providence directed David to another end.

18 And carry theſe ten † cheeſes unto the † captain of *their* thouſand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeſes of milk.*
† Heb. *captain of a thouſand.*
e If they have laid any thing to gage for their neceſſitie, redeem it out.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battel.

‡ Or, *place of the carriage.*
‡ Or, *battil-ray.* or *place of fight.*

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the armie, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him.*
† Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the [f] ſame words: and David heard *them*.

f As are above rehearſed, verſ. 8. and 9.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face.*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be that the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers houſe [g] free in Iſrael.

* Joſh. 15, 16.
g From taxes and payments.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the [h] reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God?

h This diſhonour that he doeth to Iſrael.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſſe? I know thy pride, and the naughtineſſe of thine heart; for thou art come down, that thou mighteſt ſee the battel.

29 And David ſaid, What have I now done? *Is there* not a [i] cauſe?

i For his fathers ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by Gods Spirit.

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. *word.*

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ‡ ſent for him.

‡ Heb. *took him.*

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art [k] not able to go againſt this Philiſtine, to fight with him:

k Here Satan proveth Davids faith, by the infidelitie of Saul.

him: for thou *art but* a youth, and he a man of warre from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father ſheep, and there came [l] a lion, and a bear, and took a ‡ lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, [m] Go, and the LORD be with thee.

38 ¶ And Saul † armed David with his armour, and he put an helmet of braſſe upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his [n] ſtaff in his hand, and choſe him five ſmooth ſtones out of the † brook and put them in a ſhepherds † bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew neare to the Philiſtine.

41 And the Philiſtine came on and drew neare unto David, and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine [o] curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the aire, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This [p] day will the LORD † deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the aire, and to the wilde beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battel *is* the LORD S, and he will give you into our hands.

48 And it came to paſſe when the Philiſtine aroſe, and came and drew nigh to meet David, that David [q] haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth. 239

50 So * David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, untill thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe [r] ſonne *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſonne the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſonne *art* thou, *thou* young man? And David anſwered, *I am* the ſonne of thy ſervant Jeſſe the Bethlehemite.

CHAP. XVIII.

1 Jonathan loveth David. 5 Saul envieth his praiſe, 10 ſeeketh to kill him in his fury, 12 feareth him for his good ſucceſſe, 17 offereth him his daughters for a ſnare. 22 David perſwaded to be the kings ſonne in law, giveth two hundred fore-skinnes of the Philiſtines for Michals dowry. 28 Sauls hatred, and Davids glory increaſeth.

AND it came to paſſe when he had made an end of ſpeaking unto Saul, that the [a] ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more home to his fathers houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* ‡ behaved himſelf [b] wiſely: and Saul ſet him over the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

6 And

l David by the experience that he hath had in time paſt of Gods help, nothing doubteth to overcome this danger, ſeeing he was zealous for Gods honour.
‡ Or, *kid*.

m For by theſe examples, he ſaw that the power of God was with him.
† Heb. *clothed, &c. with his clothes*.

n To the intent that by theſe weak means, God might onely be known to be the author of this victory.
‡ Or, *valley*.
† Heb. *veſſel*.

o He ſware by his gods that he would deſtroy him.

p David being aſſured both of his cauſe and of his calling, propheſieth of the deſtruction of the Philiſtines.
† Heb. *ſhut thee up*.

q Being moved with a fervent zeal to be revenged upon this blaſphemer of Gods name.

* Eccluſ 47, 4. 1 Mac. 4, 30.

r That is, of what family and tribe is he? or elſe he had forgotten David, albeit he had received ſo great a benefit by him.

a His affection was fully bent toward him.

‡ Or, *proſpered*.
b That is, he proſpered in all his doings.

240

6 And it came to passe as they came when David was returned from the slaughter of the ‡ [c] Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‡ Or, *Philistines.* c To wit, Goliath.

† Heb. *three-stringed instruments.*

7 And the women answered *one another* as they played, and said, * Saul hath slain his thousands, and David his ten thousands.

* Chap. 21, 11. and 29, 5. Ecclus 47, 6.

8 And Saul was very wroth, and the saying † displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdome?

† Heb. *was evil in his eyes.*

9 And Saul [d] eyed David from that day and forward.

d Because he bare him envie and hatred.

10 ¶ And it came to passe on the morrow, that the evil spirit from God came upon Saul, and he [e] prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

e That is, spake as a man beside himself: for so the people abused this word, when they could not understand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; & he [f] went out and came in before the people.

f Meaning, he was captain over the people.

14 And David ‡ behaved himself wisely in all his wayes; and the LORD *was* with him.

‡ Or, *prospered.*

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the LORDS battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

† Heb. *a sonne of valour.* g. Fight against them that was against Gods People.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Israel, that I should be sonne in law to the king?

19 But it came to passe at the time when Merab Sauls daughter should have been given to David, that [h] she was given unto Adriel the Meholathite to wife.

h By whom he had five sonnes, which David put to death at the request of the Gibeonites, 2 Sam. 21, 8.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleased him.

† Heb. *was right in his eyes.*

21 And Saul said, I will give him her, that she may be a [i] snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my sonne in law, in *the one of* the twain.

i So his hypocrisie appeareth: for under pretence of favour he sought his destruction.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings sonne in law.

23 And Sauls servants spake those words in the eares of David: and David said, [k] Seemeth it to you a light thing to be a kings sonne in law, seeing that I *am* a poore man, and lightly esteemed?

k Meaning, that he was notable to endow his wife with riches.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not any dowrie; but an hundred foreskins of the Philistines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the [l] kings sonne in law: and the dayes were not † expired.

l Because he thought himself able to compasse the kings request. † Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings sonne in law: and Saul gave him Michal his daughter to wife.

m Meaning David and his souldiers.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemie continually.

n To be deprived of his kingdome.

30 Then the princes of the Philistines went forth: and it came to passe after they went forth, *that* David behaved himself [o] more wisely than all the servants of Saul, so that his name was much † set by.

o That is, David had better successe against the Philistines than Sauls men. † Heb. *precious.*

CHAP. XIX.

1 Jonathan discloseth his fathers purpose to kill David. 4 He perswadeth his father to reconcilation. 8 By reason of Davids good successe in a new warre, Sauls malitious rage breaketh out against him. 12 Michal deceiveth her father with an image in Davids bed. 18 David cometh to Samuel in Naioth. 20 Sauls messengers sent to take David, 22 and Saul himself, prophesie.

AND Saul spake to Jonathan his son, and to all his servants, that they should [a] kill David.

a Before Saul sought Davids life secretly, but now his hypocrisie bursteth forth to open cruelty.

2 But Jonathan Sauls sonne delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self untill the morning, and abide in a secret place, and hide thy self.

3 And I will go out and stand beside my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

b That I may give thee warning what to do.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sinne against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce: wherefore then wilt thou sinne against innocent bloud, to slay David without a cause?

* Judges 9, 17. and 12, 3. Chap. 28, 21. Psal. 119, 109.

6 And Saul hearkened unto the voice of Jonathan, and Saul [c] sware, *As* the LORD liveth, he shall not be slain.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

7 And Jonathan called David, and Jonathan

than ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as † in times paſt.

† Heb. *yeſterday third day.*

8 And there was warre again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from † him.

† Heb. *his face.*

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David [d] played with *his* hand.

d He played on his harp to mitigate the rage of the evil ſpirit, as chap. 16, 23.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

e Thus God moved both the ſon and daughter of this tyrant to favour David againſt their father.

12 ¶ So Michal [e] let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the [f] bed, that I may ſlay him.

f Behold, how the tyrants to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

g Naioth was a ſchool where the word of God was ſtudied, near to Ramah.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent Meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding [h] *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo [i] propheſied.

h Being their chief inſtructer.

i Changed their mindes and prayſed God.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he asked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

k With a mind to perſecute them.

23 And he [k] went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, untill he came to Naioth in Ramah:

l His kingly apparell.
† Heb. *fell.*
m He humbled himſelf as others did.

24 And he ſtript off his [l] clothes alſo, and propheſied before Samuel in like manner, and † [m] lay down naked all that day, and all that night: wherefore they ſay, * *Is* Saul alſo among the prophets?

241

* Chap. 10, 11.

CHAP. XX.

1 David conſulteth with Jonathan for his ſafetie. 11 Jonathan and David renew their covenant by oath. 18 Jonathans token to David. 24 Saul miſſing David, ſeeketh to kill Ionathan. 35 Ionathan lovingly taketh his leave of David.

AND David [a] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquitie? and what *is* my ſinne before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and propheſied a day and a night, by Gods providence that David might have time to eſcape.

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will † ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

† Heb. *uncover mine eare.*

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a [b] ſtep between me and death.

b I am in great danger of death.

4 Then ſaid Jonathan unto David, ‡ Whatſoever thy ſoul † deſireth, I will even do *it* for thee.

‡ Or, *Say what* is *thy minde, and I will do, &c.*
† Heb. *ſpeaketh* or *thinketh.*

5 And David ſaid unto Jonathan, Behold, to morrow *is* the [c] new moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide my ſelf in the fields unto the third day at even.

c At what time there ſhould be a ſolemn ſacrifice, Num. 28, 11. to the which they added peace-offerings and feaſts.

6 If thy father at all miſſe me, then ſay, David earneſtly asked *leave* of me, that he might run to Beth-lehem his city: for *thre is* a [d] yearly ‡ ſacrifice there for all the family.

d Reade chap. 1, 21.
‡ Or, *feaſt.*

7 If he ſay thus, *It is* well, thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for * thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldeſt thou bring me to thy father?

* Chap. 18, 3. and 23, 18.

9 And Jonathan ſaid, Farre be it from thee: for if I knew certainly, that evil were [e] determined by my father to come upon thee, then would not I tell it thee?

e That he were fully determined.

10 Then ſaid David to Jonathan, [f] Who ſhall tell me? or what *if* thy father anſwer thee roughly?

f If thy father do favour me.

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have † ſounded my father, about to morrow any time, *or* the third day, and behold, *if there be* good toward David, and I then ſend not unto thee, and † ſhew it thee;

† Heb. *ſearched.*
† Heb. *uncover thine eare.*

13 The LORD [g] do ſo and much more to Jonathan: but if it pleaſe my father to do thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

g The Lord puniſh me moſt grievouſly.

242

14 And thou ſhalt not onely while yet [h] I live, ſhew me the kindneſſe of the LORD, that I die not:

15 But *alſo* thou ſhalt not cut off thy kindneſſe from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of Davids enemies.

17 And Jonathan cauſed David to ſwear again, ‡ becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be † empty.

19 And *when* thou haſt ſtayed three dayes, *then* thou ſhalt go down ‡ † quickly, and come to the place where thou didſt hide thy ſelf, † when the buſineſſe was *in hand*, and ſhalt remain by the ſtone ‡ Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go finde out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them: then come thou, for *there is* peace to thee, and † no hurt; *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the [i] LORD hath ſent thee away.

23 And as touching the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Sauls ſide, and Davids place was empty.

26 Nevertheleſſe, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he is [k] not clean; ſurely he is not clean.

27 And it came to paſſe on the morrow, *which was* the ſecond *day* of the moneth, that Davids place was emptie: and Saul ſaid unto Jonathan his ſonne, Wherefore cometh not the ſonne of [l] Jeſſe to meat, neither yeſterday nor to day?

28 And Jonathan anſwered Saul, David earneſtly asked *leave* of me, *to go* to Bethlehem.

29 And he ſaid, Let me go, I pray thee, for our family hath a [m] ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my [n] brethren: Therefore he cometh not unto the kings table.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, ‡ † Thou [o] ſonne of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſonne of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſſe?

31 For as long as the ſonne of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, [p] Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him, whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the moneth: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſſe in the morning, that Jonathan went out into the field [q] at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, finde out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [r] Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and ſaid unto him, Go, carrie *them* to the city.

41 ¶ *And* aſſoon as the lad was gone, David aroſe out of *a place* toward the [s] ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, untill David exceeded.

42 And Jonathan ſaid to David, go in peace, ‡ foraſmuch as we have [t] ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was preſent. 8 David taketh Goliaths ſword. 10 David at Gath feigneth himſelf mad.

THen came David to [a] Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The [b] king hath commanded me a buſineſſe, & hath ſaid unto me, Let no man know any thing of the buſineſſe where about I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is ‡ preſent.

4 And

h I know that if thou waſt now preferred to the kingdome, thou wouldeſt not deſtroy me, but I pray thee ſhew thy ſelf friendly to my poſterity.

† Heb. *cut.*

‡ Or, *by his love towards him.*

† Heb. *miſſed.*

‡ Or, *diligently.* † Heb. *greatly.*

† Heb. *in the day of the buſineſſe.* ‡ Or, *that ſheweth the way.*

† Heb. *not any thing.*

i The Lord is the author of thy departure.

k Or he might have ſome buſineſs to let him.

l Thus he ſpeaketh contemptuouſly of David.

m That is, a peace-offering.

n Meaning, all his kinsfolk.

‡ Or, *thou perverſe rebel.* † Heb. *ſonne of perverſe rebellion.* o Thou art ever contrary unto me, as thy mother is.

p Wherefore ſhall he be ſlain? what hath he done?

q For it were too great tyranny to put one to death, and not to ſhew the cauſe why.

q For this was the third day, as it was agreed upon, verſe 5.

† Heb. *to paſſe over him.*

r By theſe words he admoniſhed David what he ought to do.

† Heb. *inſtruments.* † Heb. *that* was *his.*

s It ſeemeth that he had ſhot on the north-ſide of the ſtone, leſt the boy ſhould have eſpied David.

‡ Or, the LORD be witneſſe of that *which*, &c. t Which oath he called in the eight verſe, The covenant of the Lord.

a Where the ark then was, to ask counſel of the Lord.

b Theſe infirmities that we ſee in the ſaints of God, teach us, that none hath his juſtice in himſelf, but receiveth it of Gods mercy.

† Heb. *found.*

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is * hallowed bread; if the young men have kept themselves at least from c women.

* Exod. 25, 30. Levit. 24, 5. Matt. 12, 4.
c If they have not companied with their wives.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three dayes, since I came out, and the d vessels of the young men are holy, and *the bread* is in a manner common, ‡ yea, though it were e sanctified this day in the vessel.

d That is, their bodies.
‡ Or, *especially when this day there is* other *sanctified in the vessel.*
e Shall be more carefull to keep his vessel holy, when he shall have eaten of this holy food.

6 So the priest gave him hallowed *bread*; for there was no bread there, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, f detained before the LORD; and his name *was* Doeg an Edomite, the chiefest of the herd-men that *belonged* to Saul.

f Tarrying to worship before the ark.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the kings businesse required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in * the valley of Elah, behold, it *is here* wrapt in a cloth behinde the g ephod: if thou wilt take that, take *it*: for *there is* no other save that, here. And David said, *There is* none like that, give it me.

* Chap. 17, 2.
g Behinde that place where the high priests garments lay.

10 ¶ And David arose, and h fled that day for fear of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands?

* Chap. 18, 7. and 29, 5. Eccles 47, 6.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and i scrabled on the doores of the gate, and let his spittle fall down upon his beard.

i By making marks and toyes.

14 Then said Achish unto his servants, Lo, you see the man ‡ is mad: wherefore *then* have ye brought him to me?

‡ Or, *playeth the mad-man.*

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* k come into my house?

k Is he meet to be in a kings house?

CHAP. XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants unfaithfulnesse. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAvid therefore departed thence, and escaped to the cave a Adullam: and when his brethren, and all his fathers house heard it, they went down thither to him.

a Which was in the tribe of Judah and neer to Beth-lehem.

2 And every one *that was* in distresse, and every one that † *was* in debt, and every one *that was* † discontented, gathered themselves unto him, and he became a captain over them: and there were with him about foure hundred men.

† Heb. *had a creditour.*
† Heb. *bitter of soul.*

3 ¶ And David went thence to Mizpeh of b Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

b For there was another so called in Judah.

4 And he brought c them before the king of Moab: and they dwelt with him all the while that David was in the d hold.

c For he feared the rage of Saul against his house.
d That is, in Mizpeh, which was a strong hold.

5 And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forrest of Hareth.

6 ¶ When Saul heard that David was e discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‡ tree in Ramah, having his spear in his hand, and all his servants *were* standing about him)

e That is a great bruit went on him.
‡ Or, *grove in a high place.*

7 Then Saul said unto his servants that stood about him, Heare now, ye f Benjamites, Will the sonne of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds:

f Ye that are of my tribe and linage.

8 That all of you have conspired against me, and *there is* none that † sheweth me that my sonne hath made a league with the sonne of Jesse, and *there is* none of you that is sory for me, or sheweth unto me that my g sonne hath stirred up my servant against me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.*
g Hereby he would perswade them that this conspiracy was most horrible, where the son conspired against the father, and the servant against his master.

9 ¶ Then answered Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the sonne of Jesse coming to Nob, to Ahimelech the sonne of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest the sonne of Ahitub, and all his fathers house, the h priests that *were* in Nob: and they came all of them to the king.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

12 And Saul said, Heare now, thou sonne of Ahitub: and he answered, † Here I *am*, my lord.

† Heb. *behold me.*

13 And Saul said unto him, Why have ye conspired against me, thou and the sonne of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king and said, And who *is so* faithfull among all thy servants, as David, which is the kings sonne in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then i begin to enquire of God for him? be it farre from me: let not the king impute any thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this † lesse or more.

i Have I not at other times also, when he had great affairs, consulted with the Lord for him?
† Heb. *little or great.*

244

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

‡ Or, *guard.* † Heb. *runners.*

17 ¶ And the king ſaid unto the †† footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would [k] not put forth their hand to fall upon the prieſts of the LORD.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocent.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day foureſcore and five perſons that did wear a linnen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſonnes of Ahimelech, the ſonne of Ahitub, named Abiathar, [l] eſcaped and fled after David.

l This was Gods providence, who according to his promiſe preſerveth ſome of the houſe of Eli, chap. 2, 33.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1 David enquiring of the Lord by Abiathar, reſcueth Keilah. 7 God ſhewing him the coming of Saul, and the treachery of the Keilites, he eſcapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites diſcover him to Saul. 25 At Maon he is reſcued from Saul by the invaſion of the Philiſtines. 29 He dwelleth at En-gedi.

THen they told David, ſaying, Behold, the Philiſtines fight againſt [a] Keilah, and they rob the threſhing-floores.

a Which was a city in the tribe of Judah, Joſh. 15, 44.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And Davids men ſaid unto him, Behold, we be afraid here in [b] Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

b That is, in the mids of Judah, much more when we come to the borders againſt our enemies.

4 Then David enquired of the LORD yet again: and the LORD anſwered him and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſſe when Abiathar the ſonne of Ahimelech * fled to David to Keilah, *that* he came down *with* an [c] ephod in his hand.

* Chap. 22, 20.

c By Gods providence the ephod was preſerved and kept with David the true king.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, by entring into a town that hath gates and barres.

8 And Saul called all the people together to warre, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the [d] ephod.

d To conſult with the Lord by Urim and Thummim.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver thee up.

† Heb. *ſhut up.*

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, & went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſſe in ſtrong holds, and remained in a mountain in the wilderneſſe of Ziph: and Saul ſought him every day, but God [e] delivered him not into his hand.

e No power nor policie can prevail againſt Gods children, but when he appointeth the time.

15 And David ſaw, that Saul was come out to ſeek his life: and David *was* in the wilderneſſe of Ziph in a wood.

16 And Jonathan Sauls ſonne aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not finde thee, and thou ſhalt be [f] king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

f Jonathan aſſureth David, that God will accompliſh his promiſe, and that his father ſtriveth againſt his own conſcience.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* † on the ſouth of ‡ Jeſhimon?

† Heb. *on the right hand.* ‡ Or, *the wildermeſſe.*

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand.

21 And Saul ſaid, [g] Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

g The Lord recompenſe this friendſhip.

22 Go, I pray you, prepare yet, and know and ſee his place where his † haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly.

† Heb. *foot ſhall be.*

23 See therefore and take knowledge of all the lurking-places where he hideth himſelf, & come ye again to me with the certaintie, and I will go with you: and it ſhall come to paſſe, if he be in the [h] land, that I will ſearch him out throughout all the thouſands of Judah.

h In your countrey of Ziph, which is in Judah.

24 And they aroſe, and went to Ziph before Saul:

Saul: but David and his men *were* in the wilderneſſe of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him;* and they told David: wherefore he came down into a rock, and abode in the wilderneſſe of [i] Maon: and when Saul heard *that*, he purſued after David in the wilderneſſe of Maon.

i Which was alſo in the tribe of Judah, Joſh. 15, 55.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

k Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

27 ¶ But there came a [k] meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have † invaded the land.

† Heb. *ſpread themſelves upon, &c.*

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place [l] Sela-hammahlekoth.

l That is, the rock of diviſions, becauſe there they divided themſelves one from another.

29 ¶ And David went up from thence, and dwelt in ſtrong [m] holds at En-gedi.

m That is, in ſtrong places, which were defended by nature.

Chap. XXIIII.

1 David in a cave at En-gedi, having cut off Sauls skirt, ſpareth his life. 8 He ſheweth thereby his innocency. 16 Saul acknowledging his fault, taketh an oath of David, and departeth.

AND it came to paſſe when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſſe of [a] En-gedi.

† Heb. *after.*

a A city of Judah, Joſh. 15, 62.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David & his men upon the rocks of the wilde goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the [b] day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the skirt of † Sauls robe privily.

b Here we ſee how ready we are to haſten Gods promiſe, if the occaſion ſerve never ſo little.

† Heb. *the robe which was Sauls.*

5 And it came to paſſe afterward, that Davids heart [c] ſmote him, becauſe he had cut off Sauls skirt.

c For ſeeing it was his own private cauſe, he repented that he had touched his enemy.

6 And he ſaid unto his men, the LORD forbid, that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David † ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behinde him, David ſtooped with his face to the earth, and bowed himſelf.

d Contrary to the falſe report of them that ſaid, David was Sauls enemy, he proveth himſelf to be his friend.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea ſee the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſſe proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and † deliver me out of thine hand.

† Heb. *judge.*

16 ¶ And it came to paſſe when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid. [e] *Is* this thy voice, my ſonne David? And Saul lift up his voice and wept.

e Though he was a moſt cruel enemy to David, yet by his great gentleneſſe his conſcience compelled him to yeeld.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: forasmuch as when the LORD had † delivered me into thine hand, thou killedſt me not.

† Heb. *ſhut up.*

19 For if a man finde his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

20 And now behold, I [f] know well that thou ſhalt ſurely be king, and that the kingdome of Iſrael ſhall be eſtabliſhed in thine hand.

f Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Chap. XXV.

1 Samuel dieth. 2 David in Paran ſendeth to Nabal. 10 Provoked by Nabals churliſhneſſe, he mindeth to deſtroy him. 14 Abigail underſtanding thereof, 18 taketh a preſent, 23 and by her wiſdome. 32 pacifieth David. 36 Nabal hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

AND * Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his [a] houſe at Ramah. And David aroſe and went down to the wilderneſſe of Paran.

* Chap. 28, 3. Eccluſ 46, 13, 20.

a That is, among his own kinred.

2 And *there was* a man in [b] Maon, whoſe † poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

b Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galile.

† Or, *buſineſſe.*

246

3 Now the name of the man *was* Nabal and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautifull countenance: but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſſe, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name:

† Heb. *aſk him in my name, of peace.*

6 And thus ſhall ye ſay to him that liveth *in* [c] *proſperitie*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

c Some read, ſo maieſt thou live in proſperity the next year, both thou, &c.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds *which* were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

† Heb. *ſhamed.*

8 Ask thy young men, and they will ſhew thee: wherefore let the young men finde favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever [d] cometh to thine hand, unto thy ſervants, and to thy ſonne David.

d Whatſoever thou haſt ready for us.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words, in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered Davids ſervants and ſaid, Who *is* David? and who *is* the ſonne of [e] Jeſſe? there be many ſervants now a dayes that break away every man from his maſter.

e Thus the covetous wretches, in ſtead of relieving the neceſſitie of Gods children, uſe to revile their perſons and condemn their cauſe.

11 Shall I then take my bread and my water, and my † fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they *be*?

† Heb. *ſlaughter.*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about foure hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſſe to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very [f] good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

f When we kept our ſheep in the wilderneſſe of Paran.

† Heb. *ſhamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſonne of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, *lumps.*

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told [g] not her husband Nabal.

g Becauſe ſhe knew his crooked nature, that he would rather have periſhed, than conſented to her enterpriſe.

20 And it was ſo; *as* ſhe rode on the aſſe, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſſe, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, If I leave of all that *pertain* to him by the morning light, any that [h] piſſeth againſt the wall)

h Meaning, by this proverb, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſſe, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquitie *be*, and let thine handmaid, I pray thee, ſpeak in thine † audience, and heare the words of thine handmaid.

† Heb. *eares.*

25 Let not my lord, I pray thee, † regard this man of Belial, *even* Nabal: for as his name *is*; ſo *is* he; Nabal *is* his name, and follie *is* with him: but I thine handmaid ſaw not the young men of my lord, when thou didſt ſend.

† Heb. *lay to heart.*

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* bloud, and from † avenging thy ſelf with [i] thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

† Heb. *ſaving thy ſelf.*
i That is, that thou ſhouldeſt not be revenged of thine enemy.

27 And now this ‡ bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‡ Or, *preſent.*
† Heb. *walk at the feet of, &c.*

28 I pray thee, forgive the treſpaſſe of thine handmaid: for the LORD will certainly make my lord a [k] ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee *all* thy dayes.

k Confirm his kingdome to his poſteritie.

29 Yet a [l] man is riſen to purſue thee, and to ſeek thy ſoul, but the ſoul of my lord ſhall be bound in the [m] bundle of life with the LORD thy God; & the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling.

l To wit, Saul.
m God ſhall preſerve thee long in his ſervice and deſtroy thine enemies.
† Heb. *in the midſt of the bought of a ſling.*

30 And it ſhall come to paſſe when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † [n] no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed bloud cauſeleſſe, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

† Heb. *no ſtaggering or ſtumbling.*
n That he hath not avenged himſelf which things would have tormented his conſcience.

32 ¶ And

32 ¶ And David ſaid to Abigail; Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to ſhed bloud, and from [o] avenging my ſelf with mine own hand.

[o] Reade verſe 26.

34 For in very deed, as the LORD God of Iſrael liveth, [p] which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

[p] He attributeth it to the Lords mercie, and not to himſelf that he was ſtayed.

35 So David received of her hand that which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him [q] nothing, leſſe or more, untill the morning light.

[q] For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

37 But it came to paſſe in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* [r] a ſtone.

[r] For feare of the great danger.

38 And it came to paſſe about ten dayes *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſſe of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to [s] wife.

[s] For he had experience of her great godlineſſe, wiſedome, and humilitie.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on her face to the earth, and ſaid, Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſſe, with five damſels of hers that went [t] after her; and ſhe went after the meſſengers of David, and became his wife.

[t] Heb. *at her feet.*

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

* Joſh. 15, 56.

44 ¶ But Saul had given * Michal his daughter, Davids wife, to Phalti the ſonne of Laiſh, which *was* of [t] Gallim.

* 2 Sam. 3, 14, 15.

[t] Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David. 4 David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his ſinne.

AND the Ziphites came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

* Chap. 23, 19.

2 Then Saul aroſe, and went down to the wilderneſſe of Ziph, having three thouſand [a] choſen men of Iſrael with him, to ſeek David in the wilderneſſe of Ziph.

a That is, of the moſt skilfull and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſſe, and he ſaw that Saul came after him into the wilderneſſe.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and * Abner the ſonne of Ner, the captain of his hoſt: and Saul lay in the ‡ trench, and the people pitched round about him.

* Chap. 14, 50. and 17, 55.

‡ Or, *midſt of his carriages.*

6 Then anſwered David and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah brother to [c] Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

b Who was a ſtranger, and not an Iſraelite.

c Who afterward was Davids chief captain.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with *the* ſpear, even to the earth at once, and I will not *ſmite* him the [d] ſecond time.

† Heb. *ſhut up.*

[d] Meaning, he would make him ſure at one ſtroak.

9 And David ſaid to Abiſhai, Deſtroy him not: for [e] who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſſe?

[e] To wit, in his own private cauſe: for Jehu ſlew two kings at Gods appointment, 2 Kings 9, 24.

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep *from* the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afarre off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſonne of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a [f] valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

f Eſteemed moſt valiant, and meet to ſave the king?

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

† Heb. *the ſonnes of death.*

284

17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my [g] ſonne David? And David ſaid, *It is* my voice, my lord, O king,

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king heare the words of his ſervant: If the LORD have ſtirred thee up againſt me, let him † [h] accept an offering: but if *they be* the children of men, curſed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, ſaying, Go ſerve other [i] gods.

20 Now therefore, let not my bloud fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſonne David, for I will no more do thee harm, becauſe my ſoul was [k] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his [l] righteouſneſſe, and his faithfulneſſe: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORDS anointed.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſonne David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his [m] place.

CHAP. XXVII.

1 Saul hearing David to be in Gath, ſeeketh no more for him. 5 David beggeth Ziklag of Achiſh. 8 He invading other countreys, perſwadeth Achiſh he fought againſt Judah.

AND David ſaid in his heart, I ſhall now † periſh [a] one day by the hand of Saul, *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſonne of Maoch king of Gath.

3 And David [b] dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſſe, and Abigail the Carmeliteſſe Nabals wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, [c] let them give me a place in ſome town in the countrey, that I may dwell there: for why ſhould thy ſervant dwell in the royall city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the countrey of the Philiſtines, was † a full yeare and foure moneths.

8 ¶ And David and his men went up and invaded the [d] Geſhurites, and the ‡ Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, ‡ Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the [e] Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the countrey of the Philiſtines.

12 And Achiſh beleeved David, ſaying, He hath made his people Iſrael † utterly to abhorre him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

1 Achiſh putteth confidence in David. 3 Saul having deſtroyed the witches, 4 and now in his fear forſaken of God. 7 ſeeketh to a witch. 9 The witch encouraged by Saul, raiſeth up Samuel. 15 Saul hearing his ruine, ſwoundeth. 21 The woman with his ſervants refreſh him with meat.

AND it came to paſſe in thoſe dayes, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel, thou and thy men.

2 And David ſaid to Achiſh, [a] Surely, thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now * Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had [b] put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by [c] Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants

g Hereby it appeareth, that the hypocrite perſecuted David againſt his own conſcience, and contrary to his promiſe.

† Heb. *ſmell.*
h Let his anger toward us be pacified by a ſacrifice.

† Heb. *cleaving.*

i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

k Becauſe thou ſavedſt my life this day.

l Thus he proteſteth his innocencie toward Saul, not defending his juſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14, 3. and 143, 3.

m To Gibeah of Benjamin.

† Heb. *be conſumed.*
a David diſtruſteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

b Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their neceſſitie.

c Let thine officers appoint me a place.

† Heb. *the number of dayes.*
† Heb. *a yeare of dayes.*

d Theſe were the wicked Canaanites, whom God had appointed to be deſtroyed.
‡ Or, *Gerzites.*

‡ Or, *did you not make a rode, &c.*

e Which were a familie of the tribe of Judah, 1 Chron, 2, 9.

† Heb. *to ſtink.*

a Albeit it was a great grief to David to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not denie him.
* Chap. 25, 1.

b According to the commandement of God, Exod. 22, 18. and Deut. 18, 10, 11.

c Meaning, the high Prieſt, Exod. 28, 30.

servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

d He seeketh not to God is his misery, but is led by Satan to unlawfull means, which in his conscience he condemneth.

8 And Saul [d] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up [e] Samuel.

e Speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power over them.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth:

† Heb. *What* is *his form.*

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up, and he *is* covered with a mantle. And Saul perceived that it *was* [f] Samuel, and he stouped with his face to the ground, and bowed himself.

f To his imagination, albeit it was Satan, who to blinde his eyes took upon him the form of Samuel, as he can do of an angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make warre against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

‡ Or, *for himself.* g That is, to David. * Chap. 15, 28. † Heb. *mine hand*

17 And the LORD hath done ‡ [g] to him, * as he spake by † me: for the LORD hath rent the kingdome out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sonnes be with [h] me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

h Ye shall be dead, Chap. 31, 6.

† Heb. *made haste and fell with the fulnesse of his stature.* i The wicked when they heare Gods judgements, tremble and despair, but cannot seek for mercie by repentance.

20 Then Saul † fell straightway all along on the earth, and was [i] sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine hand-maid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkened unto thy words which thou spakest unto me. 249

k I have ventured my life.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way?

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took floure, and kneaded *it*, and did bake [l] unleavened bread thereof.

l Because it required haste.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

CHAP. XXIX.

1 David marching with the Philistines. 3 Is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOw the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by [a] hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

a According to their bands or ensignes.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me these [b] dayes or these yeares, and I have found no fault in him since he fell *unto me*, unto this day?

b Meaning, a long time, that is, foure moneths and certain dayes, Chap. 27, 7.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, * Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should* it not *be* with the [c] heads of these men?

* 1 Chron. 12, 19.

c Would not Saul receive him to favour, if he could betray us.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

* Chap. 18, 7. and 21, 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy [d] going out and thy coming in with me in the host, is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, † the lords favour thee not.

d That is, wast conversant with me.

† Heb. *thou art not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the [e] enemies of my lord the king?

† Heb. *before thee.* e This dissimulation cannot be excused: for it grieved him to go against the people of God.

9 And

250

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

10 Wherefore now riſe up early in the morning, with thy [f] maſters ſervants that are come with thee: and aſſoon as ye be up early in the morning, and have light, depart.

f With them that fled unto thee from Saul.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 The Amalekites ſpoil Ziklag. 7 David asking counſel, is encouraged by God to purſue them. 11 By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the ſpoil. 22 Davids law to divide the ſpoil equally between them that fight, and them that keep the ſtuff, 26 He ſendeth preſents to his friends.

AND it came to paſſe when David and his men were come to Ziklag on the [a] third day, that the Amalekites had invaded the ſouth and Ziklag, and [b] ſmitten Ziklag, and burnt it with fire:

a After that he departed from Achiſh.

b That is, deſtroyed the city.

2 And had taken the women captives that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their [c] wives, and their ſonnes, and their daughters were taken captives.

c For theſe only remained in the city, when the men were gone to warre.

4 Then David and the people that *were* with him, lift up their voice and wept, untill they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſſe, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people [d] ſpake of ſtoning him: becauſe the ſoul of all the people was † grieved, every man for his ſonnes, and for his daughters: but David encouraged himſelf in the LORD his God.

d Thus wee ſee that in troubles and adverſitie we doe not conſider Gods providence, but like raging beaſts forget both our own dutie, and contemn Gods appointment over us.

† Heb. *bitter.*

7 And David ſaid to Abiathar the prieſt Ahimelechs ſonne, I pray thee bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troup? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail [e] recover *all.*

e Though God ſeem to leave us for a time, yet if we truſt in him, we ſhall be ſure to finde comfort.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behinde, ſtayed.

10 But David purſued, he and foure hundred men: (for two hundred abode behinde, which were ſo faint, that they could not go over the brook Beſor)

11 ¶ And they found an Egyptian in the field, and brought him to David and gave him [f] bread, and he did eat, and they made him drink water.

f God by his providence both provided for the neceſſitie of this poor ſtranger, and made him a guid to David to accompliſh his enterpriſe.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins:* and when he had eaten, his ſpirit came again to him: for he had eaten no bread nor drunk any water, three dayes and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three dayes agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon the *coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? and he ſaid, [g] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

g For oathes were in all ages had in moſt reverence, even among the Heathen.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, [h] eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

h The wicked in their pomp and pleaſures conſider not the judgement of God which is then at hand to ſmite them.

17 And David ſmote them from the twilight, even unto the [i] evening † of the next day: and there eſcaped not a man of them, ſave foure hundred young men which rode upon camels, and fled.

i Some read, and unto the morrow of the two *evenings:* that is three dayes.

† Heb. *their morrow.*

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſonnes nor daughters, neither ſpoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds, *which* they drave before thoſe *other* cattel, and ſaid, This *is* Davids [k] ſpoil.

k Which the Amalekites had taken of others, and David from them, beſides the goods of Ziklag.

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came neare to the people, he ‡ ſaluted them.

‡ Or, *asked them how they did.*

22 Then anſwered all the wicked men, and *men* of Belial, of † thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his [l] wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

l Under theſe are comprehended the cattel and goods which appertained to every man.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath perſerved us, and delivered the companie that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

m Some refer theſe words to David, that he alledged an old cuſtome and law, as if it were written. It is both now and hath been ever.

25 [m] And it was *ſo* from that day † forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.

† Heb. *and forward.*

26 ¶ And

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a † preſent for you, of the ſpoil of the enemies of the LORD)

† Heb. *bleſſing.*

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to [n] all the places where David himſelf and his men were wont to haunt.

n Shewing himſelf mindfull of their benefits toward him.

CHAP. XXXI.

1 Saul having loſt his army, and his ſonnes ſlain, he and his armour-bearer kill themſelves. 7 The Philiſtines poſſeſſe the forſaken towns of the Iſraelites. 8 They triumph over the dead carcaſes. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOw * the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down † ſlain in mount Gilboa.

* 1 Chron. 10. 1.

† Or, *wounded.*

2 And the Philiſtines followed hard upon Saul, and upon his ſonnes; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Sauls ſonnes.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers.

† Heb. *ſhooters, men with bows.* ‡ Heb. *found him.*

4 Then ſaid Saul unto his armour-bearer, [a] Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and ‡ abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

a So we ſee that his cruel life hath a deſperate end as is commonly ſeen in them that perſecute the children of God.

‡ Or, *mock me.*

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the [b] other ſide of the valley, and *they* that *were* on the other ſide [c] Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſonnes were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

b Neer to Gilboa.

c The tribes of Reuben and Gad and half the tribe of Manaſſeh.

8 And it came to paſſe on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſonnes fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to [d] publiſh *it in* the houſe of their idols, and among the people.

d In token of victory and triumph.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his bodie to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of [e] Jabeſh-gilead heard † of that which the Philiſtines had done to Saul:

e Whom he had delivered from their enemies. chap. 11, 11.

† Or, *concerning him.*

12 All the valiant men aroſe, and went all night, and took the bodie of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there.

* Jer. 34, 5.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and [f] faſted ſeven dayes.

* 2 Sam. 2, 4.

f According to the cuſtome of the mourners.

THE SECOND BOOK OF SAMUEL,

otherwiſe called,

The ſecond book of the KINGS.

THE ARGUMENT.

THis book and the former, beareth the title of Samuel, becauſe they contain the conception, nativitie, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt book containeth thoſe things, which God brought to paſſe among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David, after the death of Saul, when he began to reigne, unto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſtained both within his houſe and without: what horrible and dangerous inſurrections, uprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his own children and people: and how by Gods aſſiſtance he overcame all difficulties, and enjoyed his kingdome in reſt and peace. In the perſon of David the ſcripture ſetteth forth Chriſt Jeſus the chief king, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, aſwell in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his church victory againſt all power, both ſpirituall, and temporall: and ſo reigneth with them, king for evermore.

CHAP.

252

CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Sauls death, is ſlain.* 17 *David lamenteth Saul and Jonathan with a ſong.*

NOw it came to paſſe after the death of Saul, when David was returned from* the ſlaughter of the Amalekites, and David had abode two dayes in Ziklag:

* 1 Sam. 30, 17.

2 It came even to paſſe on the third day, that behold, a man came out of the camp from Saul, with his [a] clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

a Seeming to lament the overthrow of the people of Iſrael.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp, of Iſrael am I eſcaped.

† Heb. *what was, &c.*

4 And David ſaid unto him, † How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſonne are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſonne be dead?

b As I fled in the chaſe.

6 And the young man that told him, ſaid, As I happened by [b] chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo: the chariots and horſemen followed hard after him.

7 And when he looked behinde him, he ſaw me, and called unto me: and I anſwered,

† Heb. *behold me.*

† Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an [c] Amalekite.

c He was an Amalekite born, but renounced his countrey, and joyned with the Iſraelites.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me, for ‡ anguiſh is come upon me [d] becauſe my life *is* yet whole in me.

‡ Or, *my coat of mail* (or *my embroidered coat*) *hindreth me, that my, &c.*

d I am ſorry becauſe I am yet alive.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and * rent them, and likewiſe all the men that *were* with him.

* Chap. 3, 31. and 13, 31.

12 And they mourned and wept, and faſted untill even, for Saul and for Jonathan his ſonne, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

e After the lamentation, he examined him again.

13 ¶ [e] And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſonne of a ſtranger, an Amalekite.

14 And David ſaid unto him, *How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the LORDS anointed?

15 And David called one of the young men, and ſaid, Go neare, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, [f] Thy bloud *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORDS anointed.

f Thou art juſtly puniſhed for thy fault.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſonne.

18 (Alſo he bade them teach the children of Judah *the uſe of* the [g] bow: behold, *it is* written * in the book ‡ of Jaſher)

g That they might be able to match their enemies the Philiſtines in that art.

* Joſh. 10, 13.

‡ Or, *of the upright.*

19 The [h] beautie of Iſrael is ſlain upon thy high places, how are the mightie fallen!

h Meaning, Saul.

20 * Tell *it* not in Gath, publiſh *it* not in the ſtreets of Askelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph.

* Micah. 1, 10.

21 Ye mountains of Gilboa, *let there be* [i] no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mightie is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oyl.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 From the bloud of the ſlain, from the fat of the mightie, the bow of Jonathan turned not back, and the ſword of Saul returned not emptie.

23 Saul and Jonathan *were* lovely and ‡ pleaſant in their lives, and in their death they were not [k] divided: they were ſwifter than eagles, they were ſtronger than lions.

‡ Or, *ſweet.*

k They died both together in Gilboa.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in [l] ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

l As rich garments and coſtly jewels.

25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderfull, paſſing the love of [m] women.

m Either toward their husbands, or their children.

27 How are the mighty fallen, and the weapons of warre periſhed!

CHAP. II.

1 *David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Iabesh-gilead, for their kindneſſe to Saul.* 8 *Abner maketh Ish-bosheth king of Iſrael.* 12 *A mortall skirmish between twelve of Abners, and twelve of Joabs men.* 18 *Aſahel is ſlain.* 25 *At Abners motion Joab ſoundeth a retreat.* 32 *Aſahels buriall.*

AND it came to paſſe after this, that David [a] enquired of the LORD, ſaying, Shall I go up into any of the cities of Judah? And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto [b] Hebron.

a By the means of the prieſt, as 1 Sam. 23, 2. and 2 Sam. 5, 19.

b Which citie was alſo called Kiriatharba, Joſh. 14, 15.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſſe, and Abigail Nabals wife the Carmelite.

3 And his men that *were* [c] with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

c In the time of his perſecution.

4 * And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, That * the men of Jabeſh-gilead *were they* that buried Saul.

* 1 Maeh. 2, 57.

* 1 Sam. 31, 13.

5 And

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindnesse unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindnesse and [d] truth unto you: and I also will requite you this kindnesse, because ye have done this thing.

[d] According to his promise, which is to recompense them that are mercifull.

7 Therefore now let your hand be strengthened, and [†] be ye valiant: for your master Saul is dead, and also the house of Judah have [e] anointed me king over them.

[†] Heb. *be ye the sonnes of valour.*

[e] So that you shall not want a captain and a defender.

8 ¶ But Abner the sonne of Ner a captain of [†] Sauls host, took Ish-bosheth the sonne of Saul, and brought him over to Mahanaim.

[†] Heb. *the host which was Sauls.*

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [f] all Israel.

[f] Over the eleven tribes.

10 Ish-bosheth Sauls sonne *was* fourtie yeares old when he began to reigne over Israel, and reigned two yeares: but the house of Judah followed David.

11 (And the [†] time that David was king in Hebron over the house of Judah, was seven yeares, and [g] six moneths.)

[†] Heb. *number of dayes.*

[g] After this time was expired, he reigned over all the countrey 33 yeares, Chap. 5, 5.

12 ¶ And Abner the sonne of Ner, and the servants of Ish-bosheth the sonne of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the sonne of Zeruiah, and the servants of David went out, and met [†] together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

[†] Heb. *them together.*

14 And Abner said to Joab, Let the young men now arise, and [h] play before us. And Joab said, Let them arise.

[h] Let us see how they can handle their weapons.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the sonne of Saul, and twelve of the servants of David.

16 And they caught every one his [i] fellow by the head, and *thrust* his sword in his fellows side; so they fell down together: wherefore that place was called [“] Helkath-hazzurim, which *is* in Gibeon.

[i] Meaning, his adversarie.

[“] That is, *the field of strong men.*

17 And there was a very sore battel that day: and [k] Abner was beaten, and the men of Israel, before the servants of David.

[k] After that these foure and twentie were slain.

18 ¶ And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light [†] of foot [†] as a wilde roe.

[†] Heb. *of his feet.* [†] Heb. *as one of the roes that is in the field.*

19 And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left, [†] from following Abner.

[†] Heb. *from after Abner.*

20 Then Abner looked behinde him, and said, *Art* thou Asahel? And he answered, I *am.*

21 And Abner said to him, Turn thee aside to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his [‡] armour. But Asahel would not turn aside from following of him.

[‡] Or, *spoil.*

22 And Abner said again to Asahel, Turn thee aside from following me: [l] wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

[l] Why doest thou provoke me to kill thee?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the [m] fifth *rib*, that the spear came out behinde him, and he fell down there, and died in the same place: and it came to passe, that as many as came to the place where Asahel fell down and died, stood still.

[m] Some reade, In those parts; where the lively parts lie, as the heart, the lungs, the liver, the milt and the gall.

24 Joab also and Abishai pursued after Abner: and the sunne went down when they were come to the hill of Ammah, that *lieth* before Gath by the way of the wildernesse of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troup, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitternesse in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

[n] Shall we not make an end of murdering?

27 And Joab said, *As* God liveth, unlesse thou hadst [o] spoken, surely then [†] in the morning the people had [‡] gone up every one from following his brother.

[o] If thou hadst not provoked them to battel, as verse 14.

[†] Heb. *from the morning.*

[‡] Or, *gone away.*

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin and of Abners men, *so that* [p] three hundred and threescore men died.

[p] Thus God would confirm David in his kingdome, by the destruction of his adversaries.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 During the warre David still waxeth stronger. 2 Six sonnes were born to him in Hebron. 6 Abner displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Israelites, is feasted by David, and dismissed. 22 Joab returning from battel, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOw there was [a] long warre between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

[a] That is, without intermission in during two yeares, which was the whole reigne of Ish-bosheth.

2 ¶ And unto David were sonnes born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitesse.

3 And his second, [b] Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai king of Geshur:

[b] Who is called also Daniel, 1 Chron. 3, 1.

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Sheppatiah the sonne of Abital:

254

5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in [c] Hebron.

c Within ſeven years and ſix moneths.

6 And it came to paſſe while there was warre between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name was * Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

* Chap. 21, 10.

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* [d] I a dogs head, which againſt Judah do ſhew kindneſſe this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

d Doeſt thou eſteem me no more than a dog, for all my ſervice done to thy fathers houſe?

9 [e] So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

e Wee ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſſe.

10 To tranſlate the kingdome from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

† Heb. *ſaying.*

14 And David ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliver me my wife Michal, which I eſpouſed to me * for an hundred foreskinnes of the Philiſtines.

* 1 Sam. 18. 25, 27.

15 And Iſh-boſheth ſent, and took her from *her* husband, *even* from * Phaltiel the ſonne of Laiſh.

* 1 Sam. 25, 44. Phalti.

16 And her husband went with her † along weeping behinde her to Bahurim: then ſaid Abner unto him, Go, return, And he returned.

† Heb. *going and weeping.*

17 ¶ And Abner had [f] communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt to be king over you.

f Rather for malice that he bare toward Iſh-boſheth than for love he bare to David.
† Heb. *both yeſterday and ibe third day.*

18 Now then do *it*, for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the eares of [g] Benjamin: and Abner went alſo to ſpeak in the eares of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

g Who callenged the kingdome becauſe of their father Saul.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reigne over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab [h] come from *purſuing* a troup, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away; and he was gone in peace)

h From warre againſt the Philiſtines.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, & he is gone in peace.

24 Then Joab came to the king, and ſaid, [i] What haſt thou done? behold, Abner came unto thee, why *is it* that thou haſt ſent him away, and he is quite gone?

i Here appeareth the malicious mind of Joab, who would have had the king to ſlay Abner for his private grudge.

25 Thou knoweſt Abner the ſonne of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew it not.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate to ſpeak with him ‡ quietly: and ſmote him there under the fifth *rib*, that he died, for the bloud of * Aſahel his brother.

* 1 Kings 2, 5.
‡ Or, *peaceably.*
* Chap. 2, 23.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdome *are* [k] guiltleſſe before the LORD for ever, from the † bloud of Abner the ſonne of Ner:

k The Lord knoweth that I did not conſent to his death.
† Heb. *bloud.*

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not † fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff or that falleth on the ſword, or that lacketh bread.

† Heb. *be cut off.*

30 So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel.

l Abiſhai is ſaid to ſlay him with Joab, becauſe he conſented to the murther.
* Chap. 2, 23.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David himſelf followed the † biere.

† Heb. *bed.*

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of [m] Abner; and all the people wept.

m Meaning before the corps.

33 And the king lamented over Abner, and ſaid, Died Abner as a [n] fool dieth?

n He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before † wicked men, ſo felleſt thou. And all the people wept again over him.

† Heb. *children of iniquitie.*

35 And when all the people came to cauſe David to [o] eat meat while it was yet day, David ſware, ſaying: So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſunne be down.

o According to their cuſtome, which was to banquet at burials.

36 And all the people took notice *of it*, and it † [p] pleaſed them: as whatſoever the king did, pleaſed all the people.

† Heb. *was good in their eyes.*
q It is expedient ſome time not only to conceive inward ſorrow, but alſo that it may appear to others, to the intent that they may be ſatiſfied.

37 For

37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner the sonne of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

† Heb. *tender.*

39 And I *am* this day † weak, though anointed king and these men the sonnes of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickednesse.

CHAP. IIII.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheths head to be buried.

a That is, Ish-bosheth.
b Meaning, that he was discouraged.

AND when Sauls [a] sonne heard that Abner was dead in Hebron, his hands were [b] feeble, and all the Israelites were troubled.

2 And Sauls sonne had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sonnes of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin;

† Heb. *second.*
c The citie Beeroth was in the tribe of Benjamin, Josh. 18, 25.
d After the death of Saul, for fear of the Philistines.

3 And the Beerothites [d] fled to Gittaim, and were sojourners there untill this day)

4 And Jonathan, Sauls sonne, had a sonne that was lame of his feet, *and* was five yeares old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to passe as she made haste to flee, that he fell, and became lame; and his name *was* Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched [e] wheat; and they [f] smote him under the fifth *rib*; and Rechab and Baanah his brother escaped.

e They disguised themselves as merchants, which came to buy wheat.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and favour.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the sonne of Saul, thine enemie, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

* Chap. 1, 4, 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‡ Or, *which* was *the reward I gave him for his tidings.*
g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time did move them, they deserved most grievous punishment.

9 ¶ And David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversitie,

10 When * one told me, saying, Behold, Saul is dead, († thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, ‡ who *thought* that I would have given him a reward for his tidings:

11 [g] How much more, when wicked men have slain a righteous person, in his own house, upon his bed? shall I not therefore now require his bloud of your hand, and take you away from the earth?

255

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the * sepulchre of Abner, in Hebron.

* Chap. 3, 32.

CHAP. V.

1 The tribes come to Hebron to anoint David over Israel. 4 Davids age. 6 He taking Zion from the Jebusites, dwelleth init. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David directed by God, smiteth the Philistines at Baal-perazim, 22 and again, at the mulberrie-trees.

* 1 Chron. 11, 1.

THEN * came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy [a] bone and thy flesh.

a We are of thy kindred, and most neer joyned unto thee.

2 Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, * Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

* Psal. 78, 71.

3 So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron [b] before the LORD: and they anointed David king over Israel.

b That is, taking the Lord to witnesse: for the ark was as yet in Abinadabs house.

4 ¶ David *was* thirtie yeares old when he began to reigne, *and* he reigned fourty yeares.

5 In Hebron he reigned over Judah * seven yeares, and six moneths: and in Jerusalem he reigned thirtie and three yeares over all Israel and Judah.

* Chap. 2, 11.

6 ¶ And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: ‡ thinking, David cannot come in hither.

c The children of God called idols, Blinde and lame guids: therefore the Jebusits meant that they should prove that their gods were neither blinde nor lame.
‡ Or, *saying, David shall not, &c.*

7 Nevertheless, David took the strong hold of Zion: the same *is* the citie of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blinde, *that are* hated of Davids soul, * *he shall be chief and captain:* ‡ wherefore they said, The blinde and the [d] lame shall not come into the house.

* 1 Chron. 11, 6.
‡ Or, *because they had said, Even the blinde and the lame, he shall not come into the house.*
d The idols should enter no more into that place.

9 So David dwelt in the fort, and called it The city of David; and David built round about, from [e] Millo and inward.

e He built from the town-house round about to his own house.

10 And David † went on, and grew great, and the LORD God of hosts *was* with him.

1 Chron. 11, 8.
† Heb. *went going and growing.*

11 ¶ And * Hiram king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and † masons: and they built David an house.

* 1 Chron. 14, 1.
† Heb. *hewers of the stone of the wall.*

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdome for his people Israels sake.

13 ¶ And * David took *him* mo concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sonnes and daughters born to David.

* 1 Chron. 3, 9.

14 And * these *be* the names of those that were born unto him in Jerusalem, Shammua,

* 1 Chron. 3, 5.

256

mua, and Shobab, and Nathan, and Solomon,
15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,
16 And Eliſhama, and Eliada, and Eliphalet.
17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.
18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.
19 And David [f] enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſſe deliver the Philiſtines into thine hand.
20 And David came to * Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, [“] Baal-perazim.
21 And there they left their images, and David and his men * ‡ burnt them.
22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of [g] Rephaim.
23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up: *but* fetch a compaſſe behinde them, and come upon them over againſt the mulberry-trees.
24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtirre thy ſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.
25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines from Geba, untill thou come to [h] Gazer.

* 1 Chron. 11,16. and 14, 8.
f By Abiathar the prieſt.
* Iſa. 28,21.
“ That is, *the plain of breaches.*
* 1 Chron. 14,12. ‡ Or, *took them away.*
g Meaning, the valley of gyants which David called Baal-perazim, becauſe of his victory.
h Which was in the tribe of Benjamin, but the Philiſtines did poſſeſſe it.

CHAP. VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is ſmitten at Perez-uzzah. 11 God bleſſeth Obed-edom for the ark. 12 David bringing the ark into Zion with ſacrifices, danceth before it, for which Michal deſpiſeth him. 17 He placeth it in a tabernacle with great joy and feaſting. 20 Michal reproving David for his religious joy, is childleſſe to her death.

AGain, David gathered together all the choſen men of Iſrael, thirty thouſand.
2 And * David aroſe, and went with all the people that *were* with him, from [a] Baale of Judah, to bring up from thence the ark of God, ‡ whoſe name is called by the name of the LORD of hoſts, that dwelleth *between* the Cherubims.
3 And they † ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in ‡ [b] Gibeah: and Uzzah & Ahio the ſonnes of Abinadab, drave the new cart.
4 And they brought it out of * the houſe of Abinadab which *was* at Gibeah, † accompanying the ark of God; and Ahio went before the ark.
5 And David, and all the houſe of Iſrael [c] played before the LORD on all manner of *inſtruments made of* firre-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.
* 1 Chron. 13, 5, 6.
a This was a city in Judah, called alſo Kirjath-jearim, Joſh. 15, 9.
‡ Or, *at which the name* even *the name of the LORD of hoſts was called upon.*
† Heb. *made to ride.*
‡ Or, *the hill.*
b Which was an high place of the city of Baale.
* 1 Sam. 7, 1.
† Heb. *with.*
c Praiſed God and ſang Pſalmes.

6 ¶ And * when they came to Nachons threſhing-floore, Uzzah put forth his *hand* to the ark of God, and took hold of it, for the oxen ‡ ſhook *it.*
7 And the anger of the LORD was kindled againſt Uzzah, and God [d] ſmote him there for *his* ‡ errour, and there he died by the ark of God.
8 And David was diſpleaſed, becauſe the LORD had † made a breach upon Uzzah: and he called the name of the place, “ Perez-uzzah to this day.
9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?
10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the [e] Gittite.
11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite, three moneths: and the LORD bleſſed Obed-edom, and all his houſhold.
12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertained* unto him, becauſe of the ark of God. * So David went & [f] brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſſe.
13 And it was ſo, that when they that bare the ark of the LORD, had gone ſix paces, he ſacrificed oxen and fatlings.
14 And David danced before the LORD with all *his* might, and David *was* girded with a linnen [g] ephod.
15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.
16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe [h] deſpiſed him in her heart.
17 ¶ And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.
18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, * he bleſſed the people in the name of the LORD of hoſts.
19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.
20 ¶ Then David returned to [i] bleſſe his houſhold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ‡ ſhameleſly uncovereth himſelf!
21 And
* 1 Chron 13, 9.
‡ Or, *ſtumbled.*
d Here we ſee what danger it is to follow good intentions, or to do any thing in Gods ſervice without his expreſſe word.
‡ Or, *raſhneſſe.*
† Heb. *broken.*
“ That is, *the breach of Uzzah.*
e Who was a Levite, and had dwelt in Gittaim, 1 Chron. 15, 21.
* 1 Chron. 15, 25.
f Meaning, he cauſed the Levites to bear it, according to the law.
g With a garment like to the prieſts garment.
h The wordlings are not able to comprehend the motions that move the children of God, to praiſe God by all manner of means.
† Heb. *ſtretched.*
* 1 Chron. 16, 3.
i That is, to pray for his houſe, as he had done for the people.
‡ Or, *openly.*

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me [k] before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

[k] It was for no worldly affection, but onely for that zeal that I bare to Gods glory.

21 And I will yet be more vile than thus, and will be baſe in mine own ſight: and [‡] of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

[‡] Or, *of the handmaids* of my ſervants.

23 Therefore Michal the daughter of Saul had [l] no childe untill the day of her death.

[l] Which was a puniſhment, becauſe ſhe mocked the ſervant of God.

CHAP. VII.

1 Nathan approving the purpoſe of David to build God an houſe, 4 after by the word of God forbiddeth him. 12 He promiſeth him benefits and bleſſing in his ſeed. 18 Davids prayer and thanksgiving.

AND it came to paſſe, * when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

* 1 Chron. 17, 1.

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within [a] curtains.

[a] Within the tabernacle covered with skins, Exod. 26, 7.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſſe that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell † my ſervant David, Thus ſaith the LORD, [b] Shalt thou build me an houſe for me to dwell in?

† Heb. *to my ſervant to David.*
[b] Meaning, he ſhould not: yet Nathan ſpeaking according to mans judgement, and not by the ſpirit of propheſie, permitted him.

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with ‡ any of the [c] tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

‡ In the 1 Chron. 17, 6. *any of the judges.*
[c] As concerning the building of an houſe: meaning that without Gods expreſſe word nothing ought to be attempted.

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, * I took thee from the ſheep-cote, † from following the ſheep, to be ruler over my people, over Iſrael.

* 1 Sam. 16, 11. Pſal. 78, 70.
† Heb. *from after.*

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies † out of thy ſight, and have made thee a great name, like unto the name of the [d] great men that *are* in the earth.

† Heb. *from thy face.*
[d] I have made thee famous through all the world.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move [e] no more: neither ſhall the children of wickedneſſe afflict them any more, as before time,

[e] He promiſeth them quietneſſe, if they will walk in his fear and obedience.

11 And as ſince the time that I commanded Judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And * when thy dayes be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdome.

* 1 Kings 8, 20.

13 * He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdome for ever.

* 1 Kings 5. and 6, 12. 1 Chron. 12, 10.

14 * I will be his father, and he ſhall be my ſonne: * if he commit iniquitie, I will chaſten him with the [f] rod of men, and with the ſtripes of the children of men:

* Heb. 1, 5.
* Pſal. 89. 30, 31, 32.
[f] That is, gently as fathers uſe to chaſtiſe their children.

15 But my mercy ſhall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdome ſhall be eſtabliſhed for ever before thee: thy throne ſhall be [g] eſtabliſhed for ever.

[g] This was begun in Solomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come, and *is* this the † manner of [h] man, O Lord GOD?

† Heb. *law.*
[h] Cometh not this rather of thy free mercie, than of any worthineſſe that can be in man?

20 And what can David ſay more unto thee? for thou, Lord GOD, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them.*

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there* any God beſide thee, according to all that we have heard with our eares.

23 And * what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for [i] you great things, and terrible, for thy [k] land, before thy people which thou redeemedſt to thee from Egypt, *from* the [l] nations and their gods?

* Deut. 4, 7.
[i] O Iſrael.
[k] And inheritance, which is Iſrael.
[l] From the Egyptians, and their idols.

24 For thou haſt [m] confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

[m] He ſheweth that Gods free election is the onely cauſe why the Iſraelites were choſen to be his people.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, the LORD of hoſts *is* the God over Iſrael: and let the [n] houſe of thy ſervant David be eſtabliſhed before thee.

[n] This prayer is moſt effectuall, when we chiefly ſeek Gods glory, and the accompliſhment of his promiſe.

27 For thou, O LORD of hoſts, God of Iſrael, haſt † revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

† Heb. *opened the eare.*

28 And now, O Lord GOD, thou *art* that God, and * thy words be true, and thou haſt promiſed this goodneſſe unto thy ſervant.

* John 17, 17.

29 Therefore now † let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt [o] ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

† Heb. *be thou pleaſed and bleſſe.*
[o] Therefore I firmly beleeve it ſhall come to paſſe.

238

CHAP. VIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadadezer, and the Syrians. 9 Toi ſendeth Joram with preſents to bleſſe him. 11 The preſents and the ſpoil David dedicateth to God. 14 He putteth gariſons in Edom. 16 Davids officers.

* 1 Chron. 18, 1. &c.

AND * after this it came to paſſe, that David ſmote the Philiſtines, and ſubdued them: and David took ‡ Metheg-ammah out of the [a] hand of the Philiſtines.

‡ Or, *the bridle of Ammah.*

a So that they payed no more tribute.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with [b] two lines meaſured he, to put to death, and with one full line to keep alive: and ſo the Moabites became Davids ſervants, *and* brought gifts.

b He ſlew two parts, as it pleaſed him, and reſerved the third.

3 ¶ David ſmote alſo Hadadezer the ſonne of Rehob, king of * Zobah, as he went to recover his border at the river Euphrates.

* Pſal. 60, 2.

4 And David took † from him a thouſand ‡ *chariots*, and ſeven hundred horſemen, and twentie thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

† Or, *of his.*

‡ As 1 Chron. 18, 4.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twentie thouſand men.

6 Then David put gariſons in [c] Syria of Damaſcus: and the Syrians became ſervants to David, *and* [d] brought gifts: and the LORD preſerved David whitherſoever he went.

c In that part of Syria, where Damaſcus was.

d They payed yearly tribute.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to [e] Jeruſalem.

e For the uſe of the temple.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſſe.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſonne unto king David, to † ſalute him, and to [f] bleſſe him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had warres with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſſe;

† Heb. *ask him of peace.*

f For ſeeing David victorious, he was glad to intreat of peace.

† Heb. *was a man of warres with.*

† Heb. *in his hand were.*

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſonne of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from † ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.

† Heb. *his ſmiting.*

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed [g] judgement and juſtice unto all his people.

g He gave judgement in controverſies, and was mercifull toward the people.

16 And Joab the ſonne of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſonne of Ahilud *was* ‡ recorder;

‡ Or, *remembrancer*, or *writer of chronicles.*

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar, *were* the prieſts; and Seraiah *was* the † ſcribe;

† Or, *ſecretarie.*

18 * And Benaiah the ſonne of Jehoiada *was over* both the [h] Cherethites, and the Pelethites; and Davids ſonnes were ‡ chief rulers.

* 1 Chron. 18, 17.

h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.

‡ Or, *princes.*

CHAP. IX.

1 David by Ziba ſendeth for Mephiboſheth. 7 For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls. 9 He maketh Ziba his farmer.

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſſe for [a] Jonathans ſake?

a Becauſe of mine oath and promiſe made to Jonathan, 1 Sam. 20, 15.

2 And there was of the houſe of Saul, a ſervant whoſe name was Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the [b] kindneſſe of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſonne, *which is* * lame on *his* feet.

b Such mercy as ſhall be acceptable to God.

* Chap. 4, 4.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſonne of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſonne of [c] Ammiel, from Lo-debar.

c Who was alſo called Eliam the father of Bathſheba Davids wife.

6 Now when Mephiboſheth the ſonne of Jonathan the ſonne of Saul, was come unto David, he fell on his face, and did reverence: and David ſaid, Mephiboſheth! And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſſe, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a [d] dead dog as I *am*?

d Meaning a deſpiſed perſon.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſonne all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy [e] ſonnes, and thy ſervants, ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſonne may have food to eat: but Mephiboſheth thy maſters ſonne ſhall eat bread alway at my table. Now Ziba had fifteen ſonnes, and twentie ſervants.

e Be ye provident overſeers and governours of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for [f] Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſonnes.

f That Mephiboſheth may have all things at commandement as becometh a kings ſon.

12 And Mephiboſheth had a young ſonne, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP.

CHAP. X

1 Davids messengers sent to comfort Hanun the sonne of Nahash, are villanously intreated. 6 The Ammonites strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach making a new supply of the Syrians at Helam, is slain by David.

And it came to passe after this, that the * king of the children of Ammon died, and Hanun his sonne reigned in his stead.

* 1 Chron. 19, 1.

2 Then said David, I will shew kindnesse unto Hanun the sonne of Nahash, as his father shewed [a] kindnesse unto me. And David sent to comfort him by the hand of his servants, for his father: and Davids servants came into the land of the children of Ammon.

a The children of God are not unmindfull of a benefit received.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to [b] search the city, and to spie it out, and to overthrow it?

† Heb. *in thine eyes doth David.*

b Their arrogant malice would not suffer them to see the simplicity of Davids heart: therefore their counsel turned to the destruction of their countrey.

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed; and the king said, Tarrie at Jericho untill your beards be grown, *and* then return.

6 ¶ And when the children of Ammon saw that they [c] stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twentie thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

c That they had deserved Davids displeasure for the injury done to his ambassadours.

7 And when David heard of *it*, he sent Joab, and all the host of the mightie men.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of [d] Zoba and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

d These were divers parts of the countrey of Syria, whereby appeareth that the Syrians served where they might have entertainment, as now the Sweitzers doe.

9 When Joab saw that the front of the battel was against him before and behinde, he chose of all the choice men of Israel, and put *them* in aray against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in aray against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for [e] our people, and for the cities of our God: and the LORD do that which seemeth him good.

e Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

13 And Joab drew nigh, and the people that *were* with him, unto the battel against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entred into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, & brought out the Syrians that *were* beyond the river, and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered [f] all Israel together, and passed over Jordan, & came to Helam: & the Syrians set themselves in aray against David, and fought with him.

f Meaning, the greatest part.

18 And the Syrians fled before Israel, and David slew *the men of* [g] seven hundred chariots of the Syrians, and fourtie thousand horsemen, and smote Shobach the captain of their host, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1 Chro. 19, 18, or the souldiers which were in 700 chariots.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them: so the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 While Joab besieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

And it came to passe, that † after the yeare was [a] expired, at the time when kings go forth *to battel*, that * David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

† Heb. *at the return of the yeare.*
a The yeare following about the spring time.
* 1 Chron. 20, 1.

2 ¶ And it came to passe in an evening-tide, that David arose from off his [b] bed, & walked upon the roof of the kings house: and from the roof he saw a woman washing her self, & the woman *was* very beautifull to look upon.

b Whereupon he used to rest at afternoon, as was read of Ish-bosheth, Chap. 4, 7.

3 And David sent and enquired after the woman: and one said, *Is* not this Bath-sheba the daughter of Eliam, the wife of Uriah the [c] Hittite?

c Who was not an Israelite born, but converted to the true religion.

4 And David sent messengers, & took her; and she came in unto him, and he lay with her, (‡ for she was * purified from her uncleanesse) and she returned unto her house.

‡ Or, *and when she had purified her self, &c. she returned.*
* Lev. 15, 19. and 18, 19.

5 And the woman conceived, and sent and [d] told David, and said, I am with childe.

d Fearing lest she should be stoned according to the law.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him † how Joab did, and how the people did, and how the war prospered.

† Heb. *of the peace of, &c.*

8 And David said to Uriah, [e] Go down to thy house, and wash thy feet. And Uriah departed out of the kings house, and there † followed him a messe *of meat* from the king.

e David thought that if Uriah lay with his wife, his fault might be cloked.
† Heb. *went out after him.*

9 But Uriah slept at the doore of the kings house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying,

260 Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The [f]ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields: ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarrie here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him, he did eat and [g] drink before him, and made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 ¶ And it came to paſſe in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, [h] Set ye Uriah in the forefront of the † hotteſt battel, and retire ye † from him, that he may be ſmitten, and die.

16 And it came to paſſe when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell ſome of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent, and told David all the things concerning the warre:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the warre unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approched ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſonne of [i] Jerub-beſheth? did not a woman caſt a piece of a milſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, [k] Thus ſhalt thou ſay unto Joab, Let not this thing † diſpleaſe thee: for the ſword devoureth † one as well as another: make thy battel more ſtrong againſt the citie, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſonne: but the thing that David had done, † diſpleaſed the LORD.

CHAP. XII.

1 Nathans parable of the ew-lambe, cauſeth David to be his own judge. 7 David, reproved by Nathan, confeſſeth his ſinne, and is pardoned. 15 David mourneth and prayeth for the childe, while it lived. 24 Solomon is born, and named Iedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD [a] ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one citie; the one rich, and the other poore.

2 The rich *man* had exceeding many flocks and herds:

3 But the poore *man* had nothing ſave one little ew-lambe, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his boſome, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own heard, to dreſſe for the wayfaring man that was come unto him, but took the poore mans lambe, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this thing, ‡ ſhall ſurely die.

6 And he ſhall reſtore the lambe * fourefold, becauſe he did this thing, and becauſe he had no pitie.

7 ¶ And Nathan ſaid to David, Thou *art* the man: thus ſaith the LORD God of Iſrael, I * anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

8 And I gave thee thy [b] maſters houſe, and thy maſters [c] wives into thy boſome, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee [d] ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the [e] children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will * take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this [f] ſunne.

12 For thou didſt *it* ſecretly: but I will do this thing

f Hereby God would touch Davids conſcience, that ſeeing the fidelitie and religion of his ſervant, he would declare himſelf ſo forgetfull of God and injurious to his ſervant.

g He made him drink more liberally than he was wont to do, thinking hereby he would have lien by his wife.

h Except God continually uphold us with his mighty ſpirit, the moſt perfect fall headlong into all vice and abomination.

† Heb. *ſtrong.*

† Heb. *from after him.*

i Meaning, Gideon. Judg. 9, 52, 53.

k He diſſembled with the meſſenger to the intent that neither his cruel commandement, nor Joabs wicked obedience might be eſpied.

† Heb. *be evil in thine eyes.*

† Heb. *ſo and ſuch.*

† Heb. *was evil in the eyes of.*

a Becauſe David lay now drowned in ſin, the loving mercie of GOD, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.

† Heb. *morſel.*

‡ Or, *is worthy to die.*

* Exod. 22, 1.

* 1 Sam. 16, 13.

b For David ſucceeded Saul in his kingdome.

c The Jewes underſtand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things than theſe: for Gods love and benefits increaſe toward his, if by their ingratitude they ſlay him not.

e Thou haſt moſt cruelly given him into the hands of Gods enemies.

* Deut. 28, 30. Chap. 16, 22.

f Meaning, openly, as at noon dayes.

thing before all Iſrael, and before the ſunne.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, * The LORD alſo hath [g] put away thy ſinne, thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to [h] blaſpheme, the childe alſo that is born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtrook the childe that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the childe, and David † faſted, and [i] went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he [k] eat bread with them.

18 And it came to paſſe on the ſeventh day, that the childe died: and the ſervants of David feared to tell him that the childe was dead: for they ſaid, Behold, while the childe was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the childe is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the childe was dead: therefore David ſaid unto his ſervants, Is the childe dead? And they ſaid, He is dead.

20 Then David [l] aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his [m] ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the childe *while it was* alive, but when the childe was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the childe was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the childe may live?

23 But now he is dead, wherefore ſhould I faſt? [n] can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and * ſhe bare a ſonne, and [o] he called his name Solomon; and the LORD loved him.

25 And he ſent by the hand of Nathan the [p] prophet, and [q] he called his name "Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royall citie.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the citie of [r] waters.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and † it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 * And he took their kings crown from off his head, (the weight whereof *was* a [ſ] talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the citie † in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under [t] ſaws, and under harrows of iron, and under axes of iron, and made them paſſe through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick raviſheth her. 15 He hateth her, and ſhamefully turneth her away. 19 Abſalom entertaineth her, and concealeth his purpoſe. 24 At a ſheep-ſhearing, among all the kings ſonnes, he killeth Amnon. 30 David grieving at the news, is comforted by Jonadab. 37 Abſalom fleeth to Talmai at Geshur.

AND it came to paſſe after this, that Abſalom the ſonne of David had a fair ſiſter, whoſe name *was* [a] Tamar, and Amnon the ſonne of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a [b] virgin: and † Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſonne of Shimeah, Davids brother: and Jonadab *was* a very ſubtill man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſonne, † lean † from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, [c] Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſſe the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſſe him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took † floure, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and [e] poured *them* out before him, but he refuſed to eat: and Amnon ſaid, Have out all men from [f] me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had

---

* Eccluſ 47, 11.
g For the Lord ſeeketh but that the ſinner would turn to him.

h In ſaying, that the Lord hath appointed a wicked man to reigne over his people.

† Heb. *faſted a faſt.*
i To wit, to his privie chamber.

k Thinking by his inſtant prayer, that God would have reſtored his childe, but God had otherwiſe determined.

† Heb. *do hurt.*

l Shewing, that our lamentations ought not to be exceſſive, but moderate, and that we muſt praiſe God in all his doings.

m As they which conſider not that God granteth many things to the ſobs and tears of the faithfull.

n By this conſideration he appeaſed his ſorrow.

* Matth. 1, 6.
o To wit, the Lord,
1 Chron. 22, 9.
p To call him Solomon.
q Meaning, David.
" That is, *beloved of the Lord.*

r That is, the chief citie, and where all the conduits are, is as good as taken.

† Heb. *my name be called upon it.*

* 1 Chron. 20, 2.
ſ That is, threeſcore pound after the weight of the common talent.
† Heb. *very great.*

t Signifying, that as they were malicious enemies of God, ſo he put them to cruel death.

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.
b And therefore kept in her fathers houſe, as virgins were accuſtomed.
† Heb. *it was marvellous* or *hidden in the eyes of Amnon.*

† Heb. *thin.*
† Heb. *morning by morning.*

c Here we ſee that there is no enterpriſe ſo wicked, that can lack counſel to further it.

d Meaning, ſome delicate and daintie meat.

‡ Or, *paſte.*

e That is, ſhe ſerved them on a diſh.
f For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

262 had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not † force me: for * † no ſuch thing ought to be done in Iſrael; do not thou this folly.

† Heb. *humble me.*
* Lev. 18, 9.
† Heb. *it ought not ſo to be done.*

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the [g] fools in Iſrael: now therefore, I pray thee ſpeak unto the king; for he will not withhold me from thee.

g As a lewd and wicked perſon.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

† Heb. *with great hatred greatly.*

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the doore after her.

18 And *ſhe had* a garment of [h] divers colours upon her: for with ſuch robes were the kings daughters that were virgins, apparelled. Then his ſervant brought her out, and bolted the doore after her.

h For that which was of divers colours, or pieces, in thoſe dayes was had in great eſtimation, Gen. 37. 3. Judg. 5, 30.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy [i] peace, my ſiſter: he *is* thy brother, † regard not this thing. So Tamar remained † deſolate in her brother Abſaloms houſe.

i For though he conceived ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerved, and comforted his ſiſter.
† Heb. *ſet not thine heart.*
† Heb. *and deſolate.*

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſſe after two full yeares, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and [k] Abſalom invited all the kings ſonnes.

k To wit, to a banket, thinking therby to fulfill his wicked purpoſe.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſonne, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother [l] Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

l Pretending to the king, that Amnon was moſt dear unto him.

27 But Abſalom preſſed him, that he let Amnon and all the kings ſonnes go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: ‡ [m] have not I commanded you? be courageous, and be † valiant.

‡ Or, *will you not, ſince I have commanded you?*
m Such is the pride of the wicked maſters, that in all their wicked commandments they think to be obeyed.
† Heb. *ſonnes of valour.*

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſonnes aroſe, and every man † gat him up upon his mule, and fled.

† Heb. *rode.*

30 ¶ And it came to paſſe while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his [n] garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

n Lamenting, as he that felt the wrath of God upon his houſe, Chap. 12, 10.

32 And Jonadab the ſonne of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe that they have ſlain all the young men the kings ſonnes; for Amnon onely is dead: for by the † appointment of Abſalom this hath been ‡ determined, from the day that he forced his ſiſter Tamar.

† Heb. *mouth.*
‡ Or, *ſetled.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſonnes are dead: for Amnon onely is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behinde him.

35 And Jonadab ſaid unto the king, Behold, the kings ſonnes come: † as thy ſervant ſaid, ° ſo it is.

† Heb. *according to the word of thy ſervant.*
° That onely Amnon is dead.

36 And it came to paſſe aſſoon as he had made an end of ſpeaking, that behold, the kings ſonnes came, and lift up their voice and wept: and the king alſo and all his ſervants wept † very ſore.

† Heb. *with a great weeping greatly.*

37 ¶ But Abſalom fled, and went to [p] Talmai the ſonne of ‡ Ammihud king of Geſhur: and *David* mourned for his ſonne every day.

p For Maachah his mother was the daughter of this Talmai, chap. 3, 3.
‡ Or, *Ammihur.*

38 So Abſalom fled, and went to Geſhur, and was there three yeares.

39 And *the ſoul of* king David ‡ longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

‡ Or, *was conſumed.*

CHAP. XIIII.

1 *Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem.* 25 *Abſaloms beautie, hair, and children.* 28 *After two yeares, Abſalom by Joab is brought into the kings preſence.*

NOw Joab the ſonne of Zeruiah perceived that the kings [a] heart *was* toward Abſalom.

a That the king favoured him.

2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee, feigne thy ſelf to be a mourner, and put on now mourning apparel, and [b] anoint not thy ſelf with oyl, but be as a woman that had a long time mourned for the dead:

b In token of mourning: for they uſed anointing to ſeem cheerfull.

3 And come to the king, and ſpeak on this manner

manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, † Help, O king.

† Heb. *ſave.*

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy hand-maid had [c] two ſonnes, and they two ſtrove together in the field, and *there was*, † none to part them, but the one ſmote the other, and ſlew him.

c Under this parable ſhe deſcribed the death of Amnon by Abſalom. † Heb. *no deliverer between them.*

7 And behold, the whole family is riſen againſt thine hand-maid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the [d] life of his brother whom he ſlew, and we will deſtroy the heir alſo; and ſo they ſhall quench my coal which is left, and ſhall not leave to my husband *neither* name nor remainder † upon the earth.

d Becauſe he hath ſlain his brother, he ought to be ſlain, according to the law, Gen. 9.6. Exod. 21, 12.

† Heb. *upon the face of the earth.*

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the [e] iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſſe.

e As touching the breach of that law which puniſheth the bloud, let me bear the blame.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the LORD thy God, † that thou wouldeſt not ſuffer the revengers of bloud to deſtroy any more, leſt they deſtroy my ſonne. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſonne fall to the earth.

f Swear that they ſhall not revenge the bloud, which are many in number. † Heb. *that the revenger of bloud do not multiply to deſtroy.*

12 Then the woman ſaid, Let thine hand-maid, I pray thee, ſpeak one word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faultie, in that the king doth not fetch home again his baniſhed.

g Why doſt thou give contrary ſentence in thy ſonne Abſalom?

14 For we muſt needs die, and are as water ſpilt on the ground, which cannot be gathered up again: ‡ neither doth God reſpect any perſon, yet doth he deviſe [h] means, that his baniſhed be not expelled from him.

‡ Or, *becauſe God hath not taken away his life, he hath alſo deviſed means, &c.*

h God hath provided wayes (as ſanctuaries) to ſave them oftimes, whom man judgeth worthy death.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me [i] afraid: and thy hand-maid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his hand-maid.

i For I thought they would kill this mine heir.

16 For the king will heare, to deliver his hand-maid out of the hand of the man *that would* deſtroy me and my ſonne together out of the inheritance of God.

17 Then thine hand-maid ſaid, The word of my lord the king ſhall now be † comfortable: for as an [k] angel of God, ſo *is* my lord the king † to diſcern good and bad: therefore the LORD thy God will be with thee.

† Heb. *for reſt.*

k Is of great wiſdome to diſcern right from wrong. † Heb. *to heare.*

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the [l] hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine hand-maid:

l Haſt not thou done this by the counſel of Joab?

20 To [m] fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdome of an angel of God, to know all things that *are* in the earth.

m By ſpeaking rather in a parable than plainly.

21 ¶ And the king ſaid unto Joab, Behold now, I have [n] done this thing: go therefore, bring the young man Abſalom again.

n I have granted thy requeſt.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of ‡ his ſervant.

† Heb. *bleſſed.*

‡ Or, *thy.*

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

o Covering hereby his affection, and ſheweth ſom part of juſtice to pleaſe the people.

25 ¶ † But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty, from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

† Heb. *and as Abſalom there was not a beautifull man in all Iſrael to praiſe greatly.*

26 And when he polled his head, (for it was at every yeares end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weiged the hair of his head at [p] two hundred ſhekels after the kings weight.

p Which weighed ſix pound and 4 ounces, after half an ounce the ſhekel.

27 And unto Abſalom there were born three ſonnes and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full yeares in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joabs field is † neare mine, and he hath barley there; go and [q] ſet it on fire: and Abſaloms ſervants ſet the field on fire.

† Heb. *neare my place.*

q The wicked are impatient in their affections, and ſpare no unlawfull means to compaſſe them.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? it had been good for me *to have been* there ſtill: now therefore let me ſee the kings face; and [r] if there be any iniquitie in me, let him kill me.

r If I have offended by revenging my ſiſters diſhonour: thus the wicked juſtifie themſelves in their evil.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the

264 the ground before the king, and the king kiſſed Abſalom.

CHAP. XV.

1 Abſalom by fair ſpeeches and courteſies, ſtealeth the heart of Iſrael. 7 Under pretence of a vow, he obtaineth leave to go to Hebron. 10 He maketh there a great conſpiracy. 13 David upon the news fleeth from Jeruſalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are ſent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curſeth Ahithophels counſel. 32 Huſhai is ſent back with inſtructions.

AND it came to paſſe after this, that Abſalom prepared him chariots, and horſes, and [a] fifty men to run before him.

a Which were as a guard to ſet forth his eſtate.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was ſo, that when any man that had a controverſie † came to the king for judgement, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the [b] tribes of Iſrael.

† Heb. *to come.*

b That is, noting of what city or place he was.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right; but *there is* ‡ no man *deputed* of the king to heare thee.

‡ Or, *none will heare you from the* king downward.

4 Abſalom ſaid moreover, [c] Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

c Thus by ſlander, flattery, and fair promiſes the wicked ſeek preferment.

5 And it was ſo, that when any man came nigh to him to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgement: ſo Abſalom [d] ſtole the hearts of the men of Iſrael.

d By intiſing them from his father to himſelf.

7 ¶ And it came to paſſe after [e] fourty yeares, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow which I have vowed unto the LORD in Hebron.

e Counting from the time that the Iſraelites had asked a king of Samuel.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to [f] Jeruſalem, then I will ſerve the LORD.

f By offering a peace-offering, which was lawfull to do in any place.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, Aſſoon as ye heare the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* [g] called, and they went in their ſimplicitie, and they knew not any thing.

g And bid to his feaſts in Hebron.

12 And Abſalom ſent for Ahitophel the Gilonite, Davids counſellour, from his citie, *even* from Giloh, while he offered ſacrifices: and the conſpiracie was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from [h] Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and † bring evil upon us, and ſmite the citie with the edge of the ſword.

h Whoſe heart he ſaw that Saran had ſo poſſeſſed, that he would leave no miſchief unattempted.

† Heb. *thruſt.*

15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are readie to do* whatſoever my lord the king ſhall † appoint.

† Heb. *chuſe.*

16 And the king went forth, and all his houſhold † after him: and the king left ten women, *which were* concubines, to keep the houſe.

† Heb. *at his feet.*

17 And the king went forth, and all the people after him, and tarried in a place that was [i] farre off.

i To wit, from Jeruſalem.

18 And all his ſervants paſſed on beſide him; and all the [k] Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

k Theſe were as the kings guard, or as ſome write, His counſellours.

19 ¶ Then ſaid the king to [l] Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

l Who as ſome write, was the kings ſon of Gath.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day † make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy [m] brethren: mercy, and [n] truth *be* with thee.

† Heb. *make thee wander in going.*

m Meaning, them of his family.

n God requite thee thy friendſhip and fidelity.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death, or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſſe over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the countrey wept with a loud voice, and [o] all the people paſſed over: the king alſo himſelf paſſed over the brook [“] Kidron: and all the people paſſed over, toward the way of the wilderneſſe.

o To wit, the ſix hundred men.

“ Called. John. 18. 1. *Cedron.*

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him, [p] bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went [q] up, untill all the people had done paſſing out of the citie.

p Which was the charge of the Kohathites Num. 4. 4.

q To ſtand by the ark.

25 And the king ſaid unto Zadok, Carrie back the ark of God into the citie: if I ſhall finde favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

r The faithfull in all their afflictions ſhew themſelves obedient to Gods will.

27 The king ſaid alſo unto Zadok the prieſt, *art not* thou a * ſeer? return into the citie in peace, & your two ſonnes with you, Ahimaaz thy ſonne, & Jonathan the ſonne of Abiathar.

* 1 Sam. 9. 9.

28 See, I will tarrie in the plain of the wilderneſſe, untill there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And David went up by the aſcent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, [ſ] covered every man his head, and they went up, weeping as they went up.

† Heb. *going up, and weeping.*

ſ With aſhes, and duſt in ſigne of ſorrow.

31 ¶ And

31 ¶ And *one* told David, ſaying, Ahitophel *is* among the conſpiratours with Abſalom, And David ſaid, O LORD, I pray thee, turn the [t] counſel of Ahitophel into fooliſhneſſe.

[t] The counſel of the crafty worldlings doth more harm, than the open force of the enemy.

32 ¶ And it came to paſſe that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the citie, and ſay unto Abſalom, I will be thy [u] ſervant, O king; *as I have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahitophel.

[u] Though Huſhai diſſembled here at the kings requeſt, yet may we not uſe this example to excuſe our diſſimulation.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, that what thing ſoever thou ſhalt heare out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſonnes, Ahimaaz Zadoks *ſonne*, and Jonathan Abiathars *ſonne*, and by them ye ſhall ſend unto me every thing that ye can heare.

37 So Huſhai Davids friend came into the citie, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 Ziba by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance. 5 At Bahurim Shimei curſeth David. 9 David with patience abſtaineth and reſtraineth others from revenge. 15 Huſhai inſinuateth himſelf into Abſaloms counſel. 20 Ahitophels counſel.

[a] Which was the hill of Olives, Chap. 15, 30.

AND when David was a little paſt the [a] top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, & upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

[b] Commonly there are no viler traitors than they, which under pretence of friendſhip accuſe

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The [b] aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſſe may drink.

3 And the king ſaid, And where *is* thy maſters ſonne; And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, † I humbly beſeech thee *that* I may finde grace in thy ſight, my lord, O king.

† Heb. *I do obeiſance.*

[c] Which was a city in the tribe of Benjamin.

5 ¶ And when king David came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſonne of Gera: ‡ he came forth and curſed ſtill as he came.

‡ Or, *he ſtill came forth and curſed.*

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mightie men *were* on his [d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſaid Shimei when he curſed, Come out, come out thou † bloudy man, and thou man of Belial:

† Heb. *man of bloud.*

8 The LORD hath returned upon thee all the [e] bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdome into the hand of Abſalom thy ſonne: and † behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloudie man.

[e] Reproching him as though by his means Iſh-boſheth and Abner were ſlain.

† Heb. *behold thee in thy evil.*

9 ¶ Then ſaid Abiſhai the ſonne of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over I pray thee, and take off his head.

* 1 Sam. 24, 14. Chap. 9, 8.

10 And the king ſaid, What have I to do with you, ye ſonnes of Zeruiah? ſo let him curſe, becauſe the LORD hath [f] ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

[f] David felt that this was the judgement of God for his ſin, and therefore humbled himſelf to his rod.

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſonne, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD wil look on mine ‡ † affliction, and that the LORD will [g] requite me good for his curſing this day.

‡ Or, *teares.*
† Heb. *eye.*
[g] Meaning, that the Lord will ſend comfort to his when they are oppreſſed.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt.

† Heb. *duſted him with duſt.*

14 And the king, and all the people that *were* with him, came wearie, and refreſhed themſelves [h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahitophel with him.

16 And it came to paſſe when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

† Heb. *Let the king live.*

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſſe to thy [i] friend? why wenteſt thou not with thy friend?

[i] Meaning, David.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſonne? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahitophel, Give counſel among you what we ſhall do.

21 And [k] Ahitophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall heare that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

[k] Suſpecting the change of the kingdome, and ſo his own overthrow, he giveth ſuch counſel as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſolom went in unto his fathers concubines, in the ſight of all Iſrael.

23 And the counſel of Ahitophel which he counſelled in thoſe dayes, was as if a man had enquired at the † oracle of God: ſo *was* all the [l] counſel of Ahitophel, both with David and with Abſalom.

† Heb. *word.*
[l] It was ſo eſteemed for the ſucceſſe thereof.

CHAP. XVII.

1 Ahitophels counſel is overthrown by Huſhai's, according to Gods appointment. 15 Secret intelligence is ſent unto David. 23 Ahithophel hangeth himſelf. 15 Amaſa is made captain. 27 David at Mahanaim is furniſhed with proviſion.

MOreover, Ahitophel ſaid unto Abſalom, Let me now [a] chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

a The wicked are ſo greedy to execute their malice, that they leave none occaſion that may further the ſame.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king onely.

3 And I will bring back all the people unto thee: [b] the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

b Meaning David.

4 And the ſaying † pleaſed Abſalom well, and all the elders of Iſrael.

† Heb. *was right in the eyes of, &c.*

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us heare likewiſe † what he ſaith.

† Heb. *what is in his mouth.*

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahitophel hath ſpoken after this manner: ſhall we do after his † ſaying? if not, ſpeak thou.

† Heb. *word.*

7 And Huſhai ſaid unto Abſalom, The counſel that Ahitophel hath † given, *is* not [c] good at this time.

† Heb. *counſelled.*
c Huſhai ſheweth himſelf faithfull to David, in that he reproveth this wicked counſel and purpoſe.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* † chafed in their mindes, as a bear robbed of her whelps in the field, and thy father *is* a man of warre, and will not lodge with the people.

† Heb. *bitter of ſoul.*

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſſe, when ſome of them be † overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

† Heb. *fallen.*

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mightie man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beerſheba, as the ſand that *is* by the ſea for multitude, and † that thou go to battel in thine own perſon.

† Heb. *that thy face, or preſence go, &c.*

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a citie, then ſhall all Iſrael bring ropes to that citie, and we will draw it into the river, untill there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahitophel: for the LORD had † appointed to defeat the [d] good counſel of Ahithophel, to the intent that the LORD might [e] bring evil upon Abſalom.

† Heb. *commanded.*
d That counſel which ſeemed good at the firſt to Abſalom, verſ. 4.
e For by the counſel of Huſhai he went to the battel where he was deſtroyed.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahitophel counſel Abſalom and the elders of Iſrael: and thus have I conſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſſe, but ſpeedily paſſe [f] over; leſt the king be ſwallowed up, and all the people that *are* with him.

f That is, over Jordan.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told [g] them: and they went and told king David.

g Meaning, the meſſage from their fathers.

18 Nevertheleſſe, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down.

19 And the [h] woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known.

h Thus God ſendeth ſuccourto his, in their greateſt dangers.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the [i] brook of water. And when they had ſought and could not finde *them*, they returned to Jeruſalem.

i The Chalde text readeth, Now they have paſſed the Jordan.

21 And it came to paſſe after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, & paſſe quickly over the water: for [k] thus hath Ahithophel counſelled againſt you.

k To wit, to purſue thee with all haſte.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the [l] morning light there lacked not one of them that was not gone over Jordan.

l They travelled all night, and by morning had all their company paſſed over.

23 ¶ And when Ahithophel ſaw that his counſel was not † followed, he ſadled *his* aſſe, and aroſe, and gat him home to his houſe, to his citie, and † put his houſhold in order, and [m] hanged himſelf, and died, and was buried in the ſepulchre of his father.

† Heb. *done.*

† Heb. *gave charge concerning his houſe.*
m Gods juſt vengeange, even in this life, is powred on them which are enemies, traitours, or perſecutors of his church.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a mans ſonne, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zeruiah, Joabs mother.

n Who was alſo called Iſhai, Davids father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſſe when David was come to Mahanaim, that Shobi the ſonne of Nahaſh of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28 [o] Brought beds, and † baſins, and earthen veſſels, and wheat, and barley, and floure, and parched *corn*, and beans, and lentiles, and parched *pulſe*,

o God ſheweth himſelf moſt liberall to his, when they ſeem to be utterly deſtitute.
‡ Or, *cups.*

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people

people *is* hungry, and weary, and thirſty in the wilderneſſe.

Chap. XVIII.

1 David viewing the armies in their march, giveth them charge of Abſalom. 6 The Iſraelites are ſore ſmitten in the wood of Ephraim. 9 Abſalom hanging in an oak, is ſlain by Ioab, and caſt into a pit. 18 Abſaloms place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Abſalom.

a For certain of the Reubenites, Gadites, and of half the tribe, could not bear the inſolencie of the ſon againſt the father, and therefore joyned with David.

1 AND David [a] numbred the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſonne of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you my ſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now [b] *thou art* † worth ten thouſand of us: therefore now *it is* better that thou † ſuccour us out of the citie.

† Heb. *ſet their heart on us.*
b Signifying, that a good governour ought to be ſo dear unto his people, that they will rather looſe their lives, than that ought ſhould come unto him.
† Heb. *as ten thouſand of us.*
† Heb. *be to ſuccour.*

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds, and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battel was in the [c] wood of Ephraim;

c So called, becauſe the Ephraimites (as ſome ſay) fed their cattel beyond Jordan in this wood.

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men.*

8 For the battel was there ſcattered over the face of all the countrey: and the wood † devoured more people that day, than the ſword devoured.

† Heb. *multiplied to devoure.*

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up ‡ between the heaven and the earth, and the mule that *was* under him went away.

‡ This is a terrible example of Gods vengeance againſt them that are rebels, or diſobedient to their parents.

10 And a certain man ſaw *it*, and told Joab, & ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would I not put forth mine hand againſt the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, † Beware that none *touch* the young man Abſalom.

† Heb. *weigh upon mine hand.*

† Heb. *beware whoſoever* ye be, *of*, &c.

13 Otherwiſe, I ſhould have wrought falſehood againſt mine own life: for there is no matter hid from the king, and thou thy ſelf wouldſt have ſet thy ſelf againſt *me.*

14 Then ſaid Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the † midſt of the oak.

† Heb. *before thee.*
† Heb. *heart.*

15 And ten young men that bare Joabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 And Joab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

d For he had pity of the people, which was ſeduced by Abſaloms flattery.

17 And they took Abſalom, and caſt him into a great [e] pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

e Thus God turned his vain-glory to ſhame.

18 ¶ Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in * the kings dale: for he ſaid, I have [f] no ſonne to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſaloms place.

* Gen. 14, 17.
f It ſeemeth that God had puniſhed him in taking away his children, Chap. 14, 27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

† Heb. *judged him from the hand*, &c.

20 And Joab ſaid unto him, [g] Thou ſhalt not † bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſonne is dead.

g For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Abſaloms death.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

† Heb. *be a man of tidings.*

22 Then ſaid Ahimaaz the ſonne of Zadok yet again to Joab, But † howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſonne, ſeeing, that thou haſt no tidings ‡ ready?

† Heb. *be what* may.
‡ Or, *convenient.*

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the [h] gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

h He ſate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew neare.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the foremoſt, is like the running of Ahimaaz the ſonne of Zadok. And the king ſaid, He *is* a [i] good man, and cometh with good tidings.

† Heb. *I ſee the running.*
i He had had experience of his fidelity, Chap. 17, 21.

28 And Ahimaaz called, and ſaid unto the king, ‡ † All is well. And he fell down to the earth upon his face before the king, and ſaid,

‡ Or, *peace be to thee.*
† Heb. *peace.*

268 Bleſſed *be* the LORD thy God, which hath † delivered up the men that lift up their hand againſt my lord the king.

† Heb. *ſhut up.*

29 And the king ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the [k] kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

† Heb. is there *peace.*

k To wit. Cuſhi, who was an Ethiopian.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

† Heb. *tidings is brought.*

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was [l] much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe he conſidered both the judgement of God againſt his ſin, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

1 Joab cauſeth the king to ceaſe his mourning. 9 The Iſraelites are earneſt to bring the king back. 11 David ſendeth to the prieſts to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excuſed. 32 Barzillai diſmiſſed. Chimham his ſonne is taken into the kings family. 41 The Iſraelites expoſtulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the † victory that day was turned into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſonne.

† Heb. *ſalvation* or *deliverance.*

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel.

a As they doe that mourn.

4 But the king [a] covered his face, and the king cried with a loud voice, O my ſonne Abſalom, O Abſalom, my ſonne, my ſonne.

b At Mahanaim.

5 And Joab came into the [b] houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

† Heb. *by loving, &c.*

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

† Heb. *that princes or ſervants are not to thee.*

† Heb. *to the heart of thy ſervants.*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befell thee from thy youth untill now.

c Where the moſt reſort of the people haunted.

8 Then the king roſe, and ſat in the [c] gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

d Every one blamed another, and ſtrove who ſhould firſt bring him home.

9 ¶ And all the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines and now he is fled out of the land for Abſalom.

10 And Abſalom whom we anointed over us, is dead in battel: now therefore why † ſpeak ye not a word of bringing the king back?

† Heb. are *ye ſilent.*

11 ¶ And king David ſent to Zadok and to Abiathar the [e] prieſt, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, even to his houſe)

e That they ſhould reprove the negligence of the elders, ſeeing the people were ſo forward.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the [f] room of Joab.

f By this policy, David thought that by winning of the captain, he ſhould have the hearts of all the people.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [g] * Shimei the ſonne of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

g Who had before reviled him, Chap. 16, 13. * 1 Kings 2, 8.

17 And *there were* a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteen ſonnes and his twenty ſervants with him, and they went over Jordan before the king.

* Chap. 16, 1.

18 And there went over a ferry-boat to carrie over the kings houſhold, and to do † what he thought good: and Shimei the ſonne of Gera fell down before the king as he was come over Jordan;

† Heb: *the good in his eyes.*

19 And ſaid unto the king, Let not my lord impute iniquitie unto me, neither do thou remember * that which thy ſervant did [h] perverſely the day that my lord the king went out of Jeruſalem, that the king ſhoud take it to his heart.

* Chap. 16, 5. h For in his adverſity he was his moſt cruel enemy, and now in his proſperitie ſeeketh by flattery to creep into favour.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of [i] Joſeph, to go down to meet my lord the king.

i By Joſeph he meaneth Ephraim, Manaſſeh, and Benjamin (whereof he was) becauſe theſe three were under one ſtandard, Num. 2, 18.

21 But Abiſhai the ſonne of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſonnes of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 There-

23 Therefore the king ſaid unto Shimei, Thou ſhalt not [k] die: and the king ſware unto him.

k By my hands, or during my life, as read 1 King. 2. 8, 9.

24 ¶ And Mephibosheth the ſonne of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, untill the day he came again in peace.

25 And it came to paſſe when he was [l] come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephibosheth?

l When Mephibosheth being at Jeruſalem had met the king.

26 And he anſwered, My lord O king, my ſervant deceived me; for thy ſervant ſaid, I will ſadle me an aſſe, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame.

27 And * he hath ſlandered thy ſervant unto my lord the king: but my lord the king *is* as an [m] angel of God: do therefore what *is* good in thine eyes.

* Chap. 16, 3.

m Able for his wiſdome to judge in all matters.

28 For all *of* my fathers houſe, were [n] but † dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

n Worthy to die for Sauls cruelty toward thee.

† Heb. *men of death.*

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the [o] land.

o David did evil in taking his lands from him before he knew the cauſe, but much worſe, that knowing the truth, he did not reſtore them.

30 And Mephibosheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* foureſcore yeares old, and * he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

* Chap. 17, 27.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king unto Jeruſalem?

† Heb. *how many dayes are the yeares of my life?*

35 I *am* this day foureſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I heare any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a [p] burden unto my lord the king?

q He thought it not meet to receive benefits of him, to whom he was not able to doe ſervice again.

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy [q] ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

q My ſonne.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt † require of me, *that* will I do for thee.

† Heb. *chooſe.*

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to [r] Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of [ſ] Iſrael.

r Where the tribe of Judah tarried to receive him.

ſ Which had taken part with the king.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over [t] Jordan?

t Toward Jeruſalem.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* neare of kinne to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt?* or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye † deſpiſe us, that our adviſe ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

† Heb. *ſet us at light.*

Chap. XX.

1 By occaſion of the quarrel, Sheba maketh a party in Iſrael. 3 Davids ten concubines are shut up in perpetuall priſon. 4 Amaſa made captain over Judah, is ſlain by Joab. 14 Joab purſueth Sheba unto Abel. 16 A wiſe woman ſaveth the citie by Sheba's head. 23 Davids officers.

AND there hapned to be [a] there a man of Belial, whoſe name *was* Sheba the ſonne of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in [b] David, neither have we inheritance in the ſonne of [c] Jeſſe: every man to his tents, O Iſrael.

a Where the ten tribes contended againſt Judah.

b As they of Judah ſay.

c He thought by ſpeaking contemptuouſly of the king, to ſtirre the people rather to ſedition, or els by cauſing Iſrael to depart, thought that they of Judah would have leſſe eſteemed him.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſonne of Bichri: but the men of Judah clave unto their king, from [d] Jordan even to Jeruſalem.

d From Gilgal, which was neer Jordan.

3 ¶ And David came to his houſe at Jeruſalem, & the king took the ten women *his* * concubines, whom he had left to keep the houſe, and put them in † ward, & fed them, but went not in unto them: ſo they were † ſhut up unto the day of their death, † living in widowhood.

* Chap. 16, 22.

† Heb. *a houſe of ward.*

† Heb. *bound.*

† Heb. *in widowhood of life.*

4 ¶ Then ſaid the king to [e] Amaſa, † Aſſemble me the men of Judah within three dayes, and be thou here preſent.

e Who was his chief captain in Joabs room. Chap. 19, 13.

† Heb. *cal.*

5 So Amaſa went to aſſemble *the men of* Judah: but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri do us more harm than did Abſalom: take thou thy [f] lords ſervants, and purſue after him, leſt he get him fenced cities, and † eſcape us.

f Either them which had been under Joab, or Davids men.

† Heb. *deliver himſelf from our eyes.*

7 And there went out after him Joabs men, and the * Cherethites, and the Pelethites, and all the mighty men: & they went out of Jeruſalem, to purſue after Sheba the ſonne of Bichri.

* Chap. 8, 18.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and

270

Joabs [g] garment that he had put on, was girded unto him: and upon it a girdle *with* a sword fastened upon his loyns in the sheath thereof, and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kisse him.

10 But Amasa took no heed to the sword that *was* in Joabs hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and † strook him not again, and he died: so Joab and Abishai his brother pursued after Sheba the sonne of Bichri.

11 And one of Joabs men [h] stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in bloud in the midst of the high-way: and when the man saw that all the people stood still, he removed Amasa out of the high-way into the field, and cast a cloth upon him, when he saw that every one that came by him, stood still.

13 When he was removed out of the high-way, all the people went on after Joab, to pursue after Sheba the sonne of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to [i] Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the citie, and ‡ it stood in the trench: and all the people that *were* with Joab, † battered the wall, to [k] throw it down.

16 ¶ Then cried a wise woman out of the city, Heare, heare; say, I pray you, unto Joab, Come neare hither, that I may speak with thee.

17 And when he was come neare unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Heare the words of thine handmaid. And he answered, I do heare.

18 Then she spake, saying, ‡ They were [l] wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 [m] I *am one of them that are* peaceable *and* faithfull in Israel thou seekest to destroy a citie, and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Farre be it, farre be it from me, that I should swallow up or destroy.

21 The [n] matter *is* not so: but a man of mount Ephraim (Sheba the sonne of Bichri † by name) hath lift up his hand against the king, *even* against David: deliver him onely, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdome, and they cut off the head of Sheba the sonne of Bichri, and cast *it* out to Joab: and he blew a trumpet, and they ‡ retired from the citie, every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Now * Joab *was* over all the host of Israel: and Benaiah the sonne of Jehoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the sonne of Ahilud *was* ‡ recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was ‡ [o] a chief ruler about David.

CHAP. XXI.

1 The three yeares famine for the Gibeonites, cease, by hanging seven of Sauls sonnes. 10 Rizpahs kindnesse unto the dead. 12 David burieth the bones of Saul and Jonathan in his fathers sepulchre. 15 Foure battels against the Philistines, wherein foure valiants of David slay foure giants.

THen there was a famine in the dayes of David, three yeares, yeare after yeare; and David † enquired of the LORD. And the LORD answered *It is* for Saul, and for *his* bloudy house, because he slew the [a] Gibeonites.

2 And the king called the Gibeonites, and said unto them, (now the Gibeonites were not of the children of Israel, but * of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah.

3 Wherefore David said unto the Gibeonites, [b] What shall I do for you? and wherewith shall I make the atonement, that ye may blesse the inheritance of the LORD?

4 And the Gibeonites said unto him, ‡ We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill [c] any man in Israel. And he said, What you shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ‡ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of [d] his sonnes be delivered unto us, and we will hang them up unto the [e] LORD in Gibeah of Saul, ‡ *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth the sonne of Jonathan the sonne of Saul, because of * the LORDS oath that *was* between them, between David, and Jonathan the sonne of Saul.

8 But the king took the two sonnes of Rizpah the daughter of Aia, whom she bare unto Saul; Armoni, and Mephibosheth, and the five sonnes of ‡ [f] Michal the daughter of Saul, whom she † brought up for Adriel the sonne of Barzillai the Meholathite.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together

---

g Which was his coat that he used to wear in the warres.

† Heb. *doubled not his* stroke.

h He stood by Amasa at Joabs appointment.

i Unto the citie Abel, which was neare to Beth-maachah.

‡ Or, *it stood against the outmost wall.*
† Heb. *marred to throw down.*
k That is, he went about to overthrow it.

‡ Or, *they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*
l She sheweth that the old custome was not to destroy a city before peace was offered, Deut. 20. 10, 11.
m She speaketh in the name of the citie.

n Hearing his fault told him, he gave place to reason, and required onely him that was author of the treason.
† Heb. *by his name.*

† Heb. *were scattered.*

* Chap. 8, 16.

‡ Or, *remembrancer.*

‡ Or, *a prince.*
o Either in dignitie, or familiaritie.

† Heb. *sought the face, &c.*

a Thinking to gratifie the people because these were not of the seed of Abraham.

* Joshua 9, 3. 16, 17.

b Wherewith may your wrath be appeased, that you may pray to God to remove this plague from his people?

‡ Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill, &c.*
c Save onely of Sauls stock.

‡ Or, *cut us off.*

d Of Sauls kinsmen.

e To pacifie the Lord.
‡ Or, *chosen of the LORD.*

* 1 Sam. 18. 3. and 20. 8, 42.

‡ Or, *Michals sister.*
f Here Michal is named for Merab Adriels wife, as appeareth, 1 Sam. 18, 19. for Michal was the wife of Phaltiel, 1 Sam. 25, 44. and never had child. 2 Sam. 6, 23.
† Heb. *bare to Adriel.*

together, and were put to death in the dayes of harveſt, in the [g] firſt *dayes*, in the beginning of barley-harveſt.

g Which was in the moneth of Abib, or Niſan, which containeth part of March, and part of April.

10 ¶ And * Rizpah the daughter of Aiah took [h] ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt, untill [i] water dropped upon them out of heaven, and ſuffered neither the birds of the aire to reſt on them by day, nor the beaſts of the field by night.

* Chap. 3, 7.

h To make her a tent, wherein ſhe prayed God to turn away his wrath.

i Becauſe drought was the cauſe of this famine. God by ſending of rain ſhewed that he was pacified.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſonne, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

* 1 Sam. 31, 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſonne; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſonne, buried they in the countrey of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God [k] was intreated for the land.

k For where the magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

15 ¶ Moreover, the Philiſtines had yet warre again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſonnes of ‡ [l] the giant, (the weight of whoſe † ſpear *weighed* three [m] hundred *ſhekels* of braſſe in weight) he being girded with a new *ſword*, thought to have ſlain David.

‡ Or, *Rapha.*

l That is, of the race of giants.

† Heb. *the ſtaff*, or *the head.*

m Which amount to nine pound three quarters.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † [n] light of Iſrael,

† Heb. *candle*, or *lamp.*

n For the glory and wealth of the countrey ſtandeth in the preſervation of the godly magiſtrate.

18 * And it came to paſſe after this, that there was again a battel with the Philiſtines [o] at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſonnes of ‡ the giant.

* 1 Chron. 20, 4.

o Called Gezer, and Saph is called Sippai, 1 Chron. 20, 4.

‡ Or, *Rapha.*

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſonne of Jaare-oregim a Beth-lehemite, ſlew *the brother* of [p] Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

p That is, Lahmi the brother of Goliath, whom David ſlew. 1 Chron. 20, 5.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, foure and twenty in number; and he alſo was born to ‡ the giant.

‡ Or, *Rapha.*

21 And when he ‡ defied Iſrael, Jonathan the ſonne of * Shimeah the brother of David ſlew him.

‡ Or, *reproached.*

* 1 Sam. 16, 9.

22 Theſe foure were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII. 271

A Pſalme of thankſgiving for Gods powerfull deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this [a] ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

a In token of the wonderfull benefits that he received of God.

2 And he ſaid, * The LORD *is* my [b] rock and my fortreſſe, and my deliverer,

* Pſal. 18, 2, &c.

b By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrenghtened in all tentations.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation; my high tower, and my refuge, my ſaviour: thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

‡ Or, *pangs.*

5 When the ‡ [c] waves of death compaſſed me: the flouds of † ungodly men made me afraid.

c As David (who was the figure of Chriſt) was by Gods power delivered from all dangers: ſo Chriſt and his church ſhall overcome moſt grievous dangers, tyranny and death.

† Heb. *Belial.*

6 Then ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.

‡ Or, *cords.*

7 In my diſtreſſe I called upon the LORD, and cried to my God, and he did heare my voice out of his temple, and my cry *did enter* into his eares.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 The went up a [d] ſmoke † out of his noſtrils, and [e] fire out of his mouth devoured: coals were kindled by it.

d That is, clouds and vapours.

† Heb. *by.*

e Lightning and thundring.

10 He [f] bowed the heavens alſo and came down: and darkneſſe *was* under his feet.

f So it ſeemeth when the ayre is dark.

11 And he rode upon a [g] cherub, and did flie: and he was ſeen upon the wings of the winde.

g To flie in a moment through the world.

12 And he made darkneſſe pavilions round about him, † dark waters, *and* thick clouds of the ſkies.

† Heb. *binding of waters.*

13 Through the brightneſſe before him were [h] coals of fire kindled.

h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

14 The LORD thundred from heaven, and the moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the [i] chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

i He alludeth to the miracle of the red ſea.

17 He ſent from above, he took me: he drew me out of ‡ many waters.

‡ Or, *great.*

18 He delivered me from my ſtrong enemie, *and* from them that hated me: for they were too ſtrong for me.

19 They [k] prevented me in the day of my calamitie: but the LORD was my ſtay.

k I was ſo beſet, that all means ſeemed to fail.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my [l] righteouſneſſe: according to the cleanneſſe of my hands hath he recompenſed me.

l Toward Saul and mine enemies.

22 For I have kept the wayes of the LORD, and have not [m] wickedly departed from my God.

m I attempted nothing without his commandement.

23 For all his judgements *were* before me: and as for his ſtatutes, I did not depart from them.

272

24 I was alſo upright † before him, and have kept my ſelf from mine iniquitie.

† Heb. *to him.*

25 Therefore the LORD hath recompenſed me according to my righteouſneſſe: according to my cleanneſſe † in his eye-ſight.

† Heb. *before his eyes.*

26 With the mercifull thou wilt ſhew thy ſelf mercifull, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the [n] froward thou wilt ‡ ſhew thy ſelf unſavourie.

n Their wickedneſſe is cauſe, that thou ſeemeſt to forget thy wonted mercie.
‡ Or, *wreſtle.* Pſal. 18, 27.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughtie *that* thou mayeſt bring *them* down.

‡ Or, *candle.*

29 For thou *art* my ‡ lamp, O LORD: and the LORD will lighten my darkneſſe.

‡ Or, *broken a troup.*

30 For by thee I have ‡ run through a troup: by my God have I leaped over a wall.

o The manner that God uſeth to ſuccour his, never faileth.
‡ Or, *refined.*

31 As for God, his way *is* [o] perfect, the word of the LORD *is* ‡ tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

† Heb. *riddeth*, or *looſeth.*
† Heb. *equalleth.*

34 He † maketh my feet like [p] hindes *feet:* and ſetteth me upon my high places.

p He uſeth extraordinarie means to make me win moſt ſtrong holds.

35 He teacheth my hands † to warre: ſo that a bow of ſteel is broken by mine arms.

† Heb. *for the warre.*

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſſe hath † made me great.

† Heb. *multiplied me.*

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

† Heb. *ankles.*

38 I have purſued mine enemies, and deſtroyed them: and turned not again untill I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt [q] girded me with ſtrength to battel: them that roſe up againſt me, haſt thou † ſubdued under me.

q He acknowledgeth that God was the author of his victories who gave him ſtrength.
† Heb. *cauſed to bowe.*

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: *even* unto the [r] LORD, but he anſwered them not.

r The wicked in their neceſſitie are compelled to flee to God, but it is too late.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my [ſ] people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

ſ Meaning, of the Jews, who conſpired againſt me.

45 † [t] Strangers ſhall ‡ † ſubmit themſelves unto me: aſſoon as they heare, they ſhall be obedient unto me.

† Heb. *ſonnes of the ſtranger.*
t Not willingly obeying me, but diſſemblingly.
‡ Or, *yeeld feigned obedience.*

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

† Heb. *lie.*

47 The LORD liveth, and [u] bleſſed *be* my rock, and exalted be the God of the rock of my ſalvation.

u Let him ſhew his power, that he is the governour of all the world.

48 It *is* God that † avengeth me, and that bringeth down the people under me,

† Heb. *giveth avengement for me.*

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name.

* Rom. 15, 9.

51 *He is* the tower of Salvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

* Chap. 7, 12.

CHAP. XXIII.

1 David in his laſt words profeſſeth his faith in Gods promiſes, to be beyond ſenſe or experience. 6 The different ſtate of the wicked. 8 A catalogue of Davids mightie men.

NOw theſe *be* the [a] laſt words of David: David the ſonne of Jeſſe ſaid, and the man who was raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael ſaid,

a Which he ſpake after that he had made the pſalmes.

2 The ſpirit of the LORD ſpake by me, and his word *was* in my [b] tongue.

b Meaning, he ſpake nothing but by the motion of Gods ſpirit.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, ‡ He that ruleth over men *muſt be* juſt, ruling in the fear of God:

‡ Or, *he then ruler, &c.*

4 And *he ſhall be* as the light of the morning, *when* the ſunne riſeth, *even* a morning without clouds: *as* the tender [c] graſſe *ſpringing* out of the earth by clear ſhining after rain.

c Which groweth quickly, and fadeth ſoon.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make it not to [d] grow.

d But that my kingdome may continue for ever, according to his promiſe.

6 ¶ But *the ſonnes* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

† Heb. *filled.*

8 ¶ Theſe *be* the names of the mighty men whom David had; ‡ The Tachmonite that ſat in the ſeat, [e] chief among the captains, (the ſame *was* Adino the Eznite) ‡ *he lift up his ſpear* againſt eight hundred, † whom he ſlew at one time.

‡ Or, *Joſheb-baſſebet the Tachmonite head of the three.*
e As one of the kings counſel. ‡ See 1 Chron. 11, 11.
† Heb. *ſlain.*

9 And after him *was* * Eleazar the ſonne of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were [f] gone away.

* 1 Chron. 11, 12.

f Meaning, fled from the battel.

10 He aroſe, and ſmote the Philiſtines untill his hand was weary, and his hand [g] clave unto the ſword: and the LORD wrought a great victorie that day, and the people returned after him onely to ſpoil.

g By a cramp which came of wearineſſe and ſtraining.

11 And after him *was* * Shammah the ſonne of Agee the Hararite: and the Philiſtines were gathered together ‡ into a troup, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

* 1 Chron. 11, 37.
‡ Or, *forſaraging.*

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the LORD wrought a great [h] victorie.

h Who hath neither reſpect to many nor few, when he will ſhew power.

13 And ‡ three of the thirtie chief went down and came to David in the harveſt-time unto

‡ Or, *the three captains over the thirty.*

unto the cave of Adullam: & the troup of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Beth-lehem.

i Being overcome with wearineſſe and thirſt.

15 And David [i] longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſſe he would not drink thereof, but [k] poured it out unto the LORD.

k Brideling his affection, and alſo deſiring God not to be offended for that raſh enterpriſe.

17 And he ſaid, Be it farre from me, O LORD, that I ſhould do this: *is not this* the bloud of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mightie men.

* 1 Chron. 11, 20.

18 And * Abiſhai the brother of Joab, the ſonne of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred; † *and* ſlew *them*, and had the name among three.

† Heb. *ſlain.*

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſonne of Jehoiada, the ſonne of a valiant man, of Kabzeel, † who had done many acts, he ſlew two † lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

† Heb. *great of acts.*
† Heb. *lion of God.*

21 And he ſlew an Egyptian, † a goodly man: and the Egyptian had [l] a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

† Heb. *a man of countenance*, or *ſight*: called 1 Chron. 11, 23. *a man of great ſtature.*
l Which was as big, as a weavers beam, 1 Chron. 11, 23.

22 Theſe things did Benaiah the ſonne of Jehoiada, and had the name among three mighty men.

23 He was ‡ more honourable than the [m] thirtie, but he attained not to the *firſt* three: and David ſet him over his †† guard.

‡ Or, *honourable among the thirtie.*
m He was more valiant than the 30 that follow, and not ſo valiant as the ſix before.
‡ Or, *counſel.*
†† Heb. *at his command.*

24 * Aſahel the brother of Joab *was* one of the thirtie: Elhanan the ſonne of Dodo of Bethlehem,

* Chap. 2, 18.

25 Shammah the Harodite, Elika the Harodite,

26 Helez the * Paltite, Ira the ſonne of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, [n] Mebunnai the Huſhathite,

n Divers of theſe had two names, as appeareth, 1 Chron. 11, and alſo many more are there mentioned.

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſonne of Baanah, a Netophathite, Ittai the ſonne of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ‡ brooks of Gaaſh,

‡ Or, *valleys.*

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite: of the ſonnes of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſonne of Sharar the Hararite,

34 Eliphelet the ſonne of Ahasbay, the ſonne of the Maachathite, Eliam the ſonne of Ahitophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſonne of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſonne of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: [o] thirty & ſeven in all.

o Theſe came to David and helped to reſtore him to his kingdome.

CHAP. XXIIII.

1 David tempted by Satan, forceth Joab to number the people. 5 The captains in nine moneths and twenty dayes, bring the muſter of thirteen hundred thouſand fighting men. 10 David having three plagues propounded by Gad, repenteth, and chooſeth the three dayes peſtilence. 15 After the death of threeſcore and ten thouſand. David by repentance preventeth the deſtruction of Jeruſalem. 18 David by Gads direction purchaſeth Araunahs threshing-floore; where having ſacrificed, the plague ſtayeth.

AND [a] again the anger of the LORD was kindled againſt Iſrael, and † [b] he moved David againſt them, to ſay, Go number Iſrael and Judah.

a Before they were plagued with famine, Chap. 21, 1.
† *Satan.* See 1 Chron 21, 1.
b The Lord permitted Satan, as 1 Chron. 21, 1.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, ‡ Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the [c] number of the people.

‡ Or, *compaſſe.*
c Becauſe he did this to try his power, and ſo to truſt therein, it offended God, elſe it was lawfull to number the people, Exod. 30, 12. Numb. 1, 2.

3 And Joab ſaid unto the king, Now the LORD thy God adde unto the people (how many ſoever they be) an hundred-fold, & that the eyes of my lord the king may ſee it: but why doth my lord the king delight in this thing?

4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the † river of Gad, and toward Jazer.

† Or, *valley.*

6 Then they came to Gilead, and to the † land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

† Or, *nether land newly inhabited.*

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine moneths and twenty dayes.

9 And Joab gave up the ſumme of the number of the people unto the king, and there were in Iſrael [d] eight hundred thouſand valiant men that drew the ſword; and the men of Judah were [e] five hundred thouſand men.

d According to Joabs count: for in all there were eleven hundred thouſand. 1 Chron. 21, 5.
e Concluding under them the Benjamites: for elſe they had but foure hundred and ſeventie thouſand, 1 Chron. 21, 5.

10 ¶ And Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD take away the iniquitie of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids [f] ſeer, ſaying,

f Whom God had appointed for David, and his time.

12 Go

274

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three things: chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him and ſaid unto him, Shall [g] ſeven yeares of famine come unto thee in thy land? or wilt thou flee three moneths before thine enemies, while they purſue thee? or that there be three dayes peſtilence in thy land? now adviſe and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the LORD, (for his mercies are ‡ great) and let me not fall unto the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from [h] Dan even to Beer-ſheba, ſeventie thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, * the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: [i] ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, [k] what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD, in the threſhing-floore of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floore of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what ſeemeth good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe things did Araunah, [m] *as* a king, give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing. So David bought the threſhing-floore and the oxen, for [n] fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: ſo the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

g For 3 years of famine were paſt for the Gibeonites matter: this was the fourth year, to the which ſhould have been added other three years more, 1 Chron. 21, 12.

‡ Or, *many.*

h From the one ſide of the countrey to the other.

* 1 Sam. 15, 11.

i The Lord ſpared this place, becauſe he had choſen it to build his temple there.

k David ſaw the juſt cauſe why God plagued the people, and therefore he offereth himſelf to Gods correction, as the onely cauſe of this evil.

l Called alſo Ornan, 1 Chron. 21, 20.

m That is, abundantly: for as ſome, he was king of Jeruſalem before David wan the tower.

n Some write, that every tribe gave 50, which make 600, or that afterward he bought as much as came to 500 ſhekels, 1 Chron. 21, 25.

THE FIRST BOOK
OF THE
KINGS,
Commonly called,
The third book of the KINGS.

THE ARGUMENT.

BEcauſe the children of God ſhould look for no continuall reſt and quietneſſe in this world, the holy Ghoſt ſetteth before their eyes in this book the varietie and change of things, which came to the people of Iſrael from the death of David, Solomon, and the reſt of the kings, unto the death of Ahab, declaring how that flouriſhing kingdoms, except they be preſerved by Gods protection, (who then favoureth them when his word is truely ſet forth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdom under Rehoboam, and Ieroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Iudah and Benjamin clave to Rehoboam, and this was called the kingdom of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdom of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Omri Ahabs father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock of David, the genealogie of the kings of Iudah is here deſcribed, from Solomon to Ioram the ſon of Iehoſhaphat, who reigned over Iudah in Ieruſalem, as Ahab did over Iſrael in Samaria.

CHAP.

CHAP. I.

1 Abiſhag cheriſheth David in his extreme age. 5 Adonijah, Davids darling, uſurpeth the kingdome. 11 By the counſel of Nathan, 15 Bath-ſheba moveth the king, 22 and Nathan ſecondeth her. 28 David reneweth his oath to Bath-ſheba. 32 Solomon by Davids appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing theſe news, Adonijahs gueſts flee. 50 Adonijah fleeing to the horns of the altar, upon his good behaviour is diſmiſſed by Solomon.

NOw king David was [a] old, *and* † ſtricken in yeares; and they covered him with clothes, but he gat [b] no heat.

a He was about 70 years old, 2 Sam. 5, 4.
† Heb. *entred into dayes.*
b For his naturall heat was worn away with travels.

2 Wherefore his ſervants ſaid unto him, † Let there be ſought for my lord the king † a young virgin, and let her ſtand before the king, and let her † cheriſh him, and let her lie in thy boſome, that my lord the king may get heat.

† Heb. *let them ſeek.*
† Heb. *a damſel, a virgin.*
† Heb. *be a cheriſher unto him.*

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a [c] Shunammite, and brought her to the king.

c Which citie was in the tribe of Iſſachar, as Joſh. 19, 18.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſonne of Haggith exalted himſelf, ſaying, I will † be king: and he prepared him chariots and horſemen, and [d] fifty men to run before him.

† Heb. *reigne.*
d Read 2 Sam. 15, 1.

6 And his father had not diſpleaſed him † at any time, in ſaying, Why haſt thou done ſo? and he alſo *was* a very goodly man? and *his mother* bare him after Abſalom.

† Heb. *from his dayes.*

7 And † he conferred with Joab the ſonne of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah [e] helped *him.*

† Heb. *his words were with Joab.*
† Heb. *helped after Adonijah.*
e They took his part and followed him.

8 But Zadok the prieſt, and Benaiah the ſonne of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mightie men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the kings ſonnes, and all the men of Judah the kings ſervants.

‡ Or, *the well Rogel.*

10 But Nathan the prophet, and Benaiah, and the [f] mighty men, and Solomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſonne of * Haggith doth reigne, and David our lord knoweth *it* not?

* 2 Sam. 3, 4.

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the [g] life of thy ſonne Solomon.

g For Adonijah will deſtroy thee and thy ſon, if he reigne.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne? why doth Adonijah reigne?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy [h] words.

† Heb. *fill up.*
h By declaring ſuch things as may further the ſame.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, † What wouldſt thou?

† Heb. *what to thee?*

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine hand-maid, *ſaying*, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt [i] *it* not.

i The king being worn with age could not attend to the affairs of the realm, and alſo Adonijah had many flatterers which kept it from the king.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſonnes of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſſe, when my lord the king ſhall ſleep with his fathers, that I and my ſonne Solomon ſhall be [k] counted † offenders.

k And ſo put to death as wicked tranſgreſſors.
† Heb. *ſinners.*

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the [l] ground.

l Acknowledging him to be the true and worthy king appointed of God, as the figure of Chriſt.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reigne after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the kings ſonnes, and the captains of the hoſt, and Abiathar the prieſt, and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſonne of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

m Meaning, that he ought in ſuch affairs, enterpriſe nothing except he had conſulted with the Lord.

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came † into the kings preſence, and ſtood before the king.

† Heb. *before the king.*

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſſe,

30 Even as I [n] ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

n Moved by the Spirit of God to doe, becauſe he foreſaw that Solomon ſhould be the figure of Chriſt.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid,

276 ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the [o] ſervants of your lord, and cauſe Solomon my ſonne to ride upon † mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſonne of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too.*

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of [p] oyl out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with ‡ pipes, and rejoyced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uprore?

42 And while he yet ſpake, behold, Jonathan the ſonne of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt [q] good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoycing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdome.

47 And moreover, the kings ſervants came to [r] bleſſe our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the [ſ] bed.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it.*

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the [t] altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſſe ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 David having given a charge to Solomon, 3 of religiouſneſſe, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon ſucceedeth. 13 Adonijah, moving Bath-sheba to ſue unto Solomon for Abishag, is put to death. 16 Abiathar having his life given him, is deprived of the prieſthood. 28 Joab fleeing to the horns of the altar, is there ſlain. 35 Benaiah is put in Joabs room, and Zadok in Abiathars. 36 Shimei confined to Jeruſalem, by occaſion of going thence to Gath, is put to death.

NOw the dayes of David drew nigh, that he ſhould die: and he charged Solomon his ſonne, ſaying,

2 I go the [a] way of all the earth: be thou ſtrong therefore, and ſhew thy ſelf a man.

3 And keep the [b] charge of the LORD thy God, to walk in his wayes, to keep his ſtatutes *and* his commandments and his judgements and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt * ‡ proſper in all that thou doeſt, and whitherſoever thou turneſt thy ſelf:

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in [c] truth, with all their heart and with all their ſoul, * there ſhall not † fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſonne of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto * Abner the ſonne of Ner, and unto * Amaſa the ſonne of Jether, whom he ſlew, and † ſhed the [d] bloud of warre in peace, and put the [e] bloud of warre upon his girdle that *was* about his loyns, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdome, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſſe unto the ſonnes of *Barzillai the Gileadite, and let them be of thoſe

o Meaning, the kings ſervants, and ſuch as were of his guard.
† Heb. *which* belongeth *to me.*

p Wherewith they accuſtomed to anoint the prieſts and the holy inſtruments, Exod. 30,23.
‡ Or, *flutes.*

q He praiſed Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and ſo did bear down his pride.

r To ſalute him, and to pray, and praiſe God for him.

ſ He gave God thanks for the good ſucceſſe.

t Which David his father had built in the floor of Araunah, as 2 Sam. 24,25.

a I am ready to die, as all men muſt.

b He ſheweth how hard a thing it is to govern, and that none can doe it well except he obey God.

* Deut. 29,9. Joſh. 1,7.
‡ Or, *do wiſely.*

c And without hypocriſie.
* 2 Sam. 7,12.
† Heb. *be cut off from thee from the throne.*

* 2 Sam. 3,27.
* 2 Sam. 20,10.

† Heb. *put.*
d He ſhed his bloud in time of peace, as if there had been war.
e He put that bloudy ſword into his ſheath.

* 2 Sam. 19,31.

those that eat at thy table: for [f] so they came to me when I fled because of Absalom thy brother.

8 And behold, *thou hast* with thee * Shimei the sonne of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, * I will not put thee to death with the sword.

9 Now therefore hold him not guiltlesse: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with [g] bloud.

10 So * David slept with his fathers, and was buried in the city of David.

11 And the dayes that David * reigned over Israel, *were* fourty yeares: seven yeares reigned he in Hebron, and thirty and three yeares reigned he in Jerusalem.

12 ¶ * Then sat Solomon upon the throne of David his father, and his kingdome was established greatly.

13 ¶ And Adonijah the sonne of Haggith came to Bath-sheba the mother of Solomon, and she said, [h] Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdome was mine, & that all Israel set their [i] faces on me, that I should reigne: howbeit the kingdome is turned about, and is become my brothers: for it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king (for he will not say thee nay) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah: and the king rose up to meet her, and [k] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the kings mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee, *I pray thee* say me not nay. And the king said unto her, Ask on, my mother, for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the [l] kingdome also; (for he *is* mine elder brother) even for him, and for Abiathar the priest, and for Joab the sonne of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he * promised, Adonijah shall be put to death this day. 277

25 And king Solomon sent by the hand of Benaiah the sonne of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou *art* † worthy of death: but I will not at this time put thee to death, because thou [m] barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might * fulfill the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had [n] turned after Adonijah, though he turned not after Absalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the [o] altar: then Solomon sent Benaiah the sonne of Jehoiada, saying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and [p] fall upon him, and bury him; that thou mayest take away the innocent bloud which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his bloud upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, * Abner the sonne of Ner, captain of the host of Israel, and * Amasa the sonne of Jether, captain of the host of Judah.

33 Their bloud shall therefore return upon the head of Joab, and upon the [q] head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace for ever from the LORD.

34 So Benaiah the sonne of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the sonne of Jehoiada in his room over the host; [r] and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent, and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely

[f] That is, they dealt mercifully with me.

* 2 Sam. 16, 5.

† Heb. *strong.*

* 2 Sam. 19, 23.

[g] Let him be punished with death: look vers. 46.

* Acts 2, 29. and 13, 36.

* 2 Sam. 5, 4. 2 Chron. 29. 26, 27.

* 2 Chron. 29, 23.

[h] For she feared lest he would work treason against the king.

[i] In signe of their favour and consent.

† Heb. *turn not away my face.*

[k] In token of reverence, and that others by his example might have her in greater honour.

[l] Meaning, that if he should have granted Abishag which was so dear to his father, he would afterward have aspired to the kingdome.

* 1 Sam. 2, 31, 35.

[n] He took Adonijahs part when he would have usurped the kingdome, Chap. 1, 7.

[o] Thinking to be saved by the holinesse of the place.

[p] For it was lawfull to take the wilfull murtherer from the altar, Exod. 21, 14.

* 2 Sam. 3, 27.

* 2 Sam. 20, 10.

[q] Joab shall be justly punished for the bloud that he hath cruelly shed.

[r] And so took the office of the high priest from the house of Eli, and restored it to the house of Phineas.

278 die: thy bloud ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many dayes.

39 And it came to paſſe at the end of three yeares, that two of the [f] ſervants of Shimei ran away unto Achiſh ſonne of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

f Thus God appointeth the wayes and means to bring his juſt judgements upon the wicked.

40 And Shimei aroſe and ſadled his aſſe, and went to Gath to Achiſh to ſeek his ſervants: and [t] Shimei went and brought his ſervants from Gath.

t His covetous mind moved him rather to venture his life, than to loſe his worldly profit, which he had by his ſervants.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, that on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, [u] Thou knoweſt all the wickedneſſe which thine heart is privy to, that thou didſt to David my father therefore the LORD ſhall return thy wickedneſſe upon thine own head;

u For though thou wouldeſt denie, yet thine own conſcience would accuſe thee, for reviling and doing wrong to my father, 2 Sam. 16, 5.

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſonne of Jehoiada, which went out and fell upon him, that he died, and the * kingdome was [x] eſtabliſhed in the hand of Solomon.

* 2 Chron. 1, 1.
x Becauſe all his enemies were deſtroyed.

CHAP. III.

1 Solomon marrieth Pharaohs daughter. 2 High places being in uſe, Solomon ſacrificeth at Gibeon. 5 Solomon at Gibeon, in the choice which God gave him, preferring wiſdome, obtaineth wiſdome, riches, and honour. 16 Solomons judgement between the two harlots, maketh him renowned.

AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the [a] city of David, untill he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

* Chap. 7, 8.

a Which was Beth-lehem.

2 Onely the people ſacrificed in [b] high places, becauſe there was no houſe built unto the name of the LORD, untill thoſe dayes.

b Where altars were appointed before the temple was build to offer unto the Lord.

3 And Solomon loved the LORD, walking in the ſtatutes of David his [c] father: onely he ſacrificed and burnt incenſe in high places.

c For his father had commanded him to obey the Lord and walk in his wayes, Chap. 2, 3.

4 And the king went to [d] Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

d For there the tabernacle was, 2 Chron. 1, 3.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great [t] mercy according as he walked before thee in truth and in righteouſneſſe, and in uprightneſſe of heart with thee, and thou haſt [e] kept for him this great kindneſſe, that thou haſt given him a ſonne to ſit on his throne, as *it is* this day.

t Or, bounty.
e Thou haſt performed thy promiſe.

7 And now, O LORD my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am* but a little childe: I know not how to [f] go out or come in.

f That is, to behave my ſelf in executing this charge of ruling.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbred nor counted for multitude.

9 * Give therefore thy ſervant an † underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo [g] great a people?

* 2 Chron. 1, 10.
† Heb. *hearing.*
g Which are ſo many in number.

10 And the ſpeech pleaſed the LORD, that Solomon had asked this thing.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf † long life: neither haſt asked riches for thy ſelf, nor haſt asked the life of thine [h] enemies, but haſt asked for thy ſelf underſtanding † to diſcern judgement;

† Heb. *many dayes.*
h That is, that thine enemies ſhould die.
† Heb. *to heare.*

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo * given thee that which thou haſt not asked, both riches, and honour: ſo that there † ſhall not be any among the kings like unto thee, all thy dayes.

* Matth. 6, 33. Wiſd. 7, 11.
‡ Or, *hath not been.*

14 And if thou wilt walk in my wayes, to keep my ſtatutes and my commandments, * as thy father David did walk, then I will lengthen thy dayes.

* Chap. 15, 5.

15 And Solomon awoke, and behold, *it was* a [i] dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

i He knew that God had appeared unto him in a dream.

16 ¶ Then came there two women *that were* harlots, unto the king, and [k] ſtood before him.

k By this example it appeareth, that God kept promiſe with Solomon in granting him wiſdome.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a childe, with her in the houſe.

18 And it came to paſſe the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans childe died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and [l] took my ſonne from beſide me while thine handmaid ſlept, and laid it in her boſome, and laid her dead childe in my boſome.

l She ſtole the quick childe away, becauſe ſhe might both avoid the ſhame and puniſhment.

21 And when I roſe in the morning to give my childe ſuck, behold, it was dead: but when I had conſidered it in the morning, behold,

hold, it was not my sonne, which I did bear.

22 And the other woman said, Nay; but the living *is* my sonne, and the dead *is* thy sonne: and this said, No; but the dead *is* thy sonne, and the living *is* my sonne. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my sonne that liveth, and thy sonne *is* the dead: and the other saith, Nay; but thy sonne *is* the dead, and my sonne *is* the living.

m Except God give judges understanding, the impudencie of the trespasser shall overthrow the just cause of the innocent.

24 And the [m] king said, Bring me a sword; and they brought a sword before the king.

25 And the king said, Divide the living childe in two, and give half to the one, and half to the other.

† Heb. *were hot.* n Her motherly affection herein appeareth, that she had rather endure the rigor of the law, then see her childe cruelly slain.

26 Then spake the woman whose the living childe *was*, unto the king, (for her bowels † yerned upon her sonne) and she said, [n] O my lord, give her the living childe, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living childe, and in no wise slay it: she *is* the mother thereof.

† Heb. *in the midst of him.*

28 And all Israel heard of the judgement which the king had judged, and they feared the king: for they saw that the wisdome of God *was* † in him, to do judgement.

Chap. IIII.

1 Solomons Princes. 7 His twelve officers for provision. 20, 24 The peace and largenesse of his kingdome. 22 His daily provision. 36 His stables. 29 His wisdome.

SO king Solomon was king over all Israel.

a That is, his chief officers. b He was the son of Ahimaaz, and Zadoks nephew. ‡ Or, *the chief officers.* ‡ Or, *secretarie.* ‡ Or, *remembrancer.*

2 And these *were* the [a] princes which he had, [b] Azariah the sonne of Zadok, ‡ the priest:

3 Elihoreph and Ahiah, the sonnes of Shisha, ‡ scribes: Jehoshaphat the sonne of Ahilud, the ‡ recorder:

c Not Abiathar whom Solomon had put from his office, Chap. 2, 27. but another of that name.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and [c] Abiathar *were* the priests:

5 And Azariah the sonne of Nathan *was* over the officers: and Zabud the sonne of Nathan *was* principall officer, *and* the kings friend:

* Chap. 5, 14. ‡ Or, *levie.*

6 And Ahishar *was* over the household: and * Adoniram the sonne of Abda *was* over the ‡ tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his moneth in a yeare made provision.

‡ Or, *Ben-hur.*

8 And these *are* their names: ‡ the sonne of Hur, in mount Ephraim.

‡ Or, *Ben-dekar.*

9 ‡ The sonne of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-bethhanan.

‡ Or, *Ben-hesed.*

10 ‡ The sonne of Hesed, in Aruboth, to him *pertained* Sochoh, and all the land of Hepher.

‡ Or, *Ben-abinadab.*

11 ‡ The sonne of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the sonne of Ahilud, to him *pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-mehola, even unto *the place that is* beyond Jokneam.

‡ Or, *Ben geber.* d Which towns bare Jairs name because he took them of the Canaanites, Numb. 32, 41.

13 ‡ The sonne of Geber, in Ramoth-gilead, to him *pertained* the towns of [d] Jair the sonne of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls, and brasen barres.

‡ Or, *to Mahanaim.*

14 Ahinadab the sonne of Iddo *had* ‡ Mahanaim.

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife.

16 Baanah the sonne of Hushai *was* in Asher and in Aloth.

17 Jehoshaphat the sonne of Paruah, in [e] Issachar.

e Solomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

18 Shimei the sonne of Elah, in Benjamin.

19 Geber the sonne of Uri *was* in the countrey of Gilead, *in* the countrey of Sihon king of the Amorites, and of Og king of Bashan; and he was the onely officer which *was* in the land.

f They lived in all peace and securitie.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, [f] eating and drinking, and making merrie.

* Ecclus 47, 13.

21 And * Solomon reigned over all kingdomes, from the [g] river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the dayes of his life.

g Which is Euphrates.

† Heb. *bread,* † Heb. *cors.*

22 ¶ And Solomons † provision for one day, was thirty † measures of fine floure, and threescore measures of meal,

23 Ten fat oxen, and twentie oxen out of the pastures, and an hundred sheep, beside harts and roe-bucks, and fallow-deere, and fatted fowl.

h For they were all tributaries unto him.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah over all the [h] kings on this side the river: and he had peace on all sides round about him.

† Heb. *confidently.* i Throughout all Israel.

25 And Judah and Israel dwelt † safely, every man under his vine, and under his fig-tree, from [i] Dan even to Beer-sheba, all the dayes of Solomon.

*2 Chron. 9, 25.

26 ¶ And * Solomon had fourty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victuall for king Solomon, and for all that came unto king Solomons table, every man in his moneth: they lacked nothing.

‡ Or, *mules, or swift beasts.*

28 Barley also and straw for the horses and ‡ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

* Ecclus 47, 14, 15, 16.

29 ¶ And * God gave Solomon wisdome and understanding, exceeding much, and [k] largenesse of heart, even as the sand that *is* on the sea shore.

k Meaning, great understanding, and able to comprehend all things.

30 And Solomons wisdome excelled the wisdome of all the children of the [l] east-countrey, and all the wisedome of Egypt.

l To wit, the Philosophers and Astronomers, which were judged most wise.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol,

280

and Darda, the ſonnes of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand [m] proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſdome of Solomon, from all kings of the earth, which had heard of his wiſdome.

m Which for the moſt part are, thought to have periſhed in the captivitie of Babylon.
n From the higheſt to the loweſt.

CHAP. V.

1 Hiram ſending to congratulate Solomon is certified of his purpoſe to build the temple, and deſired to furnish him with timber thereto. 7 Hiram bleſſing God for Solomon, and requeſting food for his family, furnisheth him with trees. 13 The number of Solomons workmen and labourers.

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And * Solomon ſent to Hiram, ſaying.

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the warres which were about him on every ſide, untill the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me [a] reſt on every ſide, *ſo that there is* neither adverſarie, nor evil occurrent.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, thy ſonne, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give [b] hire for thy ſervants, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can skill to hew timber, like unto the Sidonians.

7 ¶ And it came to paſſe, when [c] Hiram heard the words of Solomon, that he rejoyced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſonne over this great people.

8 And Hiram ſent to Solomon, ſaying, I have † conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of firre.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt † appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire, in giving food for my [d] houſhold.

10 So Hiram gave Solomon cedar-trees, and firre-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat for food to his houſhold, and twenty meaſures of pure oyl: thus gave Solomon to Hiram yeare by yeare.

12 And the LORD gave Solomon wiſdome, * as he promiſed him: and there was peace between Hiram and Solomon, and they two made a [e] league together.

13 ¶ And king Solomon raiſed a † levie out of all Iſrael; and the levie was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a moneth by courſes: a moneth they were in Lebanon, *and* two moneths at home: and * Adoniram *was* over the levie.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and foureſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew them, and the ‡ [f] ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

a He declareth that he was bound to ſetforth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.
† Heb. *ſay*.
* 2 Sam. 7, 13. 1 Chron. 22, 10.
b This was his equitie, that he would not receive a benefit without ſome recompence.
† Heb. *ſay*.
c In Hiram is prefigurate the vocation of the Gentiles, who ſhould help to build the ſpirituall temple.
† Heb. *heard*.
† Heb. *ſend*.
d While my ſervants are occupied about thy buſineſſe.
† Heb. *cors*.
* Chap. 3, 12.
e As touching the furniture of wood and victuals.
† Heb. *tribute* of men.
* Chap. 4, 6.
‡ Or, *Giblites*, as Ezek. 27, 9.
f The Hebrew word is, Giblim which ſome ſay were excellent maſons.

CHAP. VI.

1 The building of Solomons temple. 5 The chambers thereof. 11 Gods promiſe unto it. 15 The cieling and adorning of it. 23 The cherubims. 31 The doores. 36 The court. 37 The time of building it.

AND * it came to paſſe in the foure hundred and foureſcore yeare after the children of Iſrael were come out of the land of Egypt, in the fourth yeare of Solomons reigne over Iſrael, in the moneth [a] Zif, which *is* the ſecond moneth, that he † began to build the [b] houſe of the LORD.

2 And the [c] houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twentie *cubits*, and the height thereof thirtie cubits.

3 And the porch before the temple of the houſe, twentie cubits *was* the length thereof, according to the breadth of the houſe; and ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made ‡ windows of narrow lights.

5 ¶ And ‡ againſt the wall of the houſe he built † chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the [d] oracle: and he made † chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made † narrowed [e] reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The doore for the middle chamber *was* in the right † ſide of the houſe: and they went up

* 2 Chron. 3, 1.
a Which moneth containeth part of April and part of May.
† Heb. *built*.
b Whereby is meant the temple and the oracle.
c Or, the court where the people prayed, which was before the place where the altar of burnt offrings ſtood.
‡ Or, *windows broad* within and *narrow* without or *ſhewed* and *cloſed*.
‡ Or, *upon*, or *joyning to*.
† Heb. *floores*.
d Whence God ſpake betweene the cherubims, called alſo the moſt holy place.
† Heb. *ribs*.
† Heb. *narrowings*, or *rebatments*.
e Which were certain ſtones coming out of the wall as ſtaies for the beams to reſt upon.
† Heb. *ſhoulder*.

up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the [f] houſe and finiſhed it; and covered the houſe ‡ with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgements, and keep all my commandements to walk in them: then will I perform my word with thee, * which I ſpake unto David thy father.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, & finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, ‡ both the floore of the houſe, and the [h] walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floore of the houſe with planks of firre.

16 And he built twenty cubits on the ſides of the houſe, both the floore, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was fourtie [i] cubits *long*.

18 And the cedar of the houſe within *was* carved with ‡ knops, and † open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the [k] houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twentie cubits in length, and twentie cubits in breadth, and twentie cubits in the height thereof: and he overlaid it with † pure gold, and *ſo* covered the altar *which was* of cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, untill he had finiſhed all the houſe: alſo the whole [l] altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of ‡ † olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, & one ciſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and * † they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he [m] overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floore of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doores of olive-tree: the lintel *and* ſide-poſts *were* ‡ a fifth part *of the wall*.

32 The ‡ two doores alſo *were* of olive-tree; and he carved upon them carvings of the cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread [n] gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the doore of the temple, poſts of olive-tree ‡ a fourth part *of thee wall*.

34 And the two doores *were* of firre-tree: the two leaves of the one doore *were* folding, and the two leaves of the other doore *were* folding.

35 And he carved *therein* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the [o] inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth yeare was the foundation of the houſe of the LORD laid, in the moneth Zif.

38 And in the eleventh yeare, in the moneth [p] Bul, (which *is* the eighth moneth) was the houſe finiſhed ‡ throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven yeares in building it.

f In Exodus it is called the tabernacle: and the temple is there called the Sanctuary, and the oracle the moſt holy place.
‡ Or, *the vault-beams and the cielings with cedar.*
* 2 Sam. 7, 13. 1 Chron. 2, 10.
g According as he promiſed unto Moſes, Exod. 25, 22.
‡ Or, *from the floore of the houſe, unto the walls, &c.* and ſo verſ 16.
h Meaning, unto the roof, which was alſo cieled.
i For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the temple.
‡ Or, *gourds.*
† Heb. *openings of flowers.*
k That is, in the moſt inward place of the houſe.
† Heb. *ſhut up.*
l Meaning, the altar of incenſe, Exod. 30, 1.
‡ Or, *ylie.*
† Heb. *trees of oyl.*
* Exod. 25, 20.
† Heb. *the cherubims ſtretched forth their wings.*
m For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins.
† Heb. *openings of flowers.*
‡ Or, *five ſquare.*
‡ Or, *leaves of the doores.*
† Heb. *openings of flowers.*
n So that the faſhion of the carved work might ſtil appear.
‡ Or, *foure ſquare.*
o Where the prieſts were, and was thus called in reſpect of the great court, which is called, Acts 3, 11, the porch of Solomon, where the people uſed to pray.

CHAP. VII.

1 The building of Solomons houſe, 2 of the houſe of Lebanon, 6 of the porch of pillars, 7 of the porch of judgement, 8 of the houſe for Pharaohs daughter. 13 Hirams work of the two pillars, 23 of the molten ſea, 27 of the ten baſes, 38 of the ten lavers, 40 and all the veſſels.

BUt Solomon was building his own houſe * thirteen yeares, and he [a] finiſhed all his houſe.

2 ¶ He built alſo the houſe of the [b] forreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fiftie cubits, and the height thereof thirtie cubits, upon foure rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on fourty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and ‡ light *was* [c] againſt light *in* three ranks.

5 And all the ‡ doores and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth

* Chap. 9, 10.
a After he had built the temple.
b For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he uſed in ſummer for pleaſure and recreation.
† Heb. *ribs.*
† Heb. *ſight againſt ſight.*
c There were as many, and like proportion on the one ſide as on the other, and at every end, even three in a row one above another.
‡ Or, *ſpaces and pillars were ſquare in proſpect.*

282

‡ Or, *according to them.*
‡ Or, *according to them.*
e Before the pillars of the houſe.
d For his houſe, which was at Jeruſalem.
† Heb. *from floore to floore.*

thereof thirtie cubits: and the porch *was* ‡ before them: and the *other* pillars and the thick beam *were* ‡ before [d] them.

7 ¶ Then he made a porch [e] for the throne where he might judge, even the porch of judgement: and *it was* covered with cedar † from one ſide of the floore to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work: Solomon made alſo an houſe for Pharaohs daughter, (*whom he had taken *to wife*) like unto this porch.

* Chap. 3, 1.

9 All theſe *were* of coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the [f] coping, and *ſo* on the outſide toward the great court.

f Which were reſts and ſtayes for the beames to lie upon.

10 And the foundation *was* of coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

g From the foundation upward.

11 And [g] above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars.

h As the lords houſe was built ſo was this: only the great court of Solomons houſe was uncovered.

12 And the [h] great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fet Hiram out of Tyre.

† Heb. *the ſonne of a widow woman.*

14 He *was* † a widows ſonne of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſſe, and [i] he was filled with wiſdome and underſtanding, and cunning to work all works in braſſe; and he came to king Solomon, and wrought all his work.

i Thus when God will have his glory ſet forth, he raiſeth up men, and giveth them excellent gifts for the accompliſhment of the ſame, Exod. 31. 2, 3.
† Heb. *faſhioned*

15 For he † caſt two pillars of braſſe, of eighteen cubits high apiece: and a line of twelve cubits did compaſſe either of them about.

16 And he made two chapiters of molten braſſe, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreathes of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of [k] lilie-work in the porch, foure cubits.

k As was ſeene commonly, wrought in coſtly porches.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

* 2 Chron. 3, 27.
l Which was in the inner court betweene the temple and the oracle.
m That it, he will ſtabliſh, to wit, his promiſe toward this houſe.
n That is, in ſtrength: meaning, the power thereof ſhall continue.

21 * And he ſet up the pillars in the [l] porch of the temple: and he ſet up the right pillar, and called the name thereof [m] Jachin: and he ſet up the left pillar, and called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* lilie-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made a molten [o] ſea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirtie cubits did compaſſe it round about.

o So called, for the hugeneſſe of the veſſel.
† Heb. *from his brim to his brim.*

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, * compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

* 1 Chron. 4, 4.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand [p] baths.

p Bath and ephah ſeem to be both one meaſure, Ezek. 45, 11. every bath contained about ten pottels.

27 ¶ And he made ten baſes of braſſe, foure cubits *was* the length of one baſe, and foure cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had foure braſen wheels, and plates of braſſe: and the foure corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And [q] the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, foure-ſquare, not round.

q The mouth of the great baſe or frame entred into the chapiter or pillar that bare up the caldron.

32 And under the borders *were* foure wheels: and the axle-trees of the wheels *were* † joyned to the baſe, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the baſe.*

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten.

34 And *there were* foure underſetters to the foure corners of one baſe: and the underſetters *were* of the very baſe it ſelf.

35 And in the top of the baſe *was there* a [r] round compaſſe of half a cubit high: and on the top of the baſe, the ledges thereof and the borders thereof *were* of the ſame.

r Which was called the pillar, chapiter, or ſmal baſe, wherein the caldron ſtood.

36 For on the plates of the ledges thereof and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion of every one, and additions round about.

† Heb. *nakednеſſe.*

37 After this manner he made the ten baſes:

ſes: all of them had one caſting, one meaſure, *and* one ciſe.

[f] To keep waters for the uſe of the ſacrifices.

38 ¶ Then made he [f] ten layers of braſſe: one laver contained fourty baths: *and every* laver was foure cubits: *and* upon every one of the ten baſes, one layer.

† Heb. *ſhoulder.*

39 And he put five baſes on the right † ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the [t] houſe eaſt-ward, over againſt the ſouth.

[t] To wit, of the temple or ſanctuarie.

40 ¶ And Hiram made the layers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And foure hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

† Heb. *upon the face.*

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which [u] Hiram made to king Solomon, for the houſe of the LORD, *were* of † bright braſſe.

[u] By this name alſo, Hiram the king of Tyrus was called.

† Heb. *made bright*, or *ſcoured.*

46 In the plain of Jordan did the king caſt them † in the clay-ground, between Succoth and Zarthan.

† Heb. *in the thickneſſe of the ground.*

47 And Solomon left all the veſſels *unweighed*, † becauſe they were exceeding many: neither was the weight of the braſſe † found out.

† Heb. *for the exceeding multitude.*
† Heb. *ſearched.*

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of [x] gold, and the table of gold, whereupon the ſhew-bread *was.*

[x] This was done according to the form that the Lord preſcribed unto Moſes in Exodus.

49 And the candleſticks of pure gold, five on the right *ſide*, add five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the [y] ſnuffers, and the baſons, and the ſpoons, and the † cenſers of pure gold: and the hinges of gold, *both* for the doores of the inner houſe, the moſt holy *place*, *and* for the doores of the houſe, *to wit*, of the temple.

[y] Some take this for ſome inſtrument of muſick.
† Heb. *aſh-pans.*

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things, * which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

† Heb. *holy things of David.*
* 2 Chron. 5, 1.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 14, 55 *Solomons bleſſing.* 22 *Solomons prayer.* 62 *His ſacrifice of peace-offerings.*

2 Chron. 5, 2.

THen * Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the ‡ chief of the fathers of the children of Iſrael,

‡ Heb. *princes.*

unto king Solomon, in Jeruſalem, that they might [a] bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

[a] For David brought it from Obed edom, and placed it in the tabernacle which he had made for it, 2 Sam. 6, 17.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the moneth [b] Ethanim, which *is* the ſeventh moneth.

[b] Containing part of September, and part of October in the which moneth they held three ſolemn feaſts, Num. 29, 1.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbred for multitude.

6 And the [c] prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

[c] That is the Kohathites, Numb. 4, 5.

7 For the cherubims [d] ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

[d] They drew them only out ſo farre as they might be ſeen, for they might not pul them altogether out, Exod. 25, 15.

8 And they drew out the ſtaves, that the † ends of the ſtaves were ſeen out in the ‡ holy *place* before the oracle, and they were not ſeen without: and there they are unto this day:

† Heb. *heads.*
‡ Or, *ark*: as 2 Chron. 5, 9.

9 *There was* nothing in the ark * [e] ſave the two tables of ſtone, which Moſes put there at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

* Deut. 10, 5.
[e] For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Manna.
‡ Or, *where.*

10 And it came to paſſe when the prieſts were come out of the holy place, that the cloud * filled the houſe of the LORD,

* Exod. 40, 34.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD * ſaid that he would dwell in the thick darkneſſe.

* 2 Chron. 6, 1.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for [f] ever.

[f] He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein; but I choſe * David to be over my people Iſrael.

* 2 Sam. 7, 8.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build

284 an houſe unto my name, thou didſt well that it was in thine heart:

19 Nevertheleſſe, thou ſhalt not build the houſe, but thy ſonne that ſhall come forth out of thy loyns, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the [g] covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the covenant were written.

22 ¶ And Solomon ſtood before * the altar of the LORD, in the preſence of all the congregation of Iſrael; and ſpread forth his hands toward heaven:

* 2 Chron. 6, 12.

23 And he ſaid, * LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with [h] all their heart:

* 2 Mac. 2, 8.

h Unfainedly and without all hypocriſie.

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; † ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

* Chap. 2, 4. 2 Sam. 7, 12.
† Heb. *there ſhall not be cut off unto thee a man from my ſight.*
† Heb. *onely if.*

26 And now, O God of Iſrael, let thy word (I pray thee) be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But will God [i] indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſſe this houſe that I have builded?

i He is raviſhed with the admiration of Gods mercies, who being incomprehenſible and Lord over all, will become familiar with men.

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, * My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‡ towards this place.

* Deut. 12, 11.

‡ Or, *in this place.*

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‡ toward this place: and heare thou in heaven thy dwelling-place, and when thou heareſt, forgive.

‡ Or, *in this place.*

31 ¶ If any man treſpaſſe againſt his neighbour, † and an oath be [k] laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

† Heb. *and he require an oath of him.*
k To wit, the judge, or neighbour.

32 Then heare thou in heaven, and do, and judge thy ſervants, condemning the wicked, [l] to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſſe.

l That is, make it known.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and [m] confeſſe thy name, and pray, and make ſupplication unto thee ‡ in this houſe;

m Acknowledge thy juſt judgement, and praiſe thee.
‡ Or, *towards.*

34 ¶ Then heare thou in heaven, and forgive the ſinne of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is [n] ſhut up, and there is no rain, becauſe they have ſinned againſt thee, if they pray towards this place, and confeſſe thy name, and turn from their ſinne, when thou afflicteſt them:

n So that there be a drought to deſtroy the fruits of the land.

36 Then heare thou in heaven, and forgive the ſinne of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their ‡ cities, whatſoever plague, whatſoever ſickneſſe *there be*;

‡ Or, *jurisdictions.*

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own [o] heart, and ſpread forth his hands towards this houſe:

o For ſuch are moſt meet to receive Gods mercies.

39 Then heare thou in heaven thy dwelling place, and forgive, and do, & give to every man according to his wayes, whoſe heart thou knoweſt; (for thou, *even* thou onely knoweſt the hearts of all the children of men)

40 That they may fear thee all the dayes that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a [p] ſtranger that is not of thy people Iſrael, but cometh out of a farre countrey, for thy names ſake;

p He meaneth ſuch as ſhould be turned from their idolatry, to ſerve the true God.

42 (For they ſhall heare of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe:

43 Heare thou in heaven thy dwelling-place: and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy [q] name, to fear thee, as *do* thy people Iſrael, and that they may know that † this houſe which I have builded, is called by thy name.

q That this is the true religion wherwith thou wilt be worſhipped.
† Heb. *thy name is called upon this houſe.*

44 ¶ If thy people go out to battel againſt their enemie, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD † toward the citie which thou haſt choſen, and toward the houſe that I have built for thy name:

† Heb. *the way of the citie.*

45 Then heare thou in heaven their prayer and their ſupplication, and maintain their ‡ cauſe.

‡ Or, *right.*

46 If they ſinne againſt thee, (for *there is* no man that ſinneth not) and thou be angry with

* 2 Chron. 6, 36. Eccles 7, 20. 1 John 1. 8, 10.

with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, farre or neare;

† Heb. *bring back to their heart.*

47 *Yet* if they shall † bethink themselves, in the land whither they were carried captives, and repent, and make supplication unto thee in the ‡ land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickednesse;

‡ Though the temple was the chief place of prayer, yet he secluded not them, that being let with necessity, call upon him in other places.

48 And *so* return unto thee with all their heart and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their § land which thou gavest unto their fathers, the citie which thou hast chosen, and the house which I have built for thy name:

§ As Daniel did, Dan. 6. 10.

49 Then heare thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ‖ cause,

‖ Or, *right*,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have ¶ compassion on them:

¶ He understood by faith, that God of enemies would make friends unto them that did convert unto him.

51 For they *be* thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, * as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

* Exod. 19, 5.

54 And it was so, that when Solomon had made an end of praying all this ** prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

** Solomon is a figure of Christ, who continually is the Mediatour between God and his church.

55 And he stood, and blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may ‡‡ incline our hearts unto him, to walk in all his wayes, and to keep his commandments, and his statutes, and his judgements, which he commanded our fathers.

‡‡ He concludeth that man of himself is enemy unto God, and that all obedience to his law proceedeth of his meer mercy.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD is God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day,

62 ¶ And * the king, and all Israel with him, offered sacrifice before the LORD.

* 2 Chron. 7, 4.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king and all the children of Israel ‖‖ dedicated the house of the LORD.

‖‖ Before the oracle where the ark was.

64 * The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brasen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

* 2 Chron. 7, 7.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entring in of ‡‡‡ Hamath, unto the river of Egypt, before the LORD our God, § seven dayes and seven dayes, *even* fourteen dayes.

‡‡‡ That is, from north to south: meaning, all the countrey.

§ Seven dayes for the dedication, and seven for the feast.

66 On the eighth day he sent the people away: and they ‖‖‖ blessed the king, and went unto their tents joyfull and glad of heart, for all the goodnesse that the LORD had done for David his servant, and for Israel his people.

‖‖‖ Or, *thanked.*

CHAP. IX.

1 *Gods covenant in a vision with Solomon.* 10 *The mutuall presents of Solomon and Hiram.* 15 *In Solomons works the Gentiles were his bond-men, the Israelites honourable servants.* 24 *Pharaohs daughter removeth to her house.* 25 *Solomons yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND * it came to passe when Solomon had finished the building of the house of the LORD, and the kings house, and all Solomons desire which he was pleased to do.

* 2 Chron. 7, 11.

2 That the LORD appeared to Solomon the second time, * as he had appeared unto him at Gibeon.

* Chap. 3, 5.

3 And the LORD said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, * to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

* Chap. 8, 29.

4 And [a] if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightnesse, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgements:

[a] If thou walk in my fear, and withdraw thy self from the common manner of men which follow their sensualitie.

5 Then I will establish the throne of thy kingdome upon Israel for ever, * as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

* 2 Sam. 7, 12. 1 Chron. 22, 10.

6 *But* if you shall [b] at all turn from following me, you or your children, and will not keep my commandments *and* my statutes, which I have

[b] God declareth that disobedience against him, is the cause of his displeasure, and so of all misery.

286 I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed * for my name, will I caſt out of my ſight, and Iſrael ſhall be a [c] proverb, and a by-word among all people:

8 And at this houſe *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſſe; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſſe at the end of twenty yeares, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and firre-trees, and with gold, according to all his deſire) that then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul unto this day.

14 And Hiram ſent to the king [d] ſixſcore [e] talents of gold.

15 ¶ And this *is* the reaſon of the levie which king Solomon raiſed, for to build the houſe of the LORD, and his own houſe, and [f] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the citie, and given it for a preſent unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderneſſe, in the land.

19 And all the cities of [g] ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people that were [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which were not of the children of Iſrael,

21 Their children that were left after them, in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon * make no bond-men: but they *were* men of warre, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomons work [i] five hundred and fiftie, which bare rule over the people that wrought in the work.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a yeare did Solomon offer burnt-offerings, & peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navie of ſhips in Ezion-geber, which *is* beſide Eloth on the † ſhore of the Red ſea, in the land of Edom.

27 And Hiram ſent in the navie his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fet from thence gold, [k] foure hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdome of Solomon.* 14 *Solomons gold.* 16 *His targets.* 18 *The throne of ivorie.* 21 *His veſſels.* 24 *His preſents.* 26 *His chariots and horſes.* 28 *His tribute.*

AND when the * queen of [a] Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her † queſtions: there was not any thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomons wiſdome, and the houſe that he had built.

5 And the [b] meat of his table, and the ſitting of his ſervants, and the † attendance of his miniſters, and their apparrel, and his ‡ cupbearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true † report that I heard in mine own land, of thy ‡ acts, and of thy wiſdome.

7 Howbeit, I beleeved not the words, untill I came and mine eyes had ſeen *it*: and behold, the half was not told me: † thy wiſdome and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that heare thy [c] wiſdome.

9 Bleſſed be the LORD thy God which [d] delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever, therefore made he [e] thee king, to do judgement and juſtice.

10 And

---

c The world ſhall make of you a mocking-ſtock, for the vile contempt and abuſing of Gods moſt liberall benefits.

* Deut. 29. 24. Jer. 22, 8.

* 2 Chron. 8, 1.

† Heb. *were not right in his eyes.*

‡ That is, *diſpleaſing*, or *dirty*.

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

f Millo was as the town-houſe or place of aſſembly, which was open above.

g Cities for his munitions of warre.

† Heb. *the deſire of Solomon which he deſired.*

h Theſe were as bondmen and payed what was required, whether labour or money.

* Levit 25.

i The overſeers of Solomons works, were divided into three parts: the firſt contained 3300, the ſecond 300, and the third 250, which were Iſraelites: ſo here are contained the two laſt parts, which make 550. look more, 2 Chron. 8, 10.

* 2 Chron. 8, 11.

† Heb. *upon it.*

‡ Heb. *lip.*

b In the 2 Chron. 8, 18, is made mention of thirty more which ſeem to have been employed for their charges.

* 2 Chron. 9, 1. Matth. 22, 42. Luke 11, 31.

a Joſephus ſaith, that ſhe was queen of Ethiopia, and that Sheba was the name of the chief city of Mero, which is an Iſland of Nilus.

† Heb. *words.*

b That is, the whole order, and trade of his houſe.

† Heb. *ſtanding.*

‡ Or, *butlers.*

† Heb. *word.*

‡ Or, *ſaying.*

† Heb. *thou haſt added wiſdome and goodneſſe to the fame.*

c But much more happy are they which hear the wiſdome of God revealed in his word.

d It is a chief ſigne of Gods favour, when godly and wiſe rulers ſit in the throne of juſtice.

e This is the cauſe why kings are appointed.

10 And ſhe gave the king an hundred and twenty talents of gold, & of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe, which the queen of Sheba gave to king Solomon.

11 And the navie alſo of Hiram that brought gold from Ophir, brought in from Ophir great plentie of almug-trees, and precious ſtones.

12 And the king made of the almug-trees, ‡ † pillars for the houſe of the LORD, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch * almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba, all her deſire whatſoever ſhe asked, beſides that which Solomon gave her † of his royall bountie: ſo ſhe turned and went to her own countrey, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one yeare, was ſix hundred threeſcore and ſix talents of gold,

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the ‡ governours of the [f] countrey.

16 ¶ And king Solomon made two hundred targets of beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields of beaten gold, three pound of gold went to one ſhield; and the king put them in the * houſe of the forreſt of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round † behinde: and *there were* † [g] ſtayes on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtayes.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not † the like made in any kingdome.

21 ¶ And all king Solomons drinking-veſſels *were* of gold, and all the veſſels of the houſe of the forreſt of Lebanon *were* of pure gold, ‡ none *were* of ſilver, it was nothing accounted of in the dayes of Solomon.

22 For the king had at ſea a navie of Tharſhiſh, with the navie of Hiram: once in three yeares came the navie of [h] Tarſhiſh, bringing gold and ſilver, ‡ ivorie, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdome.

24 ¶ And all the earth † ſought to Solomon, to heare his wiſdome, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate yeare by yeare.

26 ¶ * And Solomon gathered together chariots, and horſemen: and he had a thouſand and foure hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king † made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees, that *are* in the vale, for abundance.

28 ¶ * † And Solomon had horſes brought out of Egypt, and linnen yarn: the kings merchants received the linnen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

CHAP. XI.

1 Solomons wives and concubines, 4 In his old age they drew him to idolatry, 9 God threatneth him, 14 Solomons adverſaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damaſcus, 26 and Jeroboam, to whom Ahijah propheſied, 41 Solomons acts, reigne, and death: Rehoboam ſucceedeth him.

BUt king Solomon loved * many [a] ſtrange women, (‡ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites:

2 Of the nations concerning which the LORD ſaid unto the children of Iſrael, * Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred [b] concubines: and his wives turned away his heart.

4 For it came to paſſe when Solomon was old, that his wives turned away his heart after other gods: and his heart was [c] not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after * Aſhtoreth the goddeſſe of the Zidonians, and after [d] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the LORD, and † went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the [e] abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael * which had appeared unto him twice,

10 And * had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD ſaid unto Solomon, [f] Foraſmuch as this † is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, * I will ſurely rend the kingdome from thee, and will give it to thy ſervant.

12 Nothwithſtanding in thy dayes I will not

‡ Or, *vails.* † Heb. *a prop.*

* 2 Chron. 9, 10.

† Heb. *according to the hand of king Solomon.*

‡ Or, *captains.*

[f] To wit, of Arabia, which for the great abundance of all things, was called happie.

* Chap. 7, 2.

† Heb. *on the hinder part thereof.* † Heb. *hands.* [g] As the chaire bows, or places to lean upon.

† Heb. *ſo.*

‡ Or, *there was no ſilver* in them.

[h] By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things. ‡ Or, *elephants teeth.*

† Heb. *ſought the face of.*

* 2 Chron. 1, 14.

† Heb. *gave.*

* 2 Chron. 1, 16. and 9, 28. † Heb. *and the going forth of the horſes which was Solomons.*

† Heb. *by their hand.*

[a] Deut. 17, 17. Eccluſ 47, 19. a Which were idolaters. ‡ Or, *beſides.*

* Exod. 34, 16.

[b] To whom appertained no dowry.

[c] He ſerved not God with a pure heart.

* Judg. 2, 13.

[d] Who was alſo called Molech verſ. 7. reade 2 Kings 23, 10. † Heb. *fulfilled not after.*

[e] Thus the ſcripture termeth whatſoever man doth reverence and ſerve as God.

* Chap. 3, 5. and 9, 2.

* Chap. 6, 12.

[f] That thou haſt forſaken me, and worſhipped idols. † Heb. *is with thee.*

* Chap. 12, 15.

288 not do it, for David thy fathers ſake: *but* I will rend it out of the hand of thy ſonne.

13 Howbeit, I will not rend away all the kingdome: *but* will give [g] one tribe to thy ſonne, for David my ſervants ſake, and for Jeruſalems ſake which I have choſen.

14 ¶ And the LORD ſtirred up an adverſarie unto Solomon, Hadad the Edomite; he *was* of the kings [h] ſeed in Edom.

15 * For it came to paſſe when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

16 (For ſix moneths did Joab remain there with all Iſrael, untill he had cut off every [i] male in Edom)

17 That Hadad [k] fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad being yet a little childe.

18 And they aroſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found [l] great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, † Let me depart, that I may go to mine own countrey.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own countrey? And he anſwered, † Nothing: howbeit let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary, Rezon, the ſonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, * when David ſlew them *of Zobah:* and they went to Damaſcus and dwelt therein, and [n] reigned in Damaſcus.

25 And he was an adverſarie to Iſrael all the dayes of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And * Jeroboam the ſonne of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he † was induſtrious, he made him, [o] ruler over all the † charge of the houſe of Joſeph.

29 And it came to paſſe at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way, and he had clad himſelf with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and [p] rent it in twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdome out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city, which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſſe of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my wayes, to do that which is right in mine eyes, and *to keep* my ſtatutes and my judgements, as *did* David his father.

34 Howbeit, I will not take the whole kingdome out of his hand: but I will make him prince all the dayes of his life, for David my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But * I will take the kingdome out of his ſonnes hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſonne will I give one tribe, that David my ſervant may have a † [q] light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reigne according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my wayes, and do that is right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this [r] afflict the ſeed of David, but [f] not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt untill the death of Solomon.

41 ¶ And the reſt of the † acts of Solomon, and all that he did, and his wiſdome, are they not written in the [t] book of the acts of Solomon?

42 And the † time that Solomon reigned in Jeruſalem, over all Iſrael, *was* * fourty yeares.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and * Rehoboam his ſonne reigned in his ſtead.

CHAP.

g Becauſe the tribes of Judah and Benjamin had their poſſeſſions mixed, they are here taken as one tribe.

h Of the king of Edoms ſtock.

* 2 Sam. 8, 14.

i Of the Edomites.

k Thus God reſerved this idolater to be a ſcourge to puniſh his peoples ſinnes.

l God brought him to honour, that his power might be more able to compaſſe his enterpriſes againſt Solomons houſe.

† Heb. *ſend me away.*

† Heb. *Not.*

m When David had diſcomfited Hadadezer and his armie.

* 2 Sam. 8, 3, and 10, 18.

n Being made king by the men whom he had gathered unto him.

* 2 Chron. 13, 6.

† Heb. *cloſed.*

† Heb. *did work.*

o He was overſeer of Solomons works for the tribes of Ephraim and Manaſſeh.

† Heb. *burden.*

p By theſe viſible ſignes the prophets would more deeply print their meſſage into their hearts, to whom they were ſent.

* Chap. 12, 15.

† Heb. *lamp*, or *candle.*

q He hath reſpect unto the Meſſiah, which ſhould be the bright ſtar that ſhould ſhine through all the world.

r For this idolatry that Solomon hath committed.

f For the whole ſpirituall kingdom was reſtored in Meſſiah.

† Or, *words*, or *things.*

t Which book, as is thought, was loſt in their captivity.

† Heb. *dayes.*

* 2 Chron. 9, 30.

* Matth. 1, 7. called *Roboam.*

CHAP. XII.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raiſing an armie, is forbidden by Shemaiah. 25 Jeroboam ſtrengtheneth himſelf by cities, 26 and by the idolatrie of the two calves.

1 AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

* 1 Chron. 10, 1.

2 And it came to paſſe when Joroboam the ſonne of Nebat, who was yet in * Egypt, heard of *it*, (for he was fled from the preſence of king Solomon, & Jeroboam dwelt in Egypt)

* Chap. 11, 40.

3 That they ſent, and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, [a] lighter, and we will ſerve thee.

* Chap. 4, 7.

a Oppreſſe us not with ſo great charges which we are not able to ſuſtain.

5 And he ſaid unto them, Depart yet for three dayes, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a [b] ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

b They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What [c] counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

c There is nothing harder for them that are in authority, than to bridle their affections, and follow good counſel.

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be [d] thicker than my fathers loyns.

d I am much more able to keep you in ſubiection than my father was.

11 And now whereas my father did lade you with a heavy yoke, I will adde to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me again the third day.

e The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion.

13 And the king anſwered the people † roughly, and forſook the old mens counſel that they gave him;

† Heb. *hardly.*

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will adde to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD * ſpake by Ahijah the Shilonite unto Jeroboam the ſonne of Nebat.

* Chap. 11, 31.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in [f] David? neither *have we* inheritance in the ſonnne of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

f Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

17 But as for the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute, and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

† Heb. *ſtrengthened himſelf.*

19 So Iſrael ‡ rebelled [g] againſt the houſe of David unto this day.

‡ Or, *fell away.*
g By the juſt judgement of God, for Solomons ſinnes.

20 And it came to paſſe when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah * onely.

* Chap. 11, 13.

21 ¶ And when Rehoboam was come to Jeruſalem, he [h] aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and foureſcore thouſand choſen men, which were warriours, to fight againſt the houſe of Iſrael, to bring the kingdome again to Rehoboam the ſonne of Solomon.

h For as yet he perceived not that the Lord had ſo appointed it.

22 But * the word of God came unto Shemaiah the [i] man of God, ſaying,

* 2 Chron. 11, 2.
i That is, the prophet.

23 Speak unto Rehoboam the ſonne of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the [k] LORD, Ye ſhall not go up; nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

k Who of his juſt judgement will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdome return to the houſe of David:

27 If this people go up, to do ſacrifice in the houſe of the LORD at [l] Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

l He feared leſt his people ſhould have by this means been entiſed to rebel againſt him.

28 Whereupon the king took counſel, and made two calves of gold, and ſaid unto them, [m] It is too much for you to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

m So craftie are the carnall perſwaſions of princes, when they will make a religion to ſerve to their appetite.

29 And he ſet the one in Beth-el, and the other put he in Dan.

* Exod. 32, 8.

290

30 And this thing became a ſinne: for the people went *to worſhip* before the one, *even* unto Dan.

n That is, a temple, where altars were built for idolatrie.

31 And he made an [n] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſonnes of Levi.

o Becauſe he would the more binde the peoples devotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the law.

32 And Jeroboam ordained a feaſt in the eighth moneth, on the [o] fifteenth day of the moneth, like unto the feaſt that *is* in Judah, and he † offered upon the altar, (ſo did he in Beth-el) ‡ ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

‡ Or, *went up to the altar, &c.*

33 So he ‡ offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth moneth, *even* in the moneth which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

‡ Or, *to ſacrifice.*

‡ Or, *went up to the altar, &c.*

† Heb. *to burn incenſe.*

CHAP. XIII.

1 Jeroboams hand that offered violence to him that propheſied againſt his altar at Beth-el, withereth, 6 and at the prayer of the prophet is reſtored. 17 The prophet refuſing the kings entertainment, departeth from Beth-el. 11 An old prophet ſeducing him, bringeth him back. He is reproved by God, 23 ſlain by a lion, 26 buried by the old prophet, 31 who confirmeth his propheſie. 33 Jeroboams obſtinacie.

a That is, a prophet.

AND behold, there came a [a] man of God out of Judah, by the word of the LORD unto [b] Beth-el: and Jeroboam ſtood by the altar ‡ to burn incenſe.

b Not that, that was called Luz in Benjamin, but an other of that name.

‡ Or, *to offer.*

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a childe ſhall be born unto the houſe of David, * Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

* 2 Kings 23, 16.

3 And he gave a ſigne the ſame day, ſaying, This *is* the [c] ſigne with the LORD hath ſpoken: Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

c By this ſigne ye ſhall know that the Lord hath ſent me.

4 And it came to paſſe when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, [d] Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

d The wicked rage againſt the prophets of God, when they declare to them Gods judgement.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſigne which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, [e] Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD, and the kings hand was reſtored again, and became as *it was* before.

e Though the wicked humble themſelves for a time, when they feel Gods judgements, yet after they return to their old malice, and declare that they are but vile hypocrites.

† Heb. *the face of the LORD.*

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, [f] Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

f Seeing he had the expreſſe word of God, he ought not to have declined therefrom, neither for the perſwaſion of man nor angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſonnes came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſonnes had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſonnes, Saddle me the aſſe. So they ſaddled him the aſſe, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, [g] Come home with me, and eat bread.

g This he did of a ſimple minde, thinking it his duty to declare friendſhip to a prophet.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For † it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, not turn again to go by the way that thou cameſt.

† Heb. *a word was.*

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an [h] angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water: *but* he lied unto him.

h His fault is here double: firſt, in that that he ſuffereth not the prophet to obey Gods expreſſe commandement: and next, that he faineth to have a revelation to the contrary.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſſe as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, [i] Foraſmuch as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee,

i God would reprove his folly by him, who was the occaſion to bring him into errour.

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the* LORD did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſſe after he had eaten bread, and after he had drunk, that he ſaddled for him the aſſe, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [k] a lion met him by the way, and ſlew him: and his carcaſe was caſt in the way, and the aſſe ſtood by it, the lion alſo ſtood by the carcaſe.

k By this fearful example God, ſetteth forth how dangerous athing it is for men to behave themſelves coldly, or deceitfully in their charge, whereunto God hath called them.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, & ſlain him, according to the word of the LORD, which he ſpake unto him.

† Heb. *broken.*

27 And he ſpake to his ſonnes, ſaying, Saddle me the aſſe. And they ſaddled *him.*

28 And he went and found his carcaſe caſt in the way, and the aſſe and the lion ſtanding by the carcaſe: the lion had [1] not eaten the carcaſe, nor † torn the aſſe.

[1] To declare that this was only the judgement of God: for if the lion had done it for hunger, he would alſo have devoured the body.
† Heb. *broken.*

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſſe, and brought it back: and the old prophet came to the citie, to mourn, and to bury him.

30 And he laid his carcaſe in his own [m] grave, and they mourned over him, *ſaying*, Alas my brother.

[m] Which he had prepared for himſelf.

31 And it came to paſſe after he had buried him, that he ſpake to his ſonnes, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Bethel, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſſe.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe and worſe, 2 Tim. 3, 13.
† Heb. *returned and made.*
† Heb. *filled his hand.*

33 ¶ After this thing Jeroboam [n] returned not from his evil way, but † made again of the loweſt of the people, prieſts of the high places: whoſoever would, he † conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſinne unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIIII.

1 Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh. 5 Ahijah forewarned by God, denounceth Gods judgement. 17 Abijah dieth, and is buried. 19 Nadab ſucceedeth Jeroboam. 21 Rehoboams wicked reigne. 25 Shishak ſpoileth Jeruſalem. 29 Abijam ſucceedeth Rehoboam.

AT that time Abijah the ſonne of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and [a] diſguiſe thy ſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that * I ſhould *be* king over this people.

[a] His own conſcience bare him witneſſe, that the prophet of God would not ſatisfie his affections, which was a wicked man.
* Chap. 11, 31.
† Heb. *in thine hand.*

3 And take † with thee [b] ten loaves, & ‡ crakNels, and a ‡ cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the childe.

[b] According to the cuſtom, when they went to aſk counſel of prophets, 1 Sam. 9, 7.
‡ Or, *cakes.*
‡ Or, *bottle.*

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes † were ſet by reaſon of his age.

† Heb. *ſtood for hoarineſſe.*

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſonne, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feigne her ſelf to be [c] another woman.

[c] Than the wife of Jeroboam.

6 And it was ſo, when Ahijah heard the ſound of her feet, as ſhe came in at the doore, that he ſaid, Come in, thou [d] wife of Jeroboam, why feigneſt thou thy ſelf to be another? for I *am* ſent to thee with † heavy *tidings.*

[d] For God often times diſcloſeth unto his the craft and ſubtilitie of the wicked.
† Heb. *hard.*

7 Go, tell Jeroboam, thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted [e] thee from among the people, and made thee prince over my people Iſrael.

[e] Which waſt but a ſervant.

8 And rent the kingdome away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do that onely which was right in mine eyes.

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and [f] molten images, to provoke me to anger, & haſt caſt me behinde thy back,

[f] To wit, two calves.

10 Therefore behold, * I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that [g] piſſeth againſt the wall, *and* him that is [h] ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

* Chap. 15, 29.
* Chap. 21, 21. 2 Kings 9, 8.
[g] Every male even to the dogs, 1 Sam. 25, 22.
[h] As well him that is in the ſtrong hold, as him that is abroad.

11 Him that dieth of Jeroboam in the citie, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the aire eat: [i] for the LORD hath ſpoken *it.*

[i] They ſhall lack the honour of buriall in token of Gods malediction.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the childe ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he onely of Jeroboam ſhall come to the grave, becauſe in him there is found [k] ſome good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

[k] In the mids of the wicked, God hath ſome, on whom he doeth beſtow his mercies.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? [l] even now.

[l] The Lord will begin to deſtroy it out of hand.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the [m] river, becauſe they have made their groves, provoking the LORD to anger.

[m] Meaning, Euphrates.

16 And he ſhall give Iſrael up, becauſe of the ſinnes of Jeroboam, who did ſinne, and who [n] made Iſrael to ſinne.

[n] The people ſhall not be excuſed, when they do evil at the commandement of their governours.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the doore, the childe died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the dayes which Jeroboam reigned, *were* two and twenty yeares: and he † [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſtead.

† Heb. *lay down.*
o The Lord ſmote him that he died, 2 Chron. 13, 20.

292

21 ¶ And Rehoboam the ſonne of Solomon reigned in Judah: * Rehoboam *was* fourtie and one yeares old when he began to reigne, and he reigned [p] ſeventeen years in Jeruſalem, the citie which the LORD did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſſe.

* 2 Chron. 12, 13.

p And died before Jeroboam about four years.

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſie with their ſinnes which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and [‡] images, and groves on every high hill, and under every green tree.

‡ Or, *ſtanding images*, or *ſtatues*.

24 And there were alſo [q] ſodomites in the land, *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods juſt judgement deſtroy them utterly.

25 ¶ And it came to paſſe in the fifth yeare of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold * which Solomon had made.

* Chap. 10, 16.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the [†] guard, which kept the doore of the kings houſe.

† Heb. *runners*.

28 And it was ſo, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the [r] book of the chronicles of the kings of Judah?

r Which books were called the books of Shamajah and Iddo the prophets. 2 Chron. 12, 15.

30 And there was warre between Rehoboam and Jeroboam all *their* [s] dayes.

s That is, all the dayes of Rehoboams life.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an [t] Ammoniteſſe. And Abijam his ſonne reigned in his ſtead.

t Whoſe idolatry Rehoboam her ſon followed.

CHAP. XV.

1 Abijams wicked reigne. 7 Aſa ſucceedeth him. 9 Aſa's good reigne. 16 The warre between Baaſha and him, cauſeth him to make a league with Benhadad. 23 Jehoshaphat ſucceedeth Aſa. 25 Nadabs wicked reigne. 27 Baaſha conſpiring againſt him, executeth Abijahs propheſie. 31 Nadabs acts and death. 33 Baaſha's wicked reigne.

* 2 Chron. 13, 1.

NOw in the eighteenth yeare of king * Jeroboam the ſonne of Nebat, reigned Abijam over Judah.

2 Three yeares reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of [a] Abiſhalom.

a Some think that this was Abſalom, Solomons brother.

3 And he walked in all the ſinnes of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheleſſe, for Davids ſake did the LORD his God give him a [‡b] lamp in Jeruſalem, to ſet up his ſonne after him, and to eſtabliſh Jeruſalem:

‡ Or, *candle*. b Meaning, a ſon to reigne over Judah.

5 Becauſe David did that which was right in the eyes of the LORD, and turned not aſide from any thing that he commanded him all the dayes of his life, * ſave onely in the matter of Uriah the Hittite.

* 2 Chron. 11, 4. and 12, 9.

6 And there was warre between Rehoboam and Jeroboam all the dayes of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the * book of the chronicles of the kings of Judah? And there was warre between Abijam and Jeroboam.

* 2 Chron. 13, 3.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and * Aſa his ſonne reigned in his ſtead.

* 2 Chron. 14, 1.

9 ¶ And in the twentieth yeare of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And fourty and one yeares reigned he in Jeruſalem: and his [c] mothers name *was* Maachah, the daughter of Abiſhalom.

c That is, his grandmother, as David is oftimes called father of them, whoſe grandfather he was.

11 And Aſa did that which was right in the eyes of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo * Maachah his mother, even her he [d] removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa † deſtroyed her idol, and burnt *it* by the brook Kidron.

* 2 Chron. 15, 16.

d Neither kindred nor authoritie ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.

† Heb. *cut off*.

14 But the high places were not removed: nevertheleſſe, Aſa his heart was [e] perfect with the LORD all his dayes.

e For in that, that he ſuffered them to worſhip God in other places, than he had appointed, it came of ignorance, and not of malice.

15 And he brought in the † things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver and gold, and veſſels.

† Heb. *holy*.

16 ¶ And there was warre between Aſa and Baaſha king of Iſrael all their dayes.

17 And * Baaſha king of Iſrael went up againſt Judah, and built [f] Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

* 2 Chron. 16, 1.

f Of the ſame purpoſe that Jeroboam did, becauſe the people ſhould not go up to Jeruſalem, leſt they ſhould follow Aſa.

18 Then Aſa took all the ſilver and the gold that were left in the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and delivered them into the hands of his ſervants: and king Aſa ſent them to * Benhadad the ſonne of Tabrimon, the ſonne of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

* 2 Chron. 16, 2.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may † [g] depart from me.

† Heb. *go up*. g And vex me no longer.

20 So Benhadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſſe, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah, (none *was* † exempted)

† Heb. *free*.

and

and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Neverthelesſe, in the time of his old age he was diſeaſed in his [h] feet.

h He had the gout, and put his truſt rather in phyſicians than in the Lord, 2 Chron. 16, 12.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David [i] his father: and * Jehoſhaphat his ſonne reigned in his ſtead.

i His great grandfather. * Matth. 1, 8. called *Joſaphat.*

25 ¶ And Nadab the ſonne of Jeroboam † began to reigne over Iſrael, in the ſecond yeare of Aſa king of Judah, and reigned over Iſrael two yeares.

† Heb. *reigned.*

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſinne wherewith he made Iſrael to ſinne.

27 ¶ And Baaſha the ſonne of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon)

28 Even in the third yeare of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſſe when he reigned, that he [k] ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, untill he had deſtroyed him, * according unto the ſaying of the LORD, which he ſpake by his ſervant Ahijah the Shilonite:

k So God ſtirred up one tyrant to puniſh the wickedneſſe of another. * Chap. 14, 10.

30 Becauſe of the ſinnes of Jeroboam which he ſinned, and which he made Iſrael ſinne, by his [l] provocation wherewith he provoked the LORD God of Iſrael to anger.

l By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was warre between Aſa and Baaſha king of Iſrael all their dayes.

33 In the third yeare of Aſa king of Judah, began Baaſha the ſonne of Ahijah to reigne over all Iſrael in [m] Tirzah, twenty and foure yeares.

m Which was the place where the king of Iſrael remained.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſinne wherewith he made Iſrael to ſinne.

CHAP. XVI.

1, 7 Jehu's propheſie againſt Baaſha. 5 Elah ſucceedeth him. 8 Zimri conſpiring againſt Elah, ſucceedeth him. 11 Zimri executeth Jehu's propheſie. 15 Omri made king by the ſouldiers, forceth Zimri deſperately to burn himſelf. 21 The kingdome being divided, Omri prevaileth againſt Tibni. 23 Omri buildeth Samaria. 25 His wicked reigne. 27 Ahab ſucceedeth him. 29 Ahabs moſt wicked reigne. 34 Joſhua's curſe upon Hiel the builder of Jericho.

THen the word of the LORD came to Jehu the ſonne of Hanani, againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſinne, to provoke me to anger with their ſinnes.

a Thus ſpake Jehu to Baaſha in the name of the Lord.

3 Behold, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe: and will make thy [b] houſe like * the houſe of Jeroboam the ſonne of Nebat.

b Meaning, the houſe of Baaſha. * Chap. 15, 29.

4 * Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the aire eat.

* Chap. 14, 11.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſonne reigned in his ſtead.

7 And [c] alſo by the hand of the prophet Jehu the ſonne of Hanani, came the word of the LORD againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed [d] him.

c That is, the prophet did his meſſage.

d Meaning, Nadab Jeroboams ſonne.

8 ¶ In the twentie and ſixth yeare of Aſa king of Judah, began Elah the ſonne of Baaſha to reigne over Iſrael *in* Tirzah, two yeares.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah [e] drinking himſelf drunk in the houſe of Arza † ſteward of *his* houſe in Tirzah.

e The Chalde text hath thus, Drinking till he was drunken, in the temple of Arza the idol, by his houſe in Tirza. † Heb. *which was over.*

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh yeare of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſſe when he began to reigne, aſſoon as he ſat on his throne, that he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, ‡ neither of his kinsfolks, nor of his friends.

‡ Or, *both his kinſmen and his friends.*

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha † by Jehu the [f] prophet;

† Heb. *by the hand of.* f Both Hanani his father, and he were prophets.

13 For all the ſinnes of Baaſha, and the ſinnes of Elah his ſonne, by which they ſinned, and by which they made Iſrael to ſinne, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twentie and ſeventh yeare of Aſa king of Judah, did Zimri reigne ſeven dayes in Tirzah: and the people *were* encamped againſt [g] Gibbethon, which *belonged* to the Philiſtines.

g The ſiege had continued from the time of Nadab, Jeroboams ſon.

16 And the people that were encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

h Where Zimri kept himſelf in hold.

18 And it came to paſſe when Zimri ſaw that the citie was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſinnes which he ſinned in doing

294 evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſinne which he did, to make Iſrael ſinne.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: [i] half of the people followed Tibni the ſonne of Ginath, to make him king; and half followed Omri.

i That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſonne of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirtie and one yeare of Aſa king of Judah, began Omri to reigne over Iſrael twelve yeares: ſix yeares reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the citie which he built, after the name of Shemer, owner of the hill † Samaria.

† Heb. *Shemeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [k] worſe than all that *were* before him.

k For ſuch is the nature of idolatrie, that the ſuperſtition thereof doeth daily increaſe, and the elder it is, the more abominable it is before God and his church.

26 For he walked in all the way of Jeroboam the ſonne of Nebat, and in his ſinne wherewith he made Iſrael to ſinne, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in [l] Samaria, and Ahab his ſonne reigned in his ſtead.

He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

29 ¶ And in the thirty and eight yeare of Aſa king of Judah, began Ahab the ſonne of Omri to reigne over Iſrael; and Ahab the ſonne of Omri reigned over Iſrael in Samaria, twenty and two yeares.

30 And Ahab the ſonne of Omri did evil in the ſight of the LORD, above all that *were* before him.

† Heb. *was it a light thing, &c.*

31 And it came to paſſe, † as if it had been a light thing for him to walk in the ſinnes of Jeroboam the ſonne of Nebat: that he took to [m] wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

m By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 ¶ In his dayes did Hiel the Beth-elite build [n] Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſonne* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſonne of Nun.

n Read. Joſh. 6, 26.

CHAP. XVII.

1 *Elijah having propheſied againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zarephath.* 17 *He raiſeth the widows ſonne.* 24 *The woman beleeveth him.*

AND † Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, * *As* the LORD God of Iſrael liveth, before whom I [b] ſtand, there ſhall not be dew nor rain theſe yeares, but [b] according to my word.

† Heb. *Elijahu.* Luke 4, 25, he is called *Elias.*
* Ecclus 48, 3. James 5, 17.
a That is, whom I ſerve.
b But as I ſhall declare it by Gods revelation.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the [c] ravens to feed thee there.

c To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſſe † after a while, that the brook dried up, becauſe there had been no rain in the land.

† Heb. *at the end of dayes.*

8 ¶ And the [d] word of the LORD came unto him, ſaying,

d As the troubles of the ſaints of God are many, ſo his mercie is ever at hand to deliver them.

9 Ariſe, get thee to * Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

* Luke 4, 26, called *Sarepta.*

10 So he aroſe, and went to Zarephath: and when he came to the gate of the citie, behold, the widow woman *was* there [e] gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

e All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but only truſt on Gods providence.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handfull of meal in a barrel, and a little oyl in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſſe it for me and my ſonne, that we may eat it, and [f] die.

f For there is no hope of any more ſuſtenance.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſonne.

14 For thus ſaith the LORD God of Iſrael, The [g] barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, untill the day *that* the LORD † ſendeth rain upon the earth.

g God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompenſe for the ſame.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat ‡ [h] *many* dayes

† Heb. *giveth.*
‡ Or, *a full yeare.*
h That is, till he had rain and food on the earth.

16 *And* the barrel of meal waſted not, neither did the cruſe of oyl fail, according to the word of the LORD, which he ſpake † by Elijah.

† Heb. *by the hand of.*

17 ¶ And it came to paſſe after theſe things, *that* the ſonne of the woman, the miſtreſſe of the

the houſe, fell ſick, and his ſickneſſe was ſo ſore, that there was no [i] breath left in him.

i God would try, whether ſhe had learned by his merciſull providence, to make him her onely ſtay and comfort.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſinne to remembrance, and to ſlay my ſonne?

19 And he ſaid unto her, Give me thy ſonne. And he took him out of her boſome, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt [k] thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſonne?

k He was afraid leſt Gods name ſhould have been blaſphemed, and his miniſters contemned, except he ſhould have continued his mercies, as he had begun them, ſpecially while he remained there.

21 And he † ſtretched himſelf upon the childe three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this childes ſoul come † into him again.

† Heb. *meaſured.*
† Heb. *into his inward parts.*

22 And the LORD heard the voice of Elijah, and the ſoul of the childe came into him again, and he revived.

23 And Elijah took the childe, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſonne liveth.

24 ¶ And the woman ſaid to Elijah, Now by this [l] I know that thou *art* a man of God, and that the word of the LORD in thy mouth, *is* truth.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah reproving Ahab, by fire from heaven convinceth Baals prophets. 41 Elijah by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to paſſe *after* many dayes, that the word of the LORD came to Elijah in the [a] third yeare, ſaying, Go ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.

a After that he departed from the river Cherith.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was* a ſore famine in Samaria.

3 And Ahab called † Obadiah which *was* † the governour of *his* houſe: (now Obadiah [b] feared the LORD greatly:

† Heb. *Obadiahu.*
† Heb. *over his houſe.*
b God had begun to work his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: that is, to profeſſe his name openly.

4 For it was ſo, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fiftie in a cave, and fed them with bread and water)

† Heb. *Izebel.*

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may finde graſſe to ſave the horſes and mules alive, † that we leeſe not all the beaſts.

† Heb. *that we cut not off* our ſelves *from the beaſts.*

6 So they divided the land between them to paſſe throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

c God pitieth oft times the wicked for the godlies ſake, and cauſeth Elijah to meet with Obadiah, that the benefit might be known to be granted for Gods childrens ſake.

8 And he anſwered him, I *am*: go tell thy lord, Behold, Elijah *is here.*

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdome, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdome and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſſe, *as ſoon* as I am gone from thee, that the ſpirit of the LORD ſhall carrie thee whither I know not; and ſo when I come and tell Ahab, and he cannot finde thee, he ſhall ſlay me: but I thy ſervant [d] fear the LORD from my youth.

d I am none of the wicked perſecutors that thou ſhouldeſt procure unto me ſuch diſpleaſure, but ſerve God, and favour his children.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here:* and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, [e] I will ſurely ſhew my ſelf unto him to day.

e By my preſence I will declare that thou haſt told him the trueth.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſſe when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but [f] thou and thy fathers houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

f The true miniſters of God ought not only, not to ſuffer the trueth to be unjuſtly ſlandered, but to reprove boldly the wicked ſlanderers, without reſpect of perſons.

19 Now therefore ſend, *and* gather to me all Iſrael, unto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groves foure hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [g] halt ye between two † opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

g Be conſtant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye ſerve God wholly, or in part, Zeph. 1, 5.
† Or, *thoughts.*

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the LORD; but Baals prophets *are* foure hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſſe the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that anſwereth by [h] fire, let him be God. And all the people anſwered and ſaid, † It is well ſpoken.

h By ſending down fire from heaven, to burn the ſacrifice.
† Heb. *the word is good.*

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for you ſelves, and dreſſe *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was

296 given them, and they dreſſed *it*, and called on the name of Baal from morning even untill noon, ſaying, O Baal † heare us. But *there was* no voice, nor any that † anſwered. And they ‡[i] leapt upon the altar which was made.

‡ Or, *anſwer.*

‡ Or, *heard.*

‡ Or, *leaped up and down at the altar.*

i As men raviſhed with ſome ſtrange ſpirit.

† Heb. *with a great voice.*

27 And it came to paſſe at noon, that Elijah mocked them, and ſaid, Cry † aloud: for he *is* a [k] god, either ‡ he is talking, or he † is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be [l] awaked.

k You eſteem him as a god.

‡ Or, *he meditateth.*

† Heb. *hath a purſuit.*

l He mocketh their beaſtly madneſſe, which think, that by any inſtance or ſuit, the dead and vile idols can help their worſhippers in their neceſſities.

28 And they cried aloud, and cut themſelves after their manner with knives and lancers, till † the bloud guſhed out upon them.

† Heb. *poured out bloud upon them.*

29 And it came to paſſe, when mid-day was paſt, and they propheſied untill the *time* of the † offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any † that regarded.

† Heb. *aſcending.*

† Heb. *attention.*

30 And Elijah ſaid unto all the people, Come neare unto me, And all the people came neare unto him: and he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſonnes of Jacob, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name.

* Gen. 32, 28. 2 Kings 17, 34.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two ‡ meaſures of ſeed.

‡ Heb. *Sats, which ſome think contain about three pottels, and a third part a piece.*

33 And he put the wood in order, and cut the bullock in pieces, & laid *him* on the wood, and ſaid, Fill foure barrels with water, & poure *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do it the ſecond time: and they did it the ſecond time. And he ſaid, Do it the third time: and they did it the third time.

† Heb. *went.*

35 And the water † ran round about the altar, and he [m] filled the trench alſo with water.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they ſhould have none occaſion to doubt that he is the onely God.

36 And it came to paſſe at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came neare and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Heare me, O LORD, heare me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back [n] again.

n Though God ſuffer his to runne in blindneſſe and errour for a time, yet at the length he calleth them home to him by ſome notorious ſigne and work.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw it, they fell on their faces: and they ſaid, The LORD, he *is* the God, the LORD, he *is* the God.

‡ Or, *apprehend.*

40 And Elijah ſaid unto them, ‡ Take the prophets of Baal, let not [o] one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

o He commanded them, that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* ‡ a ſound of abundance of rain.

‡ Or, *a ſound of a noiſe of rain.*

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again [p] ſeven times.

p As Gods Spirit moved him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And it came to paſſe at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, ‡ Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† Heb. *tie, or binde.*

45 And it came to paſſe in the mean while, that the heaven was black with clouds and winde, and there was a great rain: and Ahab rode and went to Jezreel.

q He was ſo ſtrengthened with Gods ſpirit, that he ran faſter than the chariot was able to run.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran [q] before Ahab, † to the entrance of Jezreel.

† Heb. *till thou come to Jezreel.*

CHAP. XIX.

1 Elijah threatned by Iezebel, fleeth to Beer-sheba. 4 In the wilderneſſe being weary of his life, is comforted by an angel. 9 At Horeb God appeareth unto him, ſending him to anoint Hazael, Iehu, and Eliſha. 19 Eliſha taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withall, how he had ſlain all the [a] prophets with the ſword.

a To wit, of Baal.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the [b] gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

b Though the wicked rage againſt Gods children, yet he holdeth them back that they cannot execute their malice.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a dayes journey into the wilderneſſe, and came and ſat down under a juniper-tree: and he requeſted † for himſelf that he might die, and ſaid, *It is* enough, now O LORD [c] take away my life: for I *am* not better than my fathers.

† Heb. *for this life.*

c So hard a thing it is to bridle our impatience in affliction, that the ſaints could not overcome the ſame.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *bolſter.*

7 And the angel of the LORD came again the ſecond time, & touched him, & ſaid, Ariſe *and* eat, [d] becauſe the journey *is* too great for thee.

d He declareth, that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journey.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat fourty dayes and fourtie nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very [e] jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and * I, *even* I onely am left, and they ſeek my life, to take it away.

e He complaineth, that the more zealous that he ſhewed himſelf to maintain Gods glory, the more cruelly was he perſecuted.

* Rom. 11, 3.

11 And

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong winde rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the [f] winde: and after the winde an earthquake; *but* the LORD *was* not in the earthquake:

f For the nature of man is not able to come near unto God, if he ſhould appear in his ſtrength and full majeſty, and therefore of his mercy he ſubmitteth himſelf to our capacity.

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was ſo, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the [g] children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I *even* I onely am left, and they ſeek my life, to take it away.

g We ought not to depend on the multitude in maintaining Gods glory, but becauſe our dutie ſo requireth, we ought to doe it.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſſe of Damaſcus: and when thou comeſt, anoint Hazael to be king over Syria.

16 And * Jehu the ſonne of Nimſhi ſhalt thou anoint to be king over Iſrael: and * Eliſha the ſonne of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

* 2 Kings 9, 1, 3. Ecclus 48, 8. * Luke 4, 27, called *Eliezeus*.

17 And it ſhall come to paſſe, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 * Yet ‡ I have left *me* ſeven thouſand in Iſrael, all the [h] knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

* Rom. 11, 4. ‡ Or, *I will leave.* h He declareth that wicked diſſemblers and idolaters are not his.

19 ¶ So he departed thence and found Eliſha the ſonne of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, [i] kiſſe my father and my mother, and *then* I will follow thee. And he ſaid unto him, † Go back again; for what have I done to thee?

i Though this naturall affection is not to be condemned, yet it ought not to move us when God calleth us to ſerve him. † Heb. *go return.*

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boyled their fleſh with the [k] inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

k He would not ſtay till wood was brought, ſo great was his deſire to follow his vocation.

CHAP. XX.

1 Ben-hadad not content with Ahabs homage, beſiegeth Samaria. 13 By the direction of a prophet, the Syrians are ſlain. 22 As the prophet forewarned Ahab, the Syrians truſting in the valleys, come againſt him in Aphek. 28 By the word of the prophet, and Gods judgement, the Syrians are ſmitten again. 31 The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant. 35 The prophet under the parable of a priſoner, making Ahab to judge himſelf, denounceth Gods judgement againſt him.

AND Ben-hadad the king of Syria gathered all his hoſts together, and *there were* thirty and two [a] kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

a That is, governours, and rulers of provinces.

2 And he ſent meſſengers to Ahab king of Iſrael into the citie, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold is mine, thy wives alſo and thy children, *even* the goodlieſt, are mine.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, [b] I *am* thine, and all that I have.

b I am content to obey, and pay tribute.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children.

6 [c] Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is † pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

c He would not accept his anſwer, except he did out of hand deliver whatſoever he ſhould ask, for he ſought an occaſion, how to make warre againſt him. † Heb. *deſireable.*

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and † I denied him not.

† Heb. *I kept not back from him.*

8 And all the elders, and all the people ſaid unto him, Hearken [d] not *unto him*, nor conſent.

d They thought it their duties rather to venture their lives, than to grant to that thing which was not lawfull, onely to ſatisfie the luſt of a tyrant.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing, I may not do. And the meſſengers departed, & brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the [e] duſt of Samaria ſhall ſuffice for handfulls for all the people that † follow me.

e Much leſſe ſhall there be found any prey, that is worth any thing, when they ſhall be ſo many. † Heb. *are at my feet.*

11 And the king of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth on *his harneſſe*, [f] boaſt himſelf, as he that putteth it off.

f Boaſt not before the victory be gotten.

12 And it came to paſſe, when *Ben-hadad* heard this † meſſage (as he *was* drinking, he and the kings in the ‡ pavilions) that he ſaid unto his ſervants, ‡ Set *your ſelves in aray*: and they ſet *themſelves in aray* againſt the city.

† Heb. *word.* ‡ Or, *tents.* ‡ Or, *place the engines: and they placed* engines.

13 ¶ And behold, there † came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and [g] thou ſhalt know that I *am* the LORD.

† Heb. *approched.* g Before God went about with ſignes and miracles to pull Ahab from his impietie, and now again with wonderfull victories.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the ‡ young men of the princes of the provinces. Then he ſaid, Who ſhall † order the battel? And he anſwered, Thou.

‡ Or, *ſervants.* † Heb. *binde*, or *tie.*

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavilions,

298 lions, he and the kings, the thirty and two kings that helped him.

h That is, young men trained in the ſervice of Princes.

17 And the [h] young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for warre, take them alive.

19 So theſe young men of the princes of the provinces, came out of the citie, and the armie which followed them.

20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the [i] horſemen.

i With them that were appointed for the preſervation of his perſon.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thy ſelf, and mark and ſee what thou doeſt: for at the return of the yeare, the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, [k] Their gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

k Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not unpuniſhed.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army † that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

† Heb. *that was fallen.*

26 And it came to paſſe at the return of the yeare, that Ben-hadad numbred the Syrians, and went up to Aphek, † to fight againſt Iſrael.

† Heb. *to the warre with Iſrael.*

27 And the children of Iſrael were [l] numbred, and ‡ were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the countrey.

l All they which were in the battel of the former yeare, verſe 15.
‡ Or, *were victualed.*

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall [m] know that I *am* the LORD.

m Who am of like power in the valley, as I am on the hills: and can as well deſtroy a multitude with few, as with many.

29 And they pitched one over againſt the other ſeven dayes; and *ſo* it was, that in the ſeventh day the battel was joyned: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the citie; and there a wall fell upon twenty and ſeven thouſand of the men that were left: and Ben-hadad fled, and came into the citie ‡ † into an inner chamber.

‡ Or, *from chamber to chamber.*
† Heb. *into a chamber within a chamber.*

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael are mercifull kings: let us, I pray thee, put ſackcloth on our [n] loyns, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

n In ſigne of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, [o] Thy brother Ben-hadad. Then he ſaid, Go ye, bring him: then Ben-hadad came forth to him: and he cauſed him to come up into the chariot.

o He is alive.

34 And *Ben-hadad* ſaid unto him, the cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

p Thou ſhalt appoint in my chief city what thou wilt, and I will obey thee.

35 ¶ And a certain man of the ſonnes of the prophets, ſaid unto his neighbour in the word of the LORD, [q] Smite me, I pray thee. And the man refuſed to ſmite him.

q By this external ſigne he would more lively touch the kings heart.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, aſſoon as thou art departed from me, a lion ſhall [r] ſlay thee. And aſſoon as he was departed from him, a lion found him, and ſlew him.

r Becauſe thou haſt tranſgreſſed the commandement of the Lord.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him.*

† Heb. *ſmiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, [s] Thy ſervant went out into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt † pay a talent of ſilver.

s By this parable he maketh Ahab condemn himſelf who made a covenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlain.
† Heb. *weigh.*

40 And as thy ſervant was buſie here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgement *be*, thy ſelf haſt decided *it.*

† Heb. *he was not.*

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

* Chap. 2, 37.

43 And the king of Iſrael went to his houſe, heavie and diſpleaſed, and came to Samaria.

CHAP. XXI.

Ahab being denied Naboths vineyard, is grieved. 5 Jezebel writing letters againſt Naboth, he is condemned of blaſphemie. 15 Ahab taketh poſſeſſion of the vineyard. 17 Elijah denounceth judgements againſt Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgement.

AND it came to paſſe after theſe things, that Naboth the Jezreelite had a vineyard, which

which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying,
a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompence.
† Heb. *be good in thine eyes.*
a Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* neare unto my houſe, and I will give thee for it a better vineyard than it: *or* if it † ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavie and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his
b Thus the wicked conſider not what is juſt and lawfull, but fret inwardly, when they cannot have their inordinate appetites ſatisfied.
b bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him,
c As though ſhe ſaid, thou knoweſt not what it is to reigne, command and entreat not.
c Doſt thou now govern the kingdome of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying,
d For then they uſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.
† Heb. *in the top of the people.*
d Proclaim a faſt, and ſet Naboth † on high among the people:

10 And ſet two men, ſonnes of Belial, before him, to bear witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the king: and then carry him out, and ſtone him that he may die.

11 And the
e Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent bloud, obey rather the wicked commandments of princes, than the juſt laws of God.
e men of his citie, *even* the elders and the nobles who were the inhabitants in his citie, did as Jezebel had ſent unto them, *and* as it was written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the citie, and ſtoned him with ſtones, that he
f This example of monſtrous cruelty the holy Ghoſt leaveth to us, to the intent that we ſhould abhorre all tyranny, and ſpecially in them, whom nature and kind ſhould move to be pitifull and inclined to mercy.
died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſſe when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, f Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: Naboth *it* not alive, but dead.

16 And it came to paſſe when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, he *is* in the vineyard of Naboth, whither he is gone down to poſſeſſe it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, g Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the h place where dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine.
g Doeſt thou think to have any advantage by murthering of an innocent?
h This was fulfilled in Joram his ſonne, as 2 King 9, 25, 26.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael,
* Chap. 14, 10. 2 Kings 9, 8.
* 1 Sam. 25, 22.
* Chap. 14, 10.

22 And will make thine houſe like the houſe of * Jeroboam the ſonne of Nebat, and like the houſe of * Baaſha the ſonne of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſinne.
* Chap. 15, 29.
* Chap. 16, 3.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‡ wall of Jezreel.
* 2 Kings 9, 36.
‡ Or, *ditch.*

24 Him that dieth of Ahab in the citie, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the aire eat.

25 ¶ But there was none like unto Ahab, which did i ſell himſelf to work wickedneſſe in the ſight of the LORD, whom Jezebel his wife ‡ ſtirred up.
i By the wicked counſel of his wife, he became a vile idolater and cruell murtherer, as one that gave himſelf wholy to ſerve ſinne.
‡ Or, *incited,*

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſſe when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went k ſoftly.
k In token of mourning, or as ſome read, barefooted.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his dayes: *but* in his l ſonnes dayes will I bring the evil upon his houſe,
l Meaning, in Joram's time, 2 Kings 9, 26.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his bloud, and Ahaziah ſucceedeth him.* 41 *Jehoshaphats good reigne,* 45 *his acts.* 50 *Jeroboam ſucceedeth him.* 51 *Ahaziahs evil reigne.*

AND they continued a three yeares without warre between Syria and Iſrael.
a Ben-hadad, the King of Syria and Ahab made a peace, which endured three years.

2 And it came to paſſe in the third yeare, that

300

that * Jehoſhaphat the king of Judah [b] came down to the king of Iſrael.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that [c] Ramoth in Gilead *is* ours, and we *be* † ſtill, *and* take it not out of the hand of the king of Syria?)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, * [d] I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, [e] Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the [f] prophets together about foure hundred men, and ſaid unto him, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver it into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD [g] beſides, that we might enquire of him:

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſonne of Imlah) by whom we may enquire of the LORD; but [h] I hate him, for he doth not propheſie good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an ‡ [i] officer, and ſaid, Haſten *hither* Micaiah the ſonne of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their [k] robes, in a † void place in the entrance of the gate of Samaria, and all the prophets propheſied before them,

11 And Zedekiah the ſonne of Chenaanah made him [l] horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, untill thou haſt conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with [m] one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, [n] Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but that which is true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd. And the LORD ſaid, [o] Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſie no good concerning me, but evil?

19 And he ſaid, Heare thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, & all the [p] hoſt of heaven ſtanding by him, on his right hand and on his left.

20 And the LORD ſaid, Who ſhall ‡ perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and [q] ſtood before the LORD, and ſaid, I will perſwade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be [r] a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade him, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all [s] theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſonne of Chenaanah went neare, and ſmote Micaiah on the cheek, and ſaid, * [t] Which *way* went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go ‡ † into an inner chamber to hide thy ſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governour of the city, and to Joaſh the kings ſonne:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with [t] bread of affliction, and with water of affliction, untill I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, [u] Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‡ I will diſguiſe my ſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave onely with the king of Iſrael.

32 And it came to paſſe, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat [x] cried out.

33 And it came to paſſe, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

43 And a certain man drew a bow † at a venture, and ſmote the king of Iſrael between the † joynts of the harneſſe: wherefore he ſaid unto the driver of his chariot, Turn thine hand,

---

* 2 Chron. 18, 1, &c.

b To ſee and viſit him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelf bound thereby to reſtore it.

† Heb. *ſilent from taking it.*

* 2 Kings 3, 7.

d I am ready to joyn and goe with thee, and all mine is at thy commandement.

e He ſeemed that he would not goe to the warre, except God approved it, yet when Micaiah counſelled the contrary, he would not obey.

f Meaning the falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

g Jehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemn them.

h Whereby we ſee that the wicked cannot abide to heare the truth, but hate the prophets of God and moleſt them.

‡ Or, *eunuch.*

i Reade Gen. 37, 36.

k In their kingly apparel.

† Heb. *floore.*

l The true prophets of God were accuſtomed to uſe ſignes for the confirmation of their doctrin Iſa. 20, 2. Jer. 7, 2, wherein the falſe prophets did imitate them, thinking thereby to make their doctrin more commendable.

m This is the common argument of the wicked, who think that none ſhould ſpeak againſt a king, if the greater part approve it, be they never ſo ungodly.

n He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, meaning, that by experience he ſhould trie that they were but flatterers.

o It is better they return home, than to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſel and approbation.

p Meaning, his angels.

‡ Or, *deceive.*

q Here we ſee that though the devill be ever ready to bring us to deſtruction, yet he hath no further power than God giveth him.

r I will cauſe all his prophets to tell lies.

* 2 Chron. 18, 23.

ſ Thus the wicked would ſeem that none were in the favour of God, but they, and that God hath given his graces to none ſo much, as to them.

‡ Or, from *chamber to chamber.*

† Heb. *chamber in a chamber.*

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

u That when ye ſhall ſee theſe things come to paſſe, ye may give God the glory and know that I am his true prophet.

‡ Or, *when he was to diſguiſe himſelf and enter into the battel.*

x That is, to the Lord for help.

† Heb. *in his ſimplicity.*

† Heb. *joynts and the breaſt-plate.*

hand, and carrie me out of the host, for I am † wounded.

† Heb. *made sick*

† Heb. *ascended.*

35 And the battel † increased that day: and the [y] king was stayed up in his chariot against the Syrians, and died at even: and the bloud ran out of the wound, into the † midst of the chariot.

[y] To wit, Ahab king of Israel.

† Heb. *bosome.*

36 And there went a proclamation throughout the [z] host, about the going down of the sunne, saying, Every man to his city, and every man to his own countrey.

[z] Of the Israelites.

† Heb. *came.*

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his bloud, and they washed his armour, according * unto the word of the LORD which he spake.

* Chap. 21, 19.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

* 2 Chron. 20, 31.

41 ¶ And * Jehoshaphat the sonne of Asa began to reigne over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five yeares old when he began to reigne, and he reigned twenty and five yeares in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi.

[a] Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the temple was built.

43 And he walked in all the wayes of Asa his father, he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless, [a] the high places were not taken away: *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the dayes of his father Asa, he took out of the land.

47 *There was* then no king in Edom; [b] a deputie *was* king.

[b] In time time of this king, Idumea was subject to Judah, and was governed by whom they of Judah appointed.

48 Jehoshaphat † made ships of [c] Tharshish to go to [d] Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

† Or, had *ten ships.*

[c] By Tharshish the scripture meaneth Cilicia, and all the Sea, called *Mediterraneum.*

49 Then said Ahaziah the sonne of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

[d] Josephus writeth, that Ophir is in India, where the Egyptians and Arabians traffick for gold.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the citie of David his father: and Jehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne over Israel in Samaria the seventeenth yeare of Jehoshaphat king of Judah, and reigned two yeares over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, who made Israel to sinne.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

THE SECOND BOOK OF THE KINGS,

Commonly called,

The fourth book of the KINGS.

THE ARGUMENT.

THis second book containeth the acts of the kings of Judah and Israel: to wit, of Israel from the death of Ahab unto the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God for their idolatry and disobedience to God led into captivitie. And also of Judah, from the reigne of Jehoram son of Iehoshaphat unto Zedechiah, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by enemies, saw his sonnes most cruelly slain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Ieremie: and also by the just vengeance of God for contempt of his word, Ierusalem was destroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards those rulers and people which obey his prophets, and imbrace his word: and contrariwise, of his plagues toward those common-weals which neglect his ministers, and do not obey his commandments.

302

CHAP. I.

1 Moab, rebelleth. 2 Ahaziah sending to Baal-zebub, hath his judgement by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THen Moab rebelled against Israel, * after the death of Ahab.

2 And [a] Ahaziah fell down through a latteſſe in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of [b] Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, [d] *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was* he which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an [e] hairie man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſat on the top of an [f] hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down [g] fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, [h] O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, [i] If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and [k] beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, [m] Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond yeare of [n] Jehoram the ſonne of Jehoſhaphat king of Judah; becauſe he had no ſonne.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and granting Elisha his request, is taken up by a fierie chariot into heaven. 12 Elisha dividing Jordan with Elijahs mantle, is acknowledged his successour. 16 The young prophets, hardly obtaining leave to seek Elijah, could not finde him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to paſſe when the LORD would take up Elijah into heaven by a whirlwinde, that Elijah went with Eliſha from [a] Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid unto him, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the [b] ſonnes of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy [c] head to day? And he ſaid, Yea, I [d] know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſonnes of the prophets that *were* at [e] Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſonnes of the prophets went, and ſtood † to view afarre off: and they two ſtood by Jordan.

8 And

---

* Chap. 3, 5.

a So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his houſe to give light beneath.

b The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignifieth the god of flies, thinking that he could preſerve them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the bloud of the ſacrifices that were offered to that idol.

c He ſheweth that idolatres have not the true God, for els they would ſeek to none but to him alone.

† Heb. *the bed whither thou art gone up, thou ſhalt not come down from it.*

d Ignorance is the mother of errour and idolatry.

† Heb. *what was the manner of the man.*

e Some think that this is meant of his garments, which were rough and made of hair.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgements againſt the wicked.

h He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

i Meaning, that God would ſhew by effect, whether he was a true Prophet or not.

† Heb. *bowed.*

k Which humble my ſelf before God and his ſervant.

l That is, ſpare my life, and let me not die as the other two.

m Thus the Lord giveth boldneſſe to his, that they fear not the threatning of tyrants, which otherwiſe of themſelves are afraid to doe Gods meſſage.

n Jehoſhaphat going to battel againſt the Syrians, made his ſon Jehoram king in the 17 year of his reigne, and in the 18 year, which was the 2 year of his ſonne, Jehoram the ſonne of Ahab reigned in Iſrael: and in the 5 year of this Jehoram, Jehoſhaphat dyed, and the kingdome of Judah was confirmed to his ſon.

a Which was that place where the children of Iſrael were circumciſed after they came over Jordan, and had been fourtie yeares in the wilderneſſe, as Joſh. 5, 9.

b So called, becauſe they are begotten, as it were, anew by the heavenly doctrine.

c That is, from being any more thine head: for to be as the head, is to be the maſter, as to be at the feet, is to be a ſcholler.

d For the Lord had revealed it unto him.

e Not onely at Beth-el, but at Jericho and other places were there prophets, which had ſchollers, whom they inſtructed, and brought up in the true fear of God.

† Heb. *in ſight or over againſt.*

8 And Elijah took his mantle, and wrapt it together, and smote the [f] waters, and they were divided hither and thither, so that they two went over on drie ground.

f To wit, of Jordan.

9 ¶ And it came to passe when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [g] double portion of thy spirit be upon me.

g Let thy spirit have double force in me, because of these dangerous times: or let me have twise so much as the rest of the prophets: or thy spirit being divided into three parts, let me have two.

10 And he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

† Heb. *thou hast dom hard in asking.*

11 And it came to passe as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both a sunder, and * Elijah went up by a whirl-winde into [h] heaven.

* Ecclus 48, 9. 1 Mac. 2, 58.

h Thus God hath left a testimony in all ages (both before the law, in the law, and in the time of the Gospel) of our resurrection.

12 ¶ And Elisha saw *it*, and he cried, * My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more; and he took hold of his own clothes, and rent them in two pieces.

* Chap. 13, 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the † bank of Jordan;

† Heb. *lip.*

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sonnes of the prophets which *were* * to view at Jericho, saw him, they said, The spirit of [i] Elijah doth rest on Elisha: and they came to meet him, and bowed themselves to the ground before him:

* vers. 7.

i The spirit of prophecie is given to him, as it was to Elijah.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men, let them go, we pray thee, and seek thy [k] master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, [l] Ye shall not send.

† Heb. *sonnes of strength.*

k Meaning, Elijah: for they thought his body had been cast in some mountain.

† Heb. *one of the mountains.*

l Because the fact was extraordinarie, they doubted where he was become, but Elisha was assured that he was taken up to God.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fiftie men, and they sought three dayes, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the citie said unto Elisha, Behold, I pray thee, the situation of this citie *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

† Heb. *causing to miscarry.*

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the [m] salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death, or barren *land*.

m Thus God gave him power even contrary to nature, to make that water profitable for mans use, which before was hurtfull.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the citie, and mocked him, and said unto him, Go up thou bald-head, go up thou bald-head.

24 And he turned back, and looked on them, and [n] cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare fourtie and two children of them.

n Perceiving their malicious heart against the Lord, and his word, he desireth God to take vengeance of that injury done unto him.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehorams reigne. 4 Mesha rebelleth. 16 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victorie. 21 The Moabites deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edoms sonne, raiseth the siege.

NOw Jehoram the sonne of Ahab began to reigne over Israel in Samaria, the [a] eighteenth yeare of Jehoshaphat king of Judah, and reigned twelve yeares.

a Reade the annotation in the first chapter and seventeenth vers.

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

† Heb. *statue.*

3 Nevertheless, he cleaved unto the [b] sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne; he departed not therefrom.

b He sacrificed to the goldencalves, that Jeroboam had made.

4 ¶ And [c] Mesha king of Moab was a sheepmaster, and rendred unto the king of Israel an hundred thousand lambes, and an hundred thousand rammes, with the wooll.

c This was done after that David had made the Moabites tributaries to his successours.

5 But it came to passe when * Ahab was dead, that the king of Moab rebelled against the king of Israel.

* Chap. 1, 1.

6 ¶ And king Jehoram went out of Samaria the same time, and numbred all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? And he said, I will go up: [d] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

d Reade 1 King. 22, 4.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the [e] king of Edom: and they fetcht a compasse of seven dayes journey, and there was no water for the host, and for the cattel † that followed them.

e Meaning, the viceroy: or lieutenant of the king of Judah reade 1 King 22, 47.

† Heb. *at their feet.*

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israels servants answered and said, Here *is* Elisha the sonne of Shaphat, which [f] poured water on the hands of Elijah.

f That is, who was his servant.

12 And Jehoshaphat said, the [g] word of the LORD is with him. So the king of Israel and Jehoshaphat, and the king of Edom went down to him.

g He is able to instruct us what is Gods will in this point.

304

13 And Elisha said unto the king of Israel, [h] What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, [i] Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, [k] I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to passe when the [l] minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see winde, neither shall ye see rain; yet that valley shal be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

18 And this is but a [m] light thing in the sight of the LORD, he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced citie, and every choice citie, and shall fell every good tree, and stop all wells of water, and † [n] marre every good piece of land with stones.

20 And it came to passe in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the countrey was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sunne shone upon the water, and the Moabites saw the water on the other side as red as bloud:

23 And they said, [o] This *is* bloud: the kings are surely † slain, and they have smitten one another: now therefore Moab to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‡ they [p] went forward smiting the Moabites, even in *their* countrey.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: † onely in [q] Kir-haraseth left they the stones thereof: howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his [r] eldest sonne that should have reigned in his stead, and offered him for a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to *their own* land.

h He knew that this wicked king would have but used his counsel to serve his turn, and therefore he disdained to answer him.
i The wicked esteem not the servants of God, but when they are driven by very necessitie and fear of the present danger.
k God suffereth his word to be declared to the wicked, because of the godly, that are among them.
l He sang songs to Gods glory, and so stirred up the prophets heart to prophesie.
m He will not only miraculously give you waters but your enemies also into your hand.
† Heb. *grieve.*
n Though God bestow his benefits for a time upon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.
† Heb. *were cried together.*
† Heb. *gird him self with a girdle.*
o The sudden joy of the wicked is but a preparation to their destruction, which is at hand.
† Heb. *destroyed.*
‡ Or, *they smote in it even smiting.*
p Meaning they followed them into the towns.
† Heb. *until he left the stones thereof in Kir-haraseth.*
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the king of Edoms son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacifie them, which barbarous crueltie moved the Israelites hearts of pitie to depart.

CHAP. IIII.

1 Elisha multiplieth the widows oyl. 8 He giveth a sonne to the good Shunammite. 18 He raiseth again her dead sonne. 38 At Gilgal he healeth the deadly pottage. 42 He satisfieth an hundred men with twentie loaves.

NOw there cried a [a] certain woman of the wives of the sonnes of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did [b] fear the LORD: and the creditour is come to take unto him my two sonnes to be [c] bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, save a [d] pot of oyl.

3 Then he said, Go borrow thee vessels abroad of all thy neighbours, *even* emptie vessels, ‡ borrow not few.

4 And when thou art come in, thou shalt shut the doore upon thee, and upon thy sonnes, and shalt poure out into [e] all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the doore upon her, and upon her sonnes, who brought *the vessels* to her, and she poured out.

6 And it came to passe when the vessels were full, that she said unto her sonne, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oyl [f] stayed.

7 Then she came and told the man of God: and he said, Go, sell the oyl, and pay thy † debt, and live thou and thy children of the [g] rest.

8 ¶ And † it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she † constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little [h] chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been carefull for us with all this care; [i] what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among [k] mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath [l] no childe, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the doore.

16 And he said, * About this † season, according

a Reade Chap. 2, 3.
b And therefore fell not into debt by unthriftinesse, or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to be brought to extream necessitie, before he succour them, that afterward they may the more praise his mercy.
‡ Or, *scant not.*
e The prophet declareth hereby unto her, that God never faileth to provide for his servants, their wives and children, if they trust in him.
f To augment and increase in the vessels.
‡ Or, *credit own.*
g God here did not only provide for his servant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.
† Heb. *there was a day.*
† Heb. *laid hold on him.*
h Which should be separate from the rest of the house, that he might more commodiously give himself to study and prayers.
i Thus the servants of God are not unthankfull for the benefits they receive.
k I am content with that God hath sent me, and can want nothing that one can do for another.
l Which then was a reproach, and therefore he would that his master should pray to God for her, that she might be fruitfull.
* Gen. 18, 10.
† Heb. *set time.*

cording to the time of life, thou ſhalt embrace a ſonne. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a ſonne at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the childe was grown, it fell on a day, that he went out to his father to the reapers.

m His head aked ſore, and therefore he cryed thus.

19 And he ſaid unto his father, [m] My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the doore* upon him, and went out.

22 And ſhe called unto her husband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may runne to the man of God, and come again.

n For at ſuch times the people were wont to reſort to the prophets for doctrine and conſolation.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither [n] new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* † well.

† Heb. *peace.*

24 Then ſhe ſadled an aſſe, and ſaid to her ſervant, Drive, and go forward; † ſlack not *thy* riding for me, except I bid thee.

† Heb. *reſtrain not for me to ride.*

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſſe when the man of God ſaw her afarre off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Runne now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the childe? and ſhe anſwered, *It is* well.

† Heb. *by his feet.*

o In token of humilitie and joy that ſhe had met with him.

† Heb. *bitter.*

27 And when ſhe came to the man of God to the hill, ſhe caught † him by the [o] feet: but Gehazi came neare to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul is † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loyns, and take my ſtaff in thine hand, and go thy way: if thou meet any man, [p] ſalute him not: and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the childe.

p Make ſuch ſpeed that nothing may let thee in the way, Luke 10, 4.

30 And the mother of the childe ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the childe, but *there was* neither voice, nor † hearing: wherefore he went again to meet him, and told him, ſaying, The childe *is* not awaked.

† Heb. *attention.*

32 And when Eliſha was come into the houſe, behold, the childe was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the doore upon them twain, and prayed unto the LORD

34 And he went up, and [q] lay upon the childe, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the childe, and the fleſh of the childe waxed warm.

q The like did Elijah to the widowes ſonne at Sarephta, 1 Kings 17, 21, and S. Paul, Act. 20, 10. ſignifying the care that ought to be in them that preach the word of God, and are diſtributers of the ſpirituall life.

35 Then he returned, and walked in the houſe † to and fro, and went up, and ſtretched himſelf upon him: and the childe neeſed [r] ſeven times, and the childe opened his eyes.

† Heb. *once hither and once thither.*

r Meaning, often-times.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſonne.

37 Then ſhe went in, and fell at his feet, and bowed her ſelf to the ground, and took up her ſonne, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the [s] land, and the ſonnes of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſonnes of the prophets.

s That is, in the land of Iſrael.

39 And one went out into the field to gather herbs, and found a wilde vine, and gathered thereof [t] wilde gourds his lap-full, and came and ſhred them into the pot of pottage: for they knew *them* not.

t Which the Apothecaries call Coloquintida, and is moſt vehement and dangerous in purging.

40 So they poured out for the men to eat: and it came to paſſe as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* [u] death in the pot: and they could not eat *thereof*.

u They feared that they were poyſoned, becauſe of the bitterneſſe.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Poure out for the people, that they may eat: and there was no † harm in the pot.

† Heb. *evil thing.*

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full eares of corn † in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

‡ Or, *in his ſcrip* or *garment.*

43 And his ſervitour ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, * they ſhall eat, and ſhall leave *thereof*.

* Joſh. 6, 11.

44 So he ſet *it* before them, and they did eat, and [x] left *thereof*, according to the word of the LORD.

x It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

CHAP. V.

1 Naaman, by the report of a captive maid, is ſent to Samaria to be cured of his leproſie. 8 Eliſha ſending him to Jordan, cureth him. 15 He refuſing Naamans gifts, granteth him ſome of the earth. 20 Gehazi, abuſing his maſters name unto Naaman, is ſmitten with leproſie.

NOw Naaman captain of the hoſt of the king of Syria, was a great man † with his maſter, and ‡ † honourable, becauſe by him the LORD had given † [a] deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

† Heb. *before.*

‡ Or, *gracious.*

† Heb. *lifted up*; or *accepted, in countenance.*

‡ Or, *victory.*

a Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which do good to their countrey.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe † waited on Naamans wife.

† Heb. *was before.*

306

3 And ſhe ſaid unto her miſtreſſe, Would God my lord *were* † with the [b] prophet that *is* in Samaria: for he would † recover him of his leproſie.

† Heb. *before.*
b Meaning Eliſha
† Heb. *gather in.*

4 And [c] *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

c That is, Naaman told it to the king of Syria.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

d To give this as a preſent to the prophet.
† Heb. *in his hand.*

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſie.

7 And it came to paſſe when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſie? wherefore conſider I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo* when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, [e] Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know there is a prophet in Iſrael.

e The prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his church deſtitute of a prophet, whoſe prayers he would heare, and to whom others ſhould have recourſe for comfort.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again uuto thee, and thou ſhalt be clean.

11 But Naaman was [f] wroth, and went away, and ſaid, Behold, † ‡ I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and † ſtrike his hand over the place, and recover the leper.

f Mans reaſon murmureth, when it conſidereth only the ſignes and outward things, and hath not regard to the word of God, which is therein contained.
† Heb. *I ſaid.*
‡ Or, *I ſaid with my ſelf, He will ſurely come out, &c.*
† Heb. *move up and down.*

12 *Are* not ‡ Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

‡ Or, *Amana.*

13 And his ſervants came neare, and ſpake unto him, and ſaid, My [g] father, *if* the prophet had bid thee *do* ſome great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

g This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little childe, and * he was clean.

* Luke 4. 27.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but [h] he refuſed.

h So the Lord commandeth that they that receive freely, ſhould give alſo freely.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will hence forth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD [i] pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bowe my ſelf in the houſe of Rimmon: when I bowe down my ſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

i He feeleth his conſcience wounded in being preſent at idol ſervice, and therefore deſireth God to forgive him, leaſt others, by his example might fall to idolatrie: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

19 And he ſaid unto him, [k] Go in peace. So he departed from him † a little way.

k The prophet did not approve his act, but after the common manner of ſpeech he biddeth him farewell.
† Heb. *a little piece of ground.*

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he [l] lighted down from the chariot to meet him, and ſaid, † *Is* all well?

l Declaring thereby what honour and affection he bare to the prophet his maſter.
† Heb. *Is there peace.*

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſonnes of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents; and he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the ‡ tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and [m] they departed.

‡ Or, *ſecret place.*
m Naamans ſervants.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went † no whither.

† Heb. *not hither or thither.*

26 And he ſaid unto him, [n] Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive [o] money, and to receive garments, and oliveyards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

n Was not I preſent with thee in ſpirit?
o That is, money to buy poſſeſſions with, meaning, that it is deteſtable in the ſervants of God to have covetous mindes.

27 The leproſie therefore of Naaman ſhall cleave unto thee, and thy [p] ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

p To be an example to all ſuch, as by whoſe covetouſneſſe Gods word might be ſlandred.

CHAP. VI.

1 Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth iron to ſwim. 8 He diſcloſeth the king of Syria his counſel. 13 The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſſe. 19 Being brought into Samaria, they are diſmiſſed in peace. 24 The famine in Samaria cauſeth women to eat their own children. 30 The king ſendeth to ſlay Eliſha.

AND the ſonnes of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

2 Let

2 Let us go, we pray thee, unto Jordan, and take thence every man a [a] beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them: and when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † axhead fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed.

6 And the man of God ſaid, Where fell it? and he ſhewed him the place: and he cut down a ſtick, and caſt *it* in thither, and the iron did [b] ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In [c] ſuch and ſuch a place *ſhall be* my ‡ camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſſe not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, † None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy [e] bed-chamber.

13 ¶ And he ſaid, Go, and ſpie where he *is* that I may ſend and fetch him. And it was told him, ſaying, Behold, he *is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a † [f] great hoſt: and they came by night, and compaſſed the city about.

15 And when the † ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

16 And he anſwered, [g] Fear not: for * they that *be* with us, *are* mo than they that *be* with them.

17 And Eliſha prayed, and ſaid, LORD, I pray thee open his eyes that he may [h] ſee. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when [i] they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye ſeek: [k] but he led them to Samaria.

20 And it came to paſſe when they were come into Samaria, that Eliſha ſaid, LORD open the eyes of theſe men that they may ſee. And the LORD opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, [l] My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them, and when they had eaten and drunk, he ſent them away, and they went to their maſter: ſo the bands of Syria came [m] no more into the land of Iſrael.

24 ¶ And it came to paſſe after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, untill an aſſes head was *ſold* for foureſcore *pieces* of ſilver, and the fourth part of a [n] kab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by unto the wall, there cried a woman unto him, ſaying, Help, my lord O king.

27 And he ſaid, ‡ If the LORD do not help thee, whence ſhall I help thee? out of the [o] barn-floore, or out of the wine-preſſe?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſonne, that we may eat him to day, and we will eat my ſonne to morrow.

29 So * we boiled my ſonne, and did eat him: and I ſaid unto her on the † next day, Give thy ſonne, that we may eat him: and ſhe hath hid her ſonne.

30 ¶ And it came to paſſe when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* [p] ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſonne of Shaphat, ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and the king ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this [q] ſonne of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the doore, and hold him faſt at the doore: *is* not the ſound of his maſters feet behinde him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD, [r] what ſhould I wait for the LORD any longer?

[a] Or, a piece of wood fit to build with.

† Heb. *iron.*

[b] God wrought this miraculouſly to confirm the authoritie of Eliſha, to whom he had given ſuch abundance of his ſpirit.

[c] Meaning, that he would lie in ambuſh, and take the Iſraelites at unawares.

‡ Or, *encamping.*

[d] The wicked conſpire nothing ſo craftily, but God can reveal it to his ſervants, and cauſe their counſel to be diſcloſed.

† Heb. *no.*

[e] There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcovereth it, unto his king.

† Heb. *heavy.*

[f] Though it had been nothing in mans judgement to have taken Eliſha, yet the wicked ever doubt and think, they are never able to prepare power enough, though it be but againſt one, or a few.

‡ Or, *miniſter.*

[g] For he was aſſured of Gods help, and that millions of angels camped about the godly to deliver them.

* 2 Chron. 32, 7.

[h] That he may behold howthou haſt prepared an army to reſcue us.

[i] Meaning, the Syrians his enemies, which came down, thinking themſelves ſure of him.

† Heb. *come ye after me.*

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his own revengement, but onely to ſet forth the glory of God.

[l] The wicked uſe reverent and grave words towards the ſervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

[m] For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietnes, than if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings dayes.

[n] The Hebrewes write, that they burned it in the ſiege for lack of wood.

‡ Or, *let not the LORD ſave thee.*

[o] Meaning, any kinde of victuals, as corn and wine, &c.

* Deut. 28, 53.

† Heb. *other.*

[p] Thus hypocrits, when they feel Gods judgements, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

[q] Meaning, Jehoram Ahabs ſonne, who killed the prophets, and cauſed Naboth to be ſtoned.

[r] So the wicked fall into a rage and deſperation, if they finde not ſudden remedy againſt their afflictions.

CHAP. VII.

1 Elisha propheſieth incredible plenty in Samaria. 3 Foure lepers venturing on the hoſt of the Syrians, bring tidings of their flight. 12 The king finding by ſpies the news to be true, ſpoileth the tents of the Syrians. 17 The lord who would not beleeve the propheſie of plentie, having the charge of the gate, is troden to death in the preſſe.

THen Eliſha ſaid, Heare ye the word of the LORD, Thus ſaith the LORD, [a] To morrow about this time *ſhall* a meaſure of fine floure *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then † a lord on whoſe hand the king [b] leaned, anſwered the man of God and ſaid, behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt [d] not eat thereof.

3 ¶ And there were foure leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we here untill we die?

4 If we ſay we will enter into the citie, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to heare a [f] noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and [g] fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entred into another tent, and carried thence alſo, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, † ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

10 So they came, and called unto the porter of the citie: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, [h] I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the citie, we ſhall catch them alive, and get into the citie.

13 And one of his ſervants anſwered and ſaid, Let ſome take, I pray thee, five of the horſes that remain, which are left † in the city, (behold, they *are* as all the [i] multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine floure was *ſold* for a ſhekel, and two meaſures of barley for a [k] ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people [l] trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſſe as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine floure for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God and ſaid, Now behold, if the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 The Shunammite, having left her countrey ſeven yeares, to avoid the forewarned famine, for Eliſha's miracles ſake hath her land reſtored by the king. 7 Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the propheſie, killeth his maſter, and ſucceedeth him. 16 Jehorams wicked reigne in Judah. 20 Edom and Libnah revolt. 23 Ahaziah ſucceedeth Jehoram. 25 Ahaziahs wicked reigne. 28 He viſiteth Jehoram wounded at Jezreel.

THen ſpake Eliſha unto the woman, (* whoſe ſonne he had reſtored to life) ſaying, Ariſe, & go thou and thine houſhold, and ſojourn whereſoever thou [a] canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven yeares.

2 And the woman aroſe and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven yeares.

3 And it came to paſſe at the ſeven yeares end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to [b] cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant

a The godly are ever aſſured of Gods help in their neceſſities, but the times and houres are onely revealed by Gods ſpirit.

† Heb. *a lord which* belonged *to the king leaning upon his hand.*

b To whom the king gave the charge and overſight of things, as verſe 17.

c He mocketh at the prophets word, ſaying, That if God rained down corn from heaven, yet this could not come to paſſe.

d Thy infidelitie ſhall be puniſhed herein when thou ſhalt ſee this miracle, and yet not be partaker thereof.

e For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, Levit. 13, 46.

f Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leaf.

g The wicked need no greater enemie, than their own conſcience to purſue them.

† Heb. *we ſhall finde punishment.*

h He miſtruſted the prophets words, and therefore could beleeve nothing, as they which are more politick than godly, ever caſt more perils than needeth.

† Heb. *in it.*

i There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

k Which he ſpake by the mouth of Eliſha verſe 1.

l As the people preſſed out of the gate to run to the Syrians tents, where they had heard was meat, and great ſpoil left.

* Chap. 4. 35.

a Where thou canſt finde a commodious place to dwell, where as is plenty.

b That is, to complain on them which had taken her poſſeſſions, whiles ſhe was abſent.

vant

vant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſſe as he was telling the [c] king how he had reſtored a dead bodie to life, that behold, the woman whoſe ſonne he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſonne, whom Eliſha reſtored to life.

c Gods wonderfull providence appeareth in this, that he cauſeth the king to be deſirous to heare of him, whom before he contemned, and alſo hereby prepared an entrance to the poore widows ſuit.

6 And when the king asked the woman, ſhe told him. So the king appointed unto her a certain ‡ officer ſaying, Reſtore all that *was* hers, and all the [d] fruits of the field, ſince the day that ſhe left the land, even till now.

‡ Or, *eunuch.*

d The king cauſed that to be juſtly reſtored which was wrongfully holden from her.

7 ¶ And Eliſha came to Damaſcus; and Benhadad the king of Syria was ſick, & it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent † with him, even of every [e] good thing of Damaſcus, fourty camels burden, and came and ſtood before him, and ſaid, Thy ſonne Benhadad king of Syria, hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

† Heb. *in his hand.*

e Of all the chiefeſt and precious things of the countrey.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly [f] recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

f Meaning, that he ſhould recover of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtain the kingdome.

11 And he ſetled his countenance † ſtedfaſtly, untill he was aſhamed: and the man of God wept.

† Heb. *and ſet it.*

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with childe,

13 And Hazael ſaid, But what, *is* thy ſervant a [g] dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

g That I ſhould be without all humanity and pity.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt ſurely recover.

15 And it came to paſſe on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpred *it* on his [h] face, ſo that he died: and Hazael reigned in his ſtead.

h Under pretence to refreſh or eaſe him, he ſtifled him with this cloth.

16 ¶ And in the fifth yeare of Joram the ſonne of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, * [i] Jehoram the ſonne of Jehoſhaphat king of Judah † began to [k] reigne.

* 2 Chron. 21, 4.
i Reade chap. 1. 17.
† Heb. *reigned.*
k He was confirmed in his kingdome after his fathers death.

17 Thirtie and two yeares old was he when he began to reigne, and he reigned eight yeares in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife; and he did evil in the ſight of the LORD.

l The holy Ghoſt ſheweth hereby what danger it is to joyn with infidels.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, * as he promiſed him to give him alway a ‡ light, and to his children.

* 2 Sam. 7, 13.
‡ Or, *candle or lamp.*

20 ¶ In his dayes Edom [m] revolted from under the hand of Judah, and made a king over themſelves.

m Which had been ſubject from Davids time untill this time of Jehoram.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the ſame time.

n This was a citie in Judah given to the Levites, Joſh. 21, 13. and after turned from king Jehoram, becauſe of his idolatry.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſonne reigned in his ſtead.

* 2 Chron. 22, 1.

25 ¶ In the twelfth yeare of Joram the ſonne of Ahab king of Iſrael, did Ahaziah the ſonne of Jehoram king of Judah begin to reigne.

26 [o] Two and twenty yeares old *was* Ahaziah when he began to reigne, and he reigned one yeare in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

o Which is to be underſtood, that he was made king when his father reigned, but after his fathers death he was confirmed king, when he was fourty two yeares old, as 2 Chron. 22, 2.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſonne in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſonne of Ahab, to the warre againſt Hazael king of Syria in [p] Ramoth-gilead, and the Syrians wounded Joram.

p Which was a city in the tribe of Gad beyond Jordan.

29 And king Joram went back to be healed in [q] Jezreel, of the wounds † which the Syrians † had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſonne of Jehoram king of Judah, went down to ſee Joram the ſonne of Ahab in Jezreel, becauſe he was ſick.

q This is a city belonging to the tribe of Iſſachar.
† Heb. *wherewith the Syrians had wounded.*
† Heb. *wounded.*

CHAP. IX.

2 Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his meſſage, fleeth. 11 Jehu being made king by the ſouldiers, killeth Joram in the field of Naboth. 27 Ahaziah is ſlain at Gur, and buried at Jeruſalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, [a] Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a Prepare thy ſelf to go diligently about thy buſineſſe: for in thoſe countreys they uſed long garments which they tucked up when they went about earneſt buſineſſe.

2 And when thou comeſt thither, look out there Jehu the ſonne of Jehoſhaphat, the ſonne of Nimſhi, and go in, and make him ariſe up from among his brethren, and carrie him to an † inner-chamber.

† Heb. *chamber in a chamber.*

3 Then * take the box of oyl, and poure *it* on his heard, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael: then open the doore, and flee, and tarry not.

* 1 Kings 19, 16.

4 ¶ So

310

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain: and Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have [b] anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the bloud of my ſervants the prophets, and the bloud of all the ſervants of the LORD, * at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſonne of Nebat, and like the houſe of Baaſha * the ſonne of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the doore, and fled.

11 ¶ Then Jehu came forth to the [c] ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this [d] mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication.

12 And they ſaid, *It is* falſe, tell us now: and he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu † is king.

14 So Jehu the ſonne of Jehoſhaphat, the ſonne of Nimſhi, conſpired againſt Joram: (now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria) And Jehu ſaid, If it be your mindes, then † let none go forth *nor* eſcape out of the citie, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and [e] Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a companie. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behinde me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behinde me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the ‡ driving is like the driving of Jehu the ſonne of Nimſhi; for he driveth † [f] furiouſly.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out each in his chariot, and they went out againſt Jehu, and † met him in the portion of Naboth the Jezreelite.

22 And it came to paſſe when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, [g] What peace, ſo long as the whoredomes of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he † ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the * LORD laid this burden upon him.

26 Surely, I have ſeen yeſterday the † bloud of Naboth, and the bloud of his [h] ſonnes, ſaid the LORD, and I will requite thee in this ‡ plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him and ſaid, Smite him alſo in the chariot *and they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to [i] Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the [k] eleventh yeare of Joram the ſonne of Ahab, began Ahaziah to reigne over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head, and [l] looked out at a window.

31 And as Jehu entred in at the gate, ſhe ſaid, *Had* [m] Zimri peace, who ſlew his maſter?

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‡ eunuchs.

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her bloud was [n] ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and

---

b This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

* 1 Kings 21, 15.

* 1 Kings 14, 10. and 21, 21.

* 1 Kings 14, 10. and 21, 22.

* 1 Kings 16, 3.

c That is, the reſt of the army, whom he called before his brethren, verſ. 2.

d In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandered the children of God (yea they called the ſonne of God a deceiver, and ſaid, He had a devil:) therefore they ought not to be diſcouraged.

† Heb. *reigneth.*

* Chap. 8, 29.

† Heb. *Joram.*

† Heb. *ſmote.*

† Heb. *let no eſcaper go, &c.*

e God had thus ordained as is reade, 2 Chron. 22, 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Joram, than to obey the will of God, ſhould periſh with him, by whoſe means he thought to have been ſtronger.

‡ Or, *marching.*

† Heb. *in madneſſe.*

f As one that went earneſtly about his enterpriſe.

† Heb. *binde.*

† Heb. *found.*

g Meaning, that foraſmuch as God is their enemy becauſe of their ſins, that he will ever ſtir up ſome to revenge his cauſe.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

* 1 Kings 21, 29.

† Heb. *bloud.*

h By this place it is evident, that Jezebel cauſed both Naboth and his ſons to be put to death, that Ahab might enjoy his vineyard more quietly: for elſe his children might have claimed poſſeſſion.

‡ Or, *portion.*

i After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

k That is, eleven whole yeares: for chap. 8, 25. before when he ſaid that he began to reigne the twelfth yeare of Joram he taketh part of the yeare for the whole.

† Heb. *put her eyes in painting.*

l Being of an haughty and cruel nature ſhe would ſtill retain her princely ſtate and dignitie.

m As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſſe? reade 1 Kings 16, 10.

‡ Or, *chamberlaines.*

n This he did by the motion of the Spirit of God, that her bloud ſhould be ſhed, that had ſhed the bloud of innocents, to be a ſpectacle and example of Gods judgements to all tyrants.

and drink, and ſaid, Go ſee now this curſed
o To wit, of the king of Zidon, 1 Kings 16, 31. *woman*, and bury her: for ſhe *is* o a kings daughter.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told, him: and he ſaid, This *is* the word of the
† Heb. *by the hand of.* * 1 Kings 21, 23. LORD, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

p Thus Gods judgments appeare even in this world, againſt them that ſuppreſſe his word and perſecute his ſervants. 37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* p Jezebel.

CHAP. X.

1 Jehu by his letters cauſeth ſeventy of Ahabs children to be beheaded. 8 He excuſeth the fact by the propheſie of Elijah. 12 At the shearing-houſe he ſlayeth two and fourty of Ahaziahs brethren. 15 He taketh Jehonadab into his company. 18 By ſubtilty he deſtroyeth all the worſhippers of Baal. 29 Jehu followeth Jeroboams ſinnes. 32 Hazael oppreſſeth Iſrael. 34 Jehoahaz ſucceedeth Jehu.

a The ſcripture uſeth to call them ſonnes, which are either children, or nephews. † Heb. *nurishers.* AND Ahab had ſeventy a ſonnes in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahabs *children*, ſaying,

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſonnes *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

b He wrote this, to prove them, whether they would take his part or no. 3 Look even out the beſt and meeteſt of your maſters ſonnes, and b ſet *him* on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us, we will not make any king: do thou that which is good in thine eyes.

† Heb. *for me.* c God as a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation. 6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the c heads of the men your maſters ſonnes, and come to me to Jezreel by the morrow this time. (now the kings ſonnes *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

7 And it came to paſſe when the letter came to them, that they took the kings ſonnes, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him *them* to Jezreel.

d Ye cannot juſtly condemn me for the kings death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgement. 8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſonnes. And he ſaid, Lay ye them in two heaps at the entring in of the gate, untill the morning.

9 And it came to paſſe in the morning, that he went out, and ſtood, and ſaid to all the people, d Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake * † by his ſervant Elijah.

* 1 Kings 21, 29. † Heb. *by the hand of.*

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his ‡ kinſfolks, and his e prieſts, untill he left him none remaining.

‡ Or, *acquaintance.* e Meaning, which were the idolatrous prieſts. † Heb. *houſe of ſhepherds binding* ſheep. 12 ¶ And he aroſe and departed, and came to Samaria: *and* as he *was* at the † ſhearing-houſe in the way,

† Heb. *found.* 13 Jehu † met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. *to the peace of, &c.* 14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and fourty men; neither f left he any of them.

f Thus Gods vengeance is upon them that have any part of familiarity with the wicked. † Heb. *found.* † Heb. *bleſſed.* g For he feared God, and lamented the wickedneſſe of thoſe times: therefore Jehu was glad to joyn with him: of Rechab reade Jer. 35, 2. 15 ¶ And when he was departed thence, he † lighted on Jehonadab the ſonne of Rechab, *coming* to meet him, and he † g ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: and he gave *him* his hand, and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the LORD: ſo they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

h Here Baal is taken for Aſhtaroth the idol of the Zidonians, which Jezebel cauſed to be worſhipped, as is alſo uſed, 1 Kings 16, 32, and 22, 53. 18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved h Baal a little, but Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

† Heb. *ſanctifie.* 20 And Jehu ſaid, † Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

‡ Or, ſo *full* that they ſtood *mouth to mouth.* 21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was ‡ full from one end to another.

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

i Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his law he giveth expreſſe commandment, Deut. 13. 23 And Jehu went, and Jehonadab the ſonne of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the i ſervants of the LORD, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed foure-

312 score men without, and said, If any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to passe assoon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them, let none come forth. And they smote them with † the edge of the sword, and the guard and the captains cast *them* out, and went to the [k] city of the house of Baal.

† Heb. *the mouth.*

k Which city was neare to Samaria.

† Heb. *statues.*

26 And they brought forth the † images out of the house of Baal, and burnt them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sinnes of Jeroboam the sonne of Nebat, who made Israel to sinne, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall [l] sit on the throne of Israel.

l Thus God approveth and rewardeth his zeal, in executing Gods judgement, albeit his wickednes was afterward punished.

31 But Jehu † took no heed to walk in the law of the LORD God of Israel, with all his heart: *for* he departed not from the sinnes of Jeroboam, which made Israel to sinne.

† Heb. *observed not.*

32 ¶ In those dayes the LORD began † to cut Israel short: and Hazael smote them in all the coasts of Israel;

† Heb. *to cut off the ends.*

33 From Jordan † east-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) ‡ even Gilead and Bashan.

† Heb. *toward the rising of the sunne.*

‡ Or, *even to Gilead and Bashan.*

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

† Heb. *the dayes were.*

36 And † the time that Jehu reigned over Israel in Samaria, *was* twenty & eight yeares.

CHAP. XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliahs massacre of the seed royall, is hid six years in the house of God. 4 Jehoiada giving order to the captains, in the seventh yeare anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

* 2 Chron. 22, 10.

† Heb. *seed of the kingdome.*

a Meaning, all the posterity of Jehoshaphat, to whom the kingdome appertained: thus God used the cruelty of this woman, to destroy the whole family of Ahab.

b The Lord promised to maintain the family of David and not to quench the light thereof therefore he moved the heart of Jehosheba to preserve him.

AND when * Athaliah the mother of Ahaziah saw that her sonne was dead, she arose, and destroyed all the † [a] seed royall.

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took [b] Joash the sonne of Ahaziah, and stole him from among the kings sonnes which were slain; and they hid him, *even* him and his nurse in the [c] bed-chamber from Athaliah, so that he was not slain.

c Where the priests did lie.

3 And he was with her hid in the house of the LORD, six yeares: and Athaliah did reigne over the land.

4 ¶ And * the seventh yeare [d] Jehoiada sent and fet the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the kings sonne.

* 2 Chron. 23, 1.

d The chief priest Jehosheba's husband.

5 And he commanded them, saying, This *is* the thing that ye shall do; a third part of [e] you that enter in on the sabbath, shall even be keepers of the watch of the [f] kings house:

e Of the Levites which had charge of the keeping of the temple, and kept watch by course.

f That none should come upon them, while they were crowning the king.

6 And a third part *shall be* at the gate of [g] Sur: and a third part at the gate behinde the guard: so shall ye keep the watch of the house ‡ that it be not broken down.

g Called the east-gate of the temple, 2 Chron. 23, 5.

‡ Or, *from breaking up.*

7 And two ‡ † parts of all you, that [h] go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

‡ Or, *companies.*

† Heb. *hands.*

h Whose charge is ended.

8 And ye shall compasse the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in [i] on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

i Read vers. 5. and 7.

10 [k] And to the captains over hundreds, did the priest give king Davids spears and shields that *were* in the temple.

k To wit, Jehoiada.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. *shoulder.*

12 And he brought forth the [l] kings sonne, and put the crown upon him, and *gave him* the [m] testimony; and they made him king, and anointed him, and they clapt their hands, and said, † God save the king.

l That is, Joash, which had been kept secret six years.

m Meaning the law of God, which is his chief charge, and whereby onely his throne is established.

† Heb. *Let the king live.*

13 ¶ And when Athaliah heard the noise of the guard, *and* of the people, she came to the people, into the temple of the LORD.

14 And when she looked, behold, the king stood by a [n] pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

n Where the kings place was in the temple.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that [o] followeth her, kill with the sword: for the priest had said, Let her not be slain in the house of the LORD.

o To take her part.

16 And they laid hands on her, and she went by the way by the which the horses came into the kings house, and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king, and the people, that

that they should be the LORDS people; p between the q king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down, his altars, and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the r altars: and [r] the priest appointed † officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the kings house, and he sat on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in [t] quiet; and they slew Athaliah with the sword *beside* the kings house.

21 Seven yeares old *was* Jehoash when he began to reigne.

p That both the king and the people should maintain the true worship of God, and destroy all idolatry.
q That he should govern, and they obey in the fear of God.
r Even in that place where he had blasphemed God, and thought to have been holpen by his idol, there God powred his vengeance upon him.
† To wit, Jehoiada.
† Heb. *officers.*
t Which by her cruelty, and persecution had vexed the whole land before.

CHAP. XII.

1 Jehoash reigned well all the dayes of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

* 2 Chron. 24, 1. IN * the seventh yeare of Jehu, Jehoash began to reigne; and fourtie yeares reigned he in Jerusalem: and his mothers name *was* Zibiah of Beer-sheba.

2 And Jehoash did that which was right in the sight of the LORD all his dayes, wherein [a] Jehoiada the priest instructed him.

3 [b] But the high places were not taken away: the people still sacrificed, and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the ‡ † dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, † [c] the money that every one is set at, *and* all the money that † cometh into any mans heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance, and let them repair the [d] breaches of the house, whersoever any breach shall be found.

6 But it was so, *that* † in the three and twentieth yeare of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore [e] receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the [f] right side, as one cometh into the house of the LORD: and the priests that kept the † doore, put therein all that money that was brought into the house of the LORD.

10 And it was so, when they saw that *there was* much money in the chest, that the kings † scribe, and the high priest came up, and they † put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that [g] did the work, that had the oversight of the house of the LORD: and they † laid it out to the carpenters and builders, that wrought upon the house of the LORD.

12 And to masons, and hewers of stone, and to buy timber, and hewed stone to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair *it*.

13 Howbeit, there were [h] not made for the house of the LORD, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespasse-money, and sinne-money was not brought into the house of the LORD; it was the priests.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the [i] hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the kings house, and sent *it* to Hazael king of Syria, and he † went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracie, and [k] slew Joash in ‡ the house of [l] Millo, which goeth down to Silla.

21 For Jozachar the sonne of Shimeath, and Jehozabad the sonne of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his sonne reigned in his stead.

‡ Or, *secretary.*
† Heb. *bound up.*
g For the king had appointed others which were meet for that purpose, Chap. 22, 5.
† Heb. *brought it forth.*
† Heb. *went forth.*
h For these men had onely the charge of the reparation of the temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2 Chron. 24, 14.
i After the death of Jehoiada, Joash fell to Idolatry: therefore God rejecteth him, and stirreth up his enemy against him, whom he pacified with the treasures of the temple: for God would not be served with those gifts, seeing the kings heart was wicked.
† Heb. *went up.*
k Because he had put Zacharie the sonne of Jehoiada to death, 2 Chron. 24, 25.
‡ Or, *Beth-millo.*
l Reade 2 Sam. 5, 9.

CHAP. XIII.

1 Jehoahaz his wicked reigne. 3 Jehoahaz oppressed by Hazael, is relieved by prayer. 8 Ioash succeedeth him. 10 His wicked reigne. 13 Ieroboam succeedeth him. 14 Elisha dying, propheseieth to Ioash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Ioash getteth three victories over Ben-hadad.

† Heb. *the twentieth yeare and third yeare.* IN † the three and twentieth yeare of Joash the sonne of Ahaziah king of Judah, Jehoahaz the sonne of Jehu began to reigne over Israel in Samaria, *and reigned* seventeen yeares.

2 And he did that which was evil in the sight of the LORD, and † followed the sinnes of Jeroboam the sonne of Nebat, which made Israel to [a] sinne, he departed not therefrom.

† Heb. *walked after.*
a By worshipping the calves, which Jeroboam did erect in Israel.

314

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the sonne of Hazael, [b] all *their* dayes.

b While Jehoahaz lived.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [c] saviour, so that they went out from under the hand of the Syrians: and the children of Israel [d] dwelt in their tents, † as before-time.

c To wit, Joash the sonne of Jehoahaz.

d Safely, and without danger.
† Heb. *as yesterday, and third day.*

6 Nevertheless, they departed not from the sinnes of the house of Jeroboam, who made Israel sinne, *but* † walked therein: and there † remained the [e] grove also in Samaria)

† Heb. *he walked.*

† Heb. *stood.*
e Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16, 21.

7 Neither did he leave of the people to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of [f] Syria had destroyed them, and had made them like the dust by threshing.

f That is, Hazael and Ben-hadad his sonne, as verse 3. Reade of Hazael, chap. 8, 12.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In the thirty and seventh yeare of Joash king of [g] Judah, began Jehoash the son of Jehoahaz to reigne over Israel in Samaria, *and reigned* sixteen yeares.

g His chief purpose is to describe the kingdome of Judah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry prophets and divers punishments, did call them unto him again.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sinnes of Jeroboam the sonne of Nebat, who made Israel sinne: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick, of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my [h] father, my father, the chariot of Israel, and the horsemen thereof.

h Thus they used to call the prophets and servants of God, by whom God blessed his people, as chap. 2, 12. meaning, that by their prayers they did more prosper in their countrey, than by force of armes.

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow: and he put his hand *upon it:* and Elisha put his hands upon the kings hands.
† Heb. *make thine hand to ride.*

17 And he said, Open the window [i] eastward: and he opened *it.* Then Elisha said, Shoot: and he shot. And he said, the arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou hast consumed *them.*

i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signs that he should have the victory.

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed,

19 And the man of God was [k] wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

k Because he seemed content to have victory against theenemies of God for twise or thrise and had not a zeal to overcome them continually, and to destroy them utterly.

20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the yeare.

21 And it came to passe as they were burying a man, that behold, they spied a band *of men,* and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, * he [l] revived, and stood upon his feet.

† Heb. *went down.*
* Eccius 48, 14.
l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at his sight they might return and embrace the same doctrine.

22 ¶ But Hazael king of Syria oppressed Israel all the dayes of Jehoahaz.

23 And the LORD was gracious unto them and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as [m] yet.

† Heb. *face.*
m That is, untill their sinnes were come to a full measure, and there was no more hope of amendement.

24 So Hazael king of Syria died, and Ben-hadad his sonne reigned in his stead.

25 And Jehoash the sonne of Jehoahaz † took again out of the hand of Ben-hadad the sonne of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by warre: three times did Joash beat him, and recovered the cities of Israel.
† Heb. *returned and took.*

CHAP. XIIII.

1 Amaziah his good reigne. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah provoking Jehoash, is overcome and spoiled. 16 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracie. 21 Azariah succeedeth him. 23 Jeroboams wicked reigne. 28 Zachariah succeedeth him.

IN the second yeare of Joash sonne of Jehoahaz king of Israel, reigned * Amaziah the sonne of Joash king of Judah.
* 2 Chron. 25, 1.

2 He was twentie and five yeares old when he began to reigne, and reigned twentie and nine yeares in Jerusalem: and his mothers name *was* Jehoaddan of Jerusalem.

3 And he did that which was [a] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

a In the beginning of his reign he seemed to have an outward shew of Godlines, but afterward he became an idolater, and worshipped the idols of the Idumeans.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to passe assoon as the kingdome was confirmed in his hand, that he slew his servants * which had slain the king his father.
* Chap. 12, 20.

6 But the children of the murderers he [b] slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, * The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sinne.

b Because they neither consented, nor were partakers with their fathers in that act.
* Deut. 24, 16. Ezek. 18, 20.

7 He

7 He ſlew of [c] Edom in the valley of ſalt, ten thouſand, and took ‡ Selah by warre, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſonne of Jehoahaz, ſonne of Jehu king of Iſrael, ſaying, Come, [d] let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the [e] cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and there paſſed by a wilde beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: [f] glory *of this*, and tarrie † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah † was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſonne of Jehoaſh the ſonne of Ahaziah at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner-gate, foure hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels that were found in the houſe of the LORD, and in the treaſures of the kings houſe, and [g] hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Joaſh king of Judah, lived after the death of Jehoaſh ſonne of Jehoahaz king of Iſrael, fifteen yeares.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they made a conſpiracie againſt him in Jeruſalem: and he fled to [h] Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the citie of David.

21 ¶ And all the people of Judah took [i] Azariah, (which *was* ſixteen yeares old) and made him king in ſtead of his father Amaziah.

22 He built [k] Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth yeare of Amaziah, the ſonne of Joaſh king of Judah, Jeroboam the ſonne of Joaſh king of Iſrael began to reigne in Samaria, *and reigned* fourtie and one yeares.

24 And he did that which was evil in the ſight of the LORD: he departed not from all the [l] ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

25 He reſtored the coaſt of Iſrael from the entring of Hamath, unto the ſea of the plain, according to the word of the LORD God of Iſrael, which he ſpake by the hands of his ſervant * Jonah, the ſonne of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any [m] ſhut up, nor any left, nor any helper for Iſrael.

27 And the LORD ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſonne of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and [n] Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah his good reigne. 5 He dying a leper, Jotham ſucceedeth. 8 Zachariah, the laſt of Jehu his generation, reigning ill, is ſlain by Shallum. 13 Shallum reigning a moneth, is ſlain by Menahem. 16 Menahem ſtrengthened himſelf by Pul. 21 Pekahiah ſucceedeth him. 23 Pekahiah is ſlain by Pekah. 27 Pekah is oppreſſed by Tiglath-pileſer, and ſlain by Hoshea. 32 Jothams good reigne. 36 Ahaz ſucceedeth him.

IN the twenty and ſeventh yeare of Ieroboam king of Iſrael, began Azariah ſonne of Amaziah king of Iudah to reigne.

2 Sixteen yeares old was he when he began to reigne, and he reigned two and fiftie yeares in Ieruſalem, and his mothers name *was* Iecholiah of Ieruſalem.

3 And he did that which was [a] right in the ſight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed, and burnt incenſe ſtill on the high places.

5 ¶ And the LORD [b] ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeverall houſe, and Jotham the kings ſonne *was* over the houſe, [c] judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of David, and Jotham his ſonne reigned in his ſtead.

8 ¶ In the thirty and eighth yeare of Azariah king of Iudah, did Zachariah the ſonne of Ieroboam reigne over Iſrael in Samaria [d] ſix moneths.

9 And

---

c For the Idumeans whom David had brought to ſubjection, did rebel in the time of Jehoram ſonne of Jehoſhaphat.

‡ Or, *the rock.*

d Let us fight hand to hand and trie it by battel, and not deſtroy one anothers cities.

e By this parable Jehoaſh compareth himſelf to a cedar tree, becauſe of his great kingdome over ten tribes, and Amaziah to a thiſtle, becauſe he ruled but over two tribes, and the wilde beaſts are Jehoaſh his ſouldiers that ſpoiled the cities of Judah.

f Bragge of thy victory ſo that thou tarrie at home and annoy me not.

† Heb. *at thy houſe.*

† Heb. *was smitten.*

g That is, which the Iſraelites had given to them of Judah for an aſſurance of peace.

* 2 Chron. 25, 27.

h Which citie Roboam built in Juda for a fortreſſe, 2 Chron. 11, 9.

i 2 Chron. 26, 1. he is called *Uzziah.*

k Which is alſo called Elanon, or Eloth.

l Becauſe this idolatrie was ſo vile, and almoſt incredibile, that men ſhould forſake the living God, to worſhip calves, the work of mans hands, therefore the ſcripture doeth often times repeat it in the reproch of all idolaters.

* Matt. 12. 39, 40. called *Jonas.*

m Read 1 King. 14, 10.

n Which was alſo called Antiochia of Syria, or Riblah.

a So long as he gave eare to Zachariah the prophet.

b His father and grandfather were ſlain by their ſubjects and ſervants, and he becauſe he would uſurp the prieſts office, contrary to Gods ordinance, was ſmitten immediatly by the hand of God with the leproſie, 2 Chron. 26, 21.

c As viceroy, or deputie to his father.

d He was the fourth in deſcent from Jehu, who reigned according to Gods promiſe; but in him God began to execute his wrath againſt the houſe of Jehu.

316

9 And he did that which was evil in the ſight of the LORD, as his fathers had done: he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

10 And Shallum the ſonne of Jabeſh conſpired againſt him, and ſmote him before the people, and [e] ſlew him, and reigned in his ſtead.

e Zachariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſave only Pekahiah the ſon of Menahem, who reigned but two years.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael, unto the fourth generation. And ſo it came to paſſe.

* Chap. 10, 30.

13 ¶ Shallum the ſonne of Jabeſh began to reigne in the nine and thirtieth yeare of * Uzziah king of Judah, and he reigned † a full moneth in Samaria.

* Matth. 1, 8, 9. called Oziας.
† Heb. *a moneth of dayes.*

14 For Menahem the ſonne of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and the conſpiracie which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote [f] Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*, *and* all the women therein that were with childe, he ript up.

f Which was a citie of Iſrael, that would not receive him to be king.

17 In the nine and thirtieth yeare of Azariah king of Judah, began Menahem the ſonne of Gadi to reigne over Iſrael, *and reigned* ten yeares in Samaria.

18 And he did that which was evil in the ſight of the LORD: he departed not all his dayes from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

19 *And* * Pul the king of Aſſyria came againſt the [g] land: and Menahem [h] gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdome in his hand.

* 1 Chron. 5, 26.

g That is, of Iſrael.
h Inſtead of ſeeking help of God, he went about by money to purchaſe the favour of this king, being an infidel, and therefore God forſook him, and Pul ſoon afterward brake promiſe, deſtroyed his countrey, and led his people away captive.

20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

† Heb. *cauſed to come forth.*

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne reigned in his ſtead.

23 ¶ In the fiftieth yeare of Azariah king of Judah, Pekahiah the ſonne of Menahem began to reigne over Iſrael in Samaria, *and reigned* two yeares.

24 And he did that which was evil in the ſight of the LORD, he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

25 But Pekah the ſonne of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with [i] Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

i Which were of the ſame conſpiracie.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeare of Azariah king of Judah, Pekah the ſonne of Remaliah began to reigne over Iſrael in Samaria, *and reigned* twenty yeares.

28 And he did that which was evil in the ſight of the LORD, he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

29 In the dayes of Pekah king of Iſrael, came [k] Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee; all the land of Naphtali, and carried them captive to Aſſyria.

k For God ſtirred up Pul, and Tiglath-pileſer againſt Iſrael for their ſinnes, 1 Chron. 5, 26.

30 And Hoſhea the ſonne of Elah made a conſpiracie againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſonne of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond yeare of Pekah the ſonne of Remaliah king of Iſrael, began * Jotham the ſonne of Uzziah king of Judah to reigne.

* 2 Chron. 27, 1

33 Five and twenty yeares old was he when he began to reigne, and he reigned ſixteen yeares in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did that which was [l] right in the ſight of the LORD: he did according to all that his father Uzziah had done.

l He ſheweth that his uprightneſſe was not ſuch, but that he had many and great faults.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 ([m] In thoſe dayes the LORD began to ſend againſt Judah, Rezin the king of Syria, and [n] Pekah the ſonne of Remaliah)

m After the death of Jotham.
n Which ſlew of Judah in one day ſixſcore thouſand fighting men, 2 Chron. 28, 6. becauſe they had forſaken the true God.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

1 Ahaz his wicked reigne. 5 Ahaz aſſailed by Rezin and Pekah, hireth Tiglath-pileſer againſt them. 10 Ahaz ſending a patern of an altar from Damaſcus to Urijah, diverteth the braſen altar to his own devotion. 17 He ſpoileth the temple. 19 Hezekiah ſucceedeth him.

IN * the ſeventeenth yeare of Pekah the ſonne of Remaliah, [a] Ahaz the ſonne of Jotham king of Judah began to reigne.

* 2 Chron. 28, 1.
a This was a wicked ſonne of a godly father, as of him again came Godly Ezekiah, and of him wicked Manaſſeh, ſave that God in the end ſhewed him mercie. Thus we ſee how uncertain it is to depend on the dignity of our fathers.

2 Twenty yeares old *was* Ahaz when he began to reigne, and reigned ſixteen yeares in Jeruſalem, and did not that which was right in the

the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his sonne to [b] passe through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

b That is, offred him to Molech, or made him to passe between two fires, as the manner of the Gentiles was Levit. 18, 21. Deut. 18, 10.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ * Then Rezin king of Syria, and Pekah sonne of Remaliah king of Israel, came up to Jerusalem to warre: and they besieged Ahaz, but could [c] not overcome *him*.

* Isa. 7, 1.

c For the Lord preserved the citie, and his people for his promise sake made to David.

6 At that time Rezin king of Syria, recovered [d] Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

d Which citie Azariah had taken from the Aramites, and fortified it, Chap. 14, 22.

7 So Ahaz sent [e] messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy sonne: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

e Contrary to the admonition of the prophet, Isa. 7, 4.

8 And Ahaz took the silver and gold that was found in the [f] house of the LORD, and in the treasures of the kings house, and sent *it for* a present to the king of Assyria.

f Thus he spared not to spoil the temple of God to have succour of men, and would not once lift up his heart toward God to desire his help, nor yet heare his prophets counsell.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

† Heb. *Dammesek.*

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to [g] all that king Ahaz had sent from Damascus: so Uriah the priest made *it*, against king Ahaz came from Damascus.

g Wee see that there is no prince so wicked, but he shall finde flatterers, and false ministers to serve his turn.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered [h] thereon.

h Either offerings for peace or prosperitie, or of thanksgiving, as Levit. 3, 1, or else meaning the morning and evening offering, Exod. 29, 38. Num. 28, 3, and thus he contemned the means and the altar which God had commanded by Solomon, to serve God after his own fantasie.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the bloud of † his peace-offerings upon the altar.

† Heb. *which were his.*

14 And he brought also the brasen altar which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the [i] north-side of the altar.

i That is, at the right hand, as men went into the temple.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the bloud of the burnt-offering, and all the bloud of the sacrifice: and the [k] brasen altar shall be for me to enquire *by*.

k Here he establisheth by commandement his own wicked proceedings, and doeth abolish the commandment and ordinance of God.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the [l] covert for the sabbath that they had built in the house, and the kings entry without, turned he from the house of the LORD, [m] for the king of Assyria.

l Or, tent, wherein they lay on the sabbath, which had served their week in the temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assail his house.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

1 Hoshea his wicked reigne. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sinnes, is captivated. 24 The strange nations which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth yeare of Ahaz king of Judah, began Hoshea the sonne of Elah to reigne in Samaria, over Israel nine yeares.

2 And he did that which was evil in the sight of the LORD, [a] but not as the kings of Israel that were before him.

a Though he invented no new idolatry or impiety as others did, yet he sought for help at the Egyptians, which God had forbidden.

3 ¶ Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and † gave him ‡ presents.

† Heb. *rendred.*
‡ Or, *tribute.*

4 And the king of Assyria found conspiracie in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, [b] *as he had done* yeare by yeare: therefore the king of Assyria shut him up, and bound him in prison.

b For he had paid tribute for the space of eight yeares.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three yeares.

6 ¶ * In the ninth yeare of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [c] Medes.

* Chap. 18, 10.

c For at this time the Medes and Persians were subject to the Assyrians.

7 For *so* it was, that the children of Israel had [d] sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared others gods,

d He setteth forth at length the cause of this great plague and perpetuall captivity, to admonish all people and nations to cleave to the Lord God, and onely worship him for fear of like judgements.

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that *were* not right, against the LORD their God, and they built them high places in all their cities, [e] from the tower of the watchman, to the fenced city.

e Meaning, throughout all their borders.

10 And they set them up † images and groves in every high hill, and under every green tree:

† Heb. *statues.*

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12 For they ſerved idols, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

* Deut. 4, 19.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, † by all the prophets, *and by* all the ſeers, ſaying, * Turn ye from your evil wayes, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

† Heb. *by the hand of all.*
* Jer. 18, 11, and 25, 5, and 35, 15.

14 Notwithſtanding, they would not heare, but * hardened their necks, like to the neck of their [f] fathers, that did not beleeve in the LORD their God.

* Deut. 31, 27.
f So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, concerning whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and * made them molten images, *even* two calves, and made a grove, and worſhipped all the [g] hoſt of heaven, and ſerved Baal.

* Exod. 32, 8. 1 Kings 12, 28.
g That is, the ſunne, the moone and ſtars, Deut. 4, 19.

17 And they cauſed their ſonnes and their daughters to [h] paſſe through the fire, and uſed divination and inchantments, and [i] ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

h Read chap. 16, 3.
i Reade of this phraſe, 1 Kings 21, 20, and 25.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight, there was none left but the tribe of Judah [k] onely.

k No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, untill he had caſt them out of his [l] ſight.

l Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

21 [m] For he rent Iſrael from the houſe of David, and they made Jeroboam the ſonne of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſinne a great ſinne.

m That is, God cut off the ten tribes. 1 Kings 12, 16, 20.

22 For the children of Iſrael walked in all the ſinnes of Jeroboam which he did, they departed not from them:

23 Untill the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets: ſo was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought men from Babylon, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

n Of theſe people came the Samaritanes, whereof mention is ſo much made in the Goſpel, and with whom the Jewes would have nothing to doe, John 4, 9.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared [o] not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

o That is, they ſerved him not: therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nation which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the [p] land.

p That is, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to all religions.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritanes had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [q] Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

q Meaning, that every countrey ſerved that idol, which was moſt eſteemed in that place whence they came.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrified for them in the houſes of the high places.

33 * They [r] feared the LORD, and ſerved their own gods, after the manner of the nations, [ſ] whom they carried away from thence.

* Zeph. 1, 5.
r That is, they had a certain knowledge of God and feared him becauſe of the puniſhment; but they continued ſtill idolaters, as doe the Papiſts which worſhip both God and idols: but this is not to fear God as appeareth verſe 34.
ſ Or, *who carried them away from thence.*

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after [ſ] their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, * whom he named Iſrael;

ſ He meaneth this by the Iſraelites, to whom god had given his commandments.
* Gen. 32, 28. 1 Kings 18, 31. * Judge 6, 10.

35 With whom the LORD had made a covenant, and charged them, ſaying, * Ye ſhall not fear other gods, nor bowe your ſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So [t] theſe nations feared the LORD, and ſerved their graven images, both their children,

t That is, theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

dren, and their childrens children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1 Hezekiah his good reigne. 4 He deſtroyeth idolatry, and proſpereth. 9 Samaria is carried captive for their ſinnes. 13 Sennacherib invading Judah, is pacified by a tribute. 17 Rab-ſhakeh ſent by Sennacherib again, revileth Hezekiah, and by blaſphemous perſwaſions, ſolliciteth the people to revolt.

NOw it came to paſſe in the third yeare of Hoſhea ſonne of Elah king of Iſrael, *that* * Hezekiah the ſonne of Ahaz king of Judah began to reigne.

2 Twenty and five yeares old was he when he began to reigne, and he reigned twenty and nine yeares in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah.

3 And he did that which was [a] right in the ſight of the LORD, according to all that David his father did.

4 He removed the high places, and brake the † images, and cut down the groves, and brake in pieces the * braſen ſerpent that Moſes had made: for unto thoſe dayes the children of Iſrael did burn incenſe to it: and he called it [b] Nehuſhtan.

5 He truſted in the LORD God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines even unto † Gaza, and the borders thereof, from the tower of the [c] watchmen to the fenced city.

9 And * it came to paſſe in the fourth yeare of king Hezekiah, (which *was* the ſeventh yeare of Hoſhea ſonne of Elah king of Iſrael) that Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three yeares they took it, *even* in the ſixth yeare of Hezekiah (that is * the ninth yeare of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant *and* all that Moſes the ſervant of the LORD commanded, and would not heare *them*, nor do *them*.

13 Now * in the fourteenth yeare of king Hezekiah, did † Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them,

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, [d] I have offended, return from me: that which thou puttеſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver that was found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doores of the temple of the LORD, and *from* the pillars which Hezekiah of Judah had overlaid, and gave † it to the king of Aſſyria.

17 And the king of Aſſyria ſent [e] Tartan, and Rab-ſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a † great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: & when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the ſonne of Hilkiah, which *was* over the houſhold, and Shebna the ‡ ſcribe, and Joah the ſonne of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ‡ ſayeſt, (but *they are but* † vain words) ‡ *I have* [f] counſel and ſtrength for the warre: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou † truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and [g] pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* [h] not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give ‡ [i] pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the [k] LORD againſt this place to deſtroy it? the LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſonne of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language in the eares of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? hath he not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink † their own piſſe with you?

* 2 Chron. 28, 27. and 29, 1. He is called Ezekias, Matth. 1, 9.

a Although they of Judah were given to idolatry and impiety, as they of Iſrael were, yet God for his promiſe ſake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

† Heb. *ſtatues.*

* Num. 21, 9.

b That is, a piece of braſſe, thus he calleth the ſerpent by contempt, which notwithſtanding was ſet up by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatry, this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

† Heb. *from after him.*

† Heb. *Azzah.*

c Read chap. 17, 9.

* Chap. 17, 3.

* Chap. 17, 6.

* 2 Chron. 32, 1. Iſa. 36, 1. Eccluſ 48, 18.

† Heb. *Sanherib.*

d As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelf.

e After certain yeares when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captains and army againſt him.

† Heb. *heavy.*

‡ Or, *ſecretary.*

‡ Or, *talkeſt.*

† Heb. *word of the lips.*

‡ Or, *but counſel and ſtrength are for the warre.*

f Thou thinkeſt that words will ſerve to perſwade thy people, or to move my maſter.

† Heb. *truſteſt thee.*

g Egypt ſhall not onely not be able to ſuccour thee, but ſhall be an hurt unto thee.

h Thus the idolaters think that Gods religion is deſtroyed, when ſuperſtition and idolatry are reformed.

‡ Or, *hoſtages.*

i Meaning, that it was beſt for him to yeeld to the King of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

k The wicked alwayes in their proſperity flatter themſelves that God doth favour them. Thus he ſpeaketh to fear Hezekiah, that by reſiſting him he ſhould reſiſt God.

† Heb. *the water of their feet.*

320

28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Heare the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hands:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this citie ſhall not be delivered into the hand of the king of Aſſyria.

‡ Or, *ſeek my favour.* † Heb. *make with me a bleſſing.*

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, ‡ † Make *an agreement* with me by a preſent, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‡ ciſtern:

‡ Or, *pit.*

l He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelves to him to be led away captives.

32 [l] Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‡ perſwadeth you, ſaying, The LORD will deliver us.

‡ Or, *deceiveth.*

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their countrey out of mine hand, that the [m] LORD ſhould deliver Jeruſalem out of mine hand?

m This is an execrable blaſphemy againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharpely puniſh it.

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſonne of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſonne of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 Hezekiah mourning, ſendeth to Iſaiah to pray for them. 6 Iſaiah conforteth them. 8 Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah. 14 Hezekiah his prayer. 20 Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion. 35 An angel ſlayeth the Aſſyrians. 36 Sennacherib is ſlain at Niniveh by his own ſonnes.

* Iſa. 37, 1.

AND * it came to paſſe when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to ** Iſaiah the prophet the ſonne of Amoz.

* Luke 3, 4. called *Eſaias.* a To heare ſome new propheſie, and to have comfort of him. ‡ Or, *provocation.* b The dangers are ſo great that we can neither avenge this blaſphemie, nor help our ſelves, no more than a woman in her travail.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke and ‡ blaſphemie: for the children are come to the [b] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will heare all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproch the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [c] remnant that are † left.

c Meaning, for Jeruſalem, which onely remained of all the cities of Judah. † Heb. *found.*

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

d The Lord can with one blaſt blow away all the ſtrength of man, and turn it into duſt.

7 Behold, I will ſend a [d] blaſt upon him, and he ſhall heare a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

e That is, Sennacherib. f For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, because of his oppreſſion of other countries. g The more neer that the wicked are to their deſtruction, the more they blaſpheme.

9 And when [e] he heard ſay of Tirhakah king of Ethiopia, [f] Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not [g] thy God in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the citie of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the [h] LORD.

h Before the ark of the covenant. i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

15 And Hezekiah [i] prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdomes of the earth, thou haſt made heaven and earth.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

16 LORD, [k] bowe down thine eare, and heare: open, LORD, thine eyes, and ſee: and heare the words of Sennacherib, which hath ſent him to reproach the [l] living God.

l By this title he diſcerneth God from all idols and falſe gods.

17 Of a truth, LORD, the kings of Aſſyria, have deſtroyed the nations and their lands,

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given.*

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdomes of the earth may know that thou art the LORD God, *even* thou onely.

m He ſheweth for what end the faithfull deſire of God to be delivered: to wit, that he may be glorified by their deliverance.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, That which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This

21 This *is* the word that the LORD hath spoken concerning him, The [n] virgin, the daughter of Zion hath despised thee, *and* laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached, and blasphemed? and against whom hast thou exalted *thy* voice, and lift up thine eyes on high? *even* [o] against the holy one of Israel.

23 † By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice firre-trees thereof: and I will enter into the [p] lodgings of his borders, *and into* ‡ the forrest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ‡ besieged places.

25 ‡ Hast thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? [q] now have I brought it to passe that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 [r] Therefore their inhabitants were † of small power, they were dismaid & confounded, they were *as* the grasse of the field, and *as* the green herb, *as* the grasse on the house tops, and *as corn* blasted before it be grown up.

27 But I know thy ‡ abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine eares, therefore I will put my [s] hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* [t] a signe unto thee, Ye shall eat this yeare such things as grow of themselves, and in the second yeare that which springeth of the same, and in the third yeare sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And † the remnant that is escaped of the house of Judah, shall yet again take [u] root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the [x] zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city to save it, for mine own sake, and for my servant Davids sake.

35 ¶ And * it came to passe that night, that the angel of the LORD went out, and smote in the camp of the Assyrians, an hundred fourescore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to passe as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer * his sonnes [y] smote him with the sword: and they escaped into the land of † Armenia, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah having received a message of death, by prayer hath his life lengthened. 8 The sunne goeth ten degrees backward, for a signe of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof, foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

IN * those dayes was Hezekiah sick unto death: and the prophet Isaiah the sonne of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order, for thou shalt die, and not live.

2 Then he turned his face to the [a] wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now, how I have walked before thee *in* truth, and with [b] a perfect heart, and have done that which is good in thy sight: and Hezekiah [c] wept † sore.

4 And it came to passe afore Isaiah was gone out into the middle ‡ court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard [d] thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the [e] house of the LORD.

6 And I will adde unto thy dayes fifteen yeares, and I will deliver thee, and this city, out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant Davids sake.

7 And Isaiah said, Take a [f] lump of figs. And they took and laid *it* on the boyl, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the signe that the LORD will heal me, and that I shall go up into the house of the LORD the third day.

9 And Isaiah said, This signe shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but [g] let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD, and * he brought the shadow ten degrees backward, by which it had gone down in the † [h] diall of Ahaz.

12 ¶ * At that time Berodach-baladan the sonne

---

n Because as yet Jerusalem had not beene taken by the enemie, therefore he calleth her virgin.

o God counteth that injury done to him, and will revenge it, which is done to any of his saints.
† Heb. *by the hand of.*

† Heb. *the tallnesse, &c.*

p Meaning, Jerusalem, which Isaiah calleth the height of his borders, to wit, of Judah. Isa. 37, 24.
‡ Or, *the forrest and his fruitfull field.*

‡ Or, *fenced.*
‡ Or, *hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*

q He declareth that forasmuch as he is the authour and beginning of his church, he will never suffer it utterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.
‡ Heb. *short of hand.*
‡ Or, *sitting.*

s I will bridle thy rage, and turn thee to and fro as pleaseth me.

t God did not only promise him the victory, but giveth him a signe to confirm his faith.

† Heb. *the escaping of the house of Judah that remaineth.*

u The Lord will multiply in great number that small remnant of Judah that is escaped.
† Heb. *the escaping.*

x The love that God beareth toward his church shall overcome the counsels and enterprises of men.

* Isai. 37, 36. Ecclus 48, 21. 1 Mac. 7, 41. 2 Mac. 8, 19.

* Tob. 1, 21.

y This was the just judgement of God for his blasphemie, that he should be slain before that idol, whom he preferred to the living God, and by them, by whom he ought by nature to have been defended.
† Heb. *Ararat.*

* 2 Chron. 32, 24. Isa. 38, 1.

† Heb. *give charge concerning thine house.*

a That his minde might not be troubled.

b Meaning, without all hypocrysie.

c Not so much for his own death, as for fear that idolatry should be restored, which he had destroyed, and so Gods name be dishonoured.
† Heb. *with a great weeping.*
‡ Or, *citie.*

d Because of his unfained repentance and prayer, God turned away his wrath.

e To give thanks for thy deliverance.

f He declareth that albeit God can heale without other medicines, yet he sheweth that he will not have these inferiour means contemned.

g Let the sunne goe so many degrees back, that the houres may be so many the fewer in the kings diall,

* Isa. 38, 8. Ecclus 48, 23.
† Heb. *degrees.*

h Which diall was set in the top of the stairs that Ahaz had made.

* Isa. 39, 1.

sonne

322

ſonne of Baladan king of Babylon, ſent letters and [i] a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

i Moved with the favour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelf enemie to Senacherib his enemy, which was now deſtroyed.

13 And Hezekiah hearkened unto them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: [k] there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

‡ Or, *ſpicery.*
‡ Or, *jewels.*
† Heb. *veſſels.*
k Being moved with ambition and vain glory, and alſo becauſe he ſeemed to rejoyce in the friendſhip of him that was Gods enemie, and an infidell.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, they are come from a farre countrey, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All the things that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Heare the word of the LORD.

17 Behold, the dayes come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

* Chap. 24, 13. and 25, 13. Jer. 27, 22.

18 And of thy ſonnes that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuches in the palace of the king of Babylon.

l He acknowledgeth Iſaiah to be the true prophet of God, and therefore humbleth himſelf to his word.

19 Then ſaid Hezekiah unto Iſaiah, [l] Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, ‡ *Is it* not *good*, if [m] peace and truth be in my dayes?

‡ Or, *ſhall there not be peace and truth, &c.*
m Seeing that God hath ſhewed me this favour to grant me quietnes during my life: for he was afraid leſt the enemies ſhould have had occaſion to rejoyce, if the church had decayed in his time, becauſe he had reſtored religion.

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers, and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXI.

1 Manaſſeh his reigne. 3 His great idolatry. 10 His wickedneſſe cauſeth propheſies againſt Judah. 17 Amon ſucceedeth him. 19 Amons wicked reigne. 23 He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king.

MAnaſſeh * *was* twelve yeares old when he began to reigne, and reigned fiftie and five yeares in Jeruſalem: and his mothers name *was* Hephzi-bah.

* 2 Chron. 33, 1.

2 And he did that which was evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places * which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

* Chap. 18, 4.

4 And * he built altars in the houſe of the LORD, of which the LORD ſaid, * in Jeruſalem will I put my name.

* Jer. 32, 34.
* 2 Sam. 7, 13.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he made his ſonne [a] paſſe through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſſe in the ſight of the LORD, to provoke *him* to anger.

a Reade Chap. 16, 3.

7 And he ſet a graven image of the grove that he had made, in the houſe, of which the LORD ſaid to David, and to Solomon his ſon, * In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

* 1 Kings 8, 29. and 9, 3. Chap. 23, 27.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; onely if they will [b] obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

b Therefore ſeeing they obeyed not the commandment of God, they were juſtly caſt forth of that land which they had but on condition.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 * Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſinne with his idols:

* Jer. 15, 4.

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both * his eares ſhall [c] tingle.

* 1 Sam. 3, 11.
c Meaning, that whoſoever ſhall hear of this great plague ſhall be aſtoniſhed.

13 And I will ſtretch over Jeruſalem the line of [d] Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, † wiping *it*, and turning *it* upſide down.

d As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.
† Heb. *he wipeth and turned it upon the face thereof.*

14 And I will forſake the [e] remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

e Meaning, Judah and Benjamin, which were onely left of the reſt of the tribes.

15 Becauſe they have done that which was evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſah ſhed [f] innocent bloud very much, till he had filled Jeruſalem † from one end to another, beſide his ſinne wherewith he made Judah to ſinne, in doing that which was evil in the ſight of the LORD.

f The Hebrews write that he ſlew Iſaiah the prophet who was his father in law.
† Heb. *from mouth to mouth.*

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſinne that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And * Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſonne reigned in his ſtead.

* 2 Chron. 33, 20.

19 ¶ Amon *was* twenty and two yeares old when he began to reigne, and he reigned two yeares in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And

20 And he did that which was evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the [g] way of the LORD.

g That is, according to his commandments.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſonne king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzzah, and * Joſiah his ſon reigned in his ſtead.

* Mat. 1, 10. called *Joſias.*

CHAP. XXII.

1 Joſiah his good reigne. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 15 Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.

* 2 Chron. 34, 1. JOſiah * *was* eight yeares old when he began to reigne, and he reigned thirty and one yeares in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did that which was right in the ſight of the LORD, and [a] walked in all the way of David his father, and turned not aſide to the right hand or to the left.

a His zeal was propheſied of, and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 Kings 13, 2. and being but eight year old, he ſought the God of his father David, 2 Chron. 34, 3.

3 ¶ And it came to paſſe in the eighteenth yeare of king Joſiah, that the king ſent Shaphan the ſonne of Azaliah, the ſonne of Meſhullam the ſcribe, to the houſe of the LORD, ſaying,

4 Goup to Hilkiah the high prieſt, that he may ſumme the ſilver which is brought into the houſe of the LORD, which the keepers of the † [b] doore have gathered of the people.

† Heb. *threshold.*
b Certain of the prieſts were appointed to this office, as chap. 12, 9.

5 And let them [c] deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe.

c From the time of Joaſh for the ſpace of 224 years the temple remained without reparation through the negligence of the prieſts. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

6 Unto carpenters, and builders, and maſons, and to buy timber and hewen ſtone to repair the houſe:

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they [d] dealt faithfully.

d So God provided him of faithfull ſervants, ſeeing he went about ſo zealouſly to ſet forth the work of God.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the [e] book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

e This was the copie that Moſes left them, as appeareth, 2 Chron. 34, 14. which either by the negligence of the prieſts had been loſt, or elſe by the wickednes of idolatrous kings had been aboliſhed.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

† Heb. *melted.*

10 And Saphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Saphan read it before the king.

11 And it came to paſſe when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying,

13 Go ye, [f] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

f Meaning, to ſome prophet whom God revealeth the knowledge of things unto, as Jerem. 21, 1. though at other times they enquired of the Lord by Uriam and Thummim.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſſe, the wife of Shullum the ſonne *of* Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem ‡ in the [g] colledge) and they communed with her.

† Heb. *garments.*
‡ Or, *in the ſecond part.*
g Or the houſe of doctrine which was neare to the temple, and where the learned aſſembled to entreat of the ſcriptures, and the doctrine of the prophets.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the [h] works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

h The works of mans hand here ſignifie, all that man inventeth beſide the word of God, which are abominable in Gods ſervice.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, As touching the words which thou haſt heard;

19 Becauſe thine heart was [i] tender, and thou haſt humbled thy ſelf before the LORD, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation, and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

i Meaning, that he did repent, as they that do not repent, are ſaid to harden their heart, Pſal. 95, 8.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in [k] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſervants out of this world.

CHAP. XXIII.

1 Joſiah cauſeth the book to be read in a ſolemn aſſembly. 3 He reneweth the covenant of the Lord. 4 He deſtroyeth idolatry. 15 He burnt dead mens bones upon the altar of Beth-el, as was fore-propheſied. 21 He kept a moſt ſolemn paſſe-over. 24 He put away witches, and all abomination. 26 Gods finall wrath againſt Iudah. 29 Joſiah provoking Pharaoh Nechoh, is ſlain at Megiddo. 31 Iehoahaz ſucceeding him, is impriſoned by Pharaoh Nechoh, who made Iehoiakim king. 36 Iehoiakim his wicked reigne.

* 2 Chron. 34, 30.

AND * the king [a] ſent, and they gathered unto him all the elders of Judah and of Jeruſalem.

a Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And

324

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people † both small and great: and he read in their eares all the words of the book of the covenant which was found in the house of the LORD.

† Heb. *from small even unto great.*

3 ¶ And the king stood by a [b] pillar, & made a [c] covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all *their* heart and all *their* soul, to perform the words of this covenant, that were written in this book: & all the people stood to the covenant.

b Where the king had his place, Chap. 11, 14.
c As Ioshua did, Iosh. 24. 22, 25.

4 And the king commanded Hilkiah the high priest, and the [d] priests of the second order, and the keepers of the doore, to bring forth out of the temple of the LORD, all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the [e] ashes of them unto Beth-el.

d Meaning, them which were next in dignitie to the high priest.
e In contempt of that altar which Jeroboam had there built to sacrifice to his calves.

5 And he † put down the † [f] idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sunne, and to the moon, and to the ‡ planets, and to all the host of heaven.

† Heb. *caused to cease.*
† Heb. *chemarim.*
f Meaning, the priests of Baal, which were called Chemarims, either because they ware black garments: or els were smoked with burning incense to idols.
‡ Or, *twelve signes*, or *constellations.*

6 And he brought out the * [g] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon the [h] graves of the children of the people.

* Chap. 21, 7.
g He removed the grove which idolaters for devotion had planted neare unto the temple, contrary to the commandement of the Lord, Deut. 16, 21, or as some read, the similitude of a grove which was hanged in the temple.
h Both in contempt of the idols and reproch of them which had worshipped them in their lives.

7 And he brake down the houses of the sodomites that *were* by the house of the LORD, where the women wove † hangings for the grove.

† Heb. *houses.*

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entring in of the gate of Ioshua the governour of the city, which *were* on a mans left hand at the gate of the city.

i Because that those that had forsaken the Lord to serve idols were not meet to minister in the service of the Lord, for the instruction of others.

9 Nevertheless, the [i] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled [k] Topheth, which *is* in the valley of the children of Hinnom, that no man might make his sonne or his daughter to passe through the fire to Molech.

k Which was a valley neare to Jerusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their crie should not be heard, Levit. 18, 21, where after Iosiah commanded cations to be cast in contempt thereof.

11 And he took away the [l] horses that the kings of Judah had given to the sunne, at the entring in of the house of the LORD, by the chamber of Nathan-melech the ‡ chamberlain, which *was* in the suburbs, and burnt the chariots of the sunne with fire.

l The idolatrous kings had dedicated horses and chariots to the sun, either to carrie the image thereof about, as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.
‡ Or, *eunuch*, or *officer.*

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which * Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‡ brake *them* down from thence, and cast the dust of them into the brook Kidron.

* Chap. 21, 5.
‡ Or, *ran from thence.*

13 And the high places that *were* before Jerusalem, which *were* on the right hand of "the [m] mount of corruption, which * Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

" That is, *the mount of olives.*
m That was the mount of olives, so called, because it was full of idols.
* 1 Kings 11, 7.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues.*

15 ¶ Moreover, the [n] altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sinne, had made, both that altar and the high place he brake down, *and* burnt the high place, and stampt *it* small to powder, and burnt the grove.

n Which Jeroboam had built in Israel, 1 King. 12. 28, 29.

16 And as Iosiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the ° man of God proclaimed, who proclaimed these words.

* 1 Kings. 13, 2.
o According to the prophecie of Iaddo, 1 Kings 13, 2.

17 Then he said, What title *is* that that I see? And the men of the citie told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone, let no man move his bones: so they let his bones † alone, with the bones of the [p] prophet that came out of Samaria.

† Heb. *to escape.*
p Meaning, the prophet which came after him, and caused him to eat contrary to the commandment of the Lord, which were both two buried in one grave, 1 King. 13, 31.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Iosiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ‡ slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

‡ Or, *sacrificed.*

21 ¶ And the king commanded all the people, saying, * Keep the passeover unto the LORD, your God, * as it is written in this book of the covenant.

* 2 Chron. 35, 7. 1 Esd. 1, 1.
* Exod. 12, 3. Deut. 16, 2.

22 Surely there was not holden [q] such a passeover, from the dayes of the judges that judged Israel, nor in all the dayes of the kings of Israel, nor of the kings of Judah:

q For the multitude and zeal of the people, with the great preparation.

23 But in the eighteenth year of king Iosiah *wherein* this passeover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the ‡ images, and the idols, and all the abominations that were spied in the land of Judah, & in Jerusalem, did Iosiah put away, that he might perform the words of * the law, which were written in the book

‡ Or, *theraphim.*
* Levit. 20, 27. Deut. 18, 11.

book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the [r] fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [†] provocations that Manasseh had provoked him withall.

r Because of the wicked heart of the people, which would not turn unto him by repentance.
† Heb. *angers.*

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, * My name shall be there.

* 2 King. 8, 29. and 9, 3, Chap. 21, 7.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written, in the book of the chronicles of the kings of Judah?

* 2 Chron. 35. 20.

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah [s] went against him, and he slew him at Megiddo, when he had seen him.

s Because he passed through his countrey, he feared lest he would have done him harm, and therefore would have stayed him, yet he consulted not with the Lord, and therefore was slain.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the land took Jehoahaz the sonne of Josiah, and anointed him, and made him king in his fathers stead.

* 2 Chron. 36, 1.

31 ¶ Jehoahaz *was* twenty and three yeares old when he began to reigne, and he reigned three moneths in Jerusalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his [t] fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bands at [u] Riblah, in the land of Hamath, [‡] that he might not reigne in Jerusalem, and [†] put the land to a tribute of an hundred talents of silver, and a talent of gold.

u Which was Antiochia in Syria, called also Hamath.
‡ Or, *because he reigned.*
† Heb. *set a mulct upon the land.*

34 And Pharaoh Nechoh made Eliakim the sonne of Josiah king, in the room of Josiah his father, and turned his name to * Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

* Matt. 1, 11. called *Jakim.*

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh Nechoh.

36 ¶ Jehoiakim *was* twenty and five yeares old when he began to reigne, and he reigned eleven yeares in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIIII. 325

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruine. 6 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin his evil reigne. 10 Jerusalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.

IN his [a] dayes Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three yeares: then he turned and rebelled against him.

a In the end of the third yeare of his reigne, and in the beginning of the fourth, Dan. 1, 1.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake [†] by his servants the prophets.

* Chap. 20, 17. and 23, 27.
† Heb. *by the hand of.*

3 Surely at the [b] commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sinnes of Manasseh, according to all that he did:

b Though God used these wicked tyrants to execute his just judgement, yet they are not to be excused, because they proceeded of ambition and malice.

4 And also for the innocent bloud that he shed, (for he filled Jerusalem with innocent bloud) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim * slept with his fathers: and Jehoiachin his sonne reigned in his stead.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Jer. 22, 19.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen yeares old when he began to reigne, and he reigned in Jerusalem three moneths: and his mothers name *was* Nehushta the daughter of Elnathan, of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the citie [†] was besieged.

* Dan. 1,
† Heb. *came into siege.*

11 And Nebuchadnezzar king of Babylon came against the citie, and his servants did besiege it.

12 And Jehoiachin the king of Judah [d] went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [‡] officers: and the king of Babylon took him in the [e] eighth yeare of his reigne.

d That is, yeelded himself unto him by the counsel of Jeremie.
‡ Or, *eunuchs.*
e In the reigne of the king of Babylon.

13 * And he carried out thence all the treasures of the house of the LORD, and the treasures of the kings house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

* Chap. 20, 17. Isa. 39, 6.

14 And he carrred away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

326

15 And * he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his ‡ officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all that were ſtrong *and* apt for warre, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah.

18 * Zedekiah *was* twenty and one yeares old when he began to reigne, *and* he reigned eleven yeares in Jeruſalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſſe in Jeruſalem and Judah, untill he had caſt them out from his [f] preſence, that Zedekiah rebelled againſt the king of Babylon.

* 2 Chron. 36, 10. Eſth. 2, 6.
‡ Or, *eunuchs.*
* Jer. 37, 1.
* Jer. 52, 1.
f Out of Jeruſalem and Judah into Babylon.

CHAP. XXV.

1 Jeruſalem is beſieged. 4 Zedekiah taken, his ſonnes ſlain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poore labourers, into captivity; 13 ſpoileth and carrieth away the treaſures. 18 The nobles are ſlain at Riblah. 22 Gedaliah, who was ſet over them that remained, being ſlain, the reſt flee into Egypt. 27 Evilmerodach advanceth Jehoiachin in his court.

AND it came to paſſe * in the [a] ninth yeare of his reigne, in the [b] tenth moneth, in the tenth *day* of the moneth, that Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

2 And the citie was beſieged unto the eleventh yeare of king Zedekiah.

3 And on the ninth *day* of the * *fourth* moneth, the famine [c] prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of warre *fled* by night, by the way of the [d] gate, between two walls, which *is* by the kings garden, (now the Caldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Caldees purſued after the king, & overtook him in the plains of Jericho: & all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they † gave [e] judgement upon him.

7 And they ſlew the ſonnes of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of braſſe, and carried him to Babylon.

8 ¶ And in the fifth moneth, on the [f] ſeventh *day* of the moneth (which *is* the nineteenth yeare of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‡ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burnt the houſe of the LORD, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people that were left in the city, and the † fugitives that † fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poore of the land, to be vine-dreſſers, and huſbandmen.

13 And * the pillars of braſſe that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Caldees break in pieces, and carried the braſſe of them to Babylon.

14 And the [h] pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſſe wherewith they miniſtred, took they away.

15 And the fire-pans, and the bowls, and ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, † one ſea, and the baſes which Solomon had made for the houſe of the LORD, the braſſe of all theſe veſſels was without weight.

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſſe: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſſe: and like unto theſe had the ſecond pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [i] ſecond prieſt, and the three keepers of the † doore.

19 And out of the city he took an ‡ officer, that was ſet over the men of warre, and [k] five men of them that † were in the kings preſence, which were found in the city, and the ‡ principall ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land that were found in the city.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath: ſo Judah was carried away out of their land.

22 ¶ * And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, ruler.

23 And when all the * captains of the armies, they, and their men, heard that the king of

* 2 Chron. 36, 10. Eſth. 2, 6.
‡ Or, *eunuchs.*
* Jer. 37, 1.
* Jer. 52, 1.
f Out of Jeruſalem and Judah into Babylon.
* Jer. 39, 1. and 52, 4.
a That is, of Zedekiah.
b Which the Hebrews call Teber, and it containeth part of December, and part of Januarie.
* Jer. 52, 6.
c In ſo much that the mothers did eat their children, Lam. 4, 10.
d Which was a poſterne doore, or ſome ſecret gate to iſſue out at.
† Heb. *ſpake judgement with him.*
e Or condemned him for his perjurie and treaſon. 2 Chron. 36, 13.
† Heb. *made blinde.*
f Jeremie writeth Chap. 52, 12. the tenth day, becauſe the fire continued from the ſeventh day to the tenth.
‡ Or, *chief marſhall.*
† Heb. *fallen away.*
g While the ſiege endured.
* Chap. 20, 17. Jer. 27, 22.
h Of theſe, reade Exod. 27, 3.
† Heb. *the ſtuff.*
* 1 Kings 7, 15. Jer. 52, 21.
i That is, one appointed to ſucceed in the high Prieſts room, if he were ſick, or otherwiſe letted.
† Heb. *threshold.*
‡ Or, *eunuch.*
k Jeremy maketh mention of ſeven, but here he ſpeaketh of them that were the chiefeſt.
† Heb. *ſaw the kings face.*
‡ Or, *ſcribe of the captain of the hoſt.*
* Jer. 40, 9.
* Jer. 40, 7.

of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the ſonne of Nethaniah, and Johanan the ſonne of Careah, and Seriah the ſonne of Tanhumeth the Netophathite, and Jaazaniah the ſonne of a Maachathite, they and their men.

24 And Gedaliah [1] ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Caldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſſe in the ſeventh moneth, that Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama, of the ſeed † royall, came, and ten men with him, and * ſmote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to [m] Egypt: for they were afraid of the Caldees.

27 ¶ And it came to paſſe in the ſeven and thirtieth yeare of the captivity of [n] Jehoiachin king of Judah, in the twelfth moneth, on the ſeven and twentieth *day* of the moneth, that Evil-merodach king of Babylon, in the yeare that he began to reigne, did lift up the head of Jehoiachin king of Judah out of priſon.

28 And he ſpake † kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the dayes of his life.

30 And his allowance *was a* [o] continuall allowance given him of the king, a daily rate for every day, all the dayes of his life.

1 That is, he did exhort them in the name of the Lord according to Jeremies counſel, to ſubmit themſelves to Nebuchad-nezzar, ſeeing it was the revealed will of the Lord.

† Heb. *of the kingdome.*

* Jer. 41, 2.

327

m Contrary to Jeremies counſel, Jer. 40, 41, 42. and 43 chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars ſon, after his fathers death preferred to honour: thus by Gods providence the ſeed of David was reſerved even unto Chriſt.

† Heb. *good things with him.*

o Meaning, that he had an ordinarie in the court.

THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THe Jewes comprehend both theſe books in one, which the Grecians, becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivitie in Babylon. But theſe are not thoſe books of Chronicles, which are ſo oft mentioned in the books of the kings of Judah and Iſrael, which did at large ſet forth the ſtorie of both the Kingdomes, and afterward periſhed in the captivitie: but an abridgment of the ſame, and were gathered by Ezra, as the Jewes write, after their return from Babylon. This firſt book containeth a brief rehearſall of the children of Adam unto Abraham, Iſaac, Jacob, and the twelve Patriarches, chiefly of Iudah, and of the reigne of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his acts, both concerning civill governement, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 Adams line to Noah. 5 The ſonnes of Japheth. 8 The ſonnes of Ham. 17 The ſonnes of Shem. 24 Shems line to Abraham. 29 Ishmaels ſonnes. 32 The ſonnes of Keturah. 34 The poſterity of Abraham by Eſau. 43 The kings of Edom. 51 The dukes of Edom.

ADam, * [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ * The ſonnes of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſonnes of Gomer; Aſhchenaz, and ‡ Riphath, and Togarmah.

7 And the ſonnes of Javan; Eliſhah, and Tarſhiſh, Kittim, and ‡ Dodanim.

8 ¶ The ſonnes of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſonnes of Cuſh; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſonnes of Raamah; Sheba, and Dedan.

10 And Cuſh * begat [c] Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and * Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſonnes of * Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and ‡ Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat [e] Eber.

19 And unto Eber were born two ſonnes:

* Gen. 5, 3; 9.

a Meaning, that Sheth was Adams ſon, and Enoſh Sheths ſon.

b It had been ſufficient to have named Shem, of whom came Abraham and David, but becauſe the world was reſtored by thoſe three, mention is alſo made of Ham and Japheth.

* Gen. 10, 2.

‡ Or, *Diphath* as it is in ſome copies.

‡ Or, *Rodanim*, according to ſome copies.

* Gen. 10, 8.

c Who did firſt lift up himſelf above others, Gen. 10, 8.

* Deut. 2, 23.

* Gen. 10 23. and 11, 10.

d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

‡ Or, *Maſh*, Gen. 10, 23.

e Of him came the Hebrews, which were afterward called Iſraelites of Iſrael, which was Jacob: and Jewes of Judah, becauſe of the excellencie of that tribe.

328 the name of the one *was* " Peleg, (becauſe in his dayes the earth was divided) and his brothers name *was* Joktan.

" That is, *diviſion.*

20 And * Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah,

* Gen. 10, 26.

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all theſe *were* the ſonnes of Joktan.

24 ¶ * f Shem, g Arphaxad, Shelah,

* Luke 3, 36. f He repeateth Shem again, becauſe he would come to the ſtock of Abraham. g Who came of Shem and of him Shelah.

25 * Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham.

28 The ſonnes of Abraham; * Iſaac, and * Iſhmael.

* Gen. 11, 15. * Gen. 17, 5. * Gen. 21, 2, 3. * Gen. 16, 11.

29 ¶ Theſe *are* their generations; the * firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

* Gen. 25, 13, to 17.

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

‡ Or, *Hadar*, Gen. 25, 15.

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſonnes of Iſhmael.

32 ¶ Now the ſons of Keturah, Abrahams h concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

h Reade Gen. 25, 1, 2, 3.

33 And the ſonnes of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſonnes of Keturah.

34 And Abraham begat Iſaac. The ſonnes of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of * Eſau; i Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

* Gen. 36, 9, 10. i Theſe were born of three divers mothers, read Gen. 36, 4.

36 The ſonnes of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and k Timna, and Amalek.

‡ Or, *Zepho*, Gen. 36, 11. k Which was Eliphaz concubine: reade Gen. 36, 12.

37 The ſonnes of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſonnes of e Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

l He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36, 12.

39 And the ſonnes of Lotan; Hori, and ‡ Homam: and Timna *was* Lotans ſiſter.

‡ Or, *Heman*, Gen. 36, 22.

40 The ſons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the ſonnes of Zibeon; Aiah, and Anah.

‡ Or, *Alvan*, Gen. 36, 23. ‡ Or, *Shepho*, Gen. 36, 23.

41 The ſonnes of Anah; * Diſhon. And the ſonnes of Diſhon; ‡ Amram, and Eſhban, and Ithran, and Cheran.

* Gen. 36, 27.

42 The ſonnes of Ezer; Bilhan, and Zavan, *and* ‡ Jakan. The ſonnes of Diſhon; Uz, and Aran.

‡ Or, *Achan*, Gen. 36, 27.

43 ¶ Now theſe *are* the * m kings that reigned in the land of Edom, before any king reigned over the children of Iſrael; Bela the ſonne of Beor: and the name of his city *was* Dinhabah.

* Gen. 36, 31. m He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their countrey.

44 And when Bela was dead, Jobab the ſon of Zerah, of n Boſrah, reigned in his ſtead.

n Which was the principall citie of the Edomites.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

* Gen. 36, 37.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, ‡ Hadad reigned in his ſtead: and the name of his city *was* ‡ Pai: and his wives name *was* Mehetabel the daughter of Matred, the daughter of Me-zahab.

‡ Or, *Hadar*, Gen. 36, 39. ‡ Or, *Pau*. Gen. 36, 39.

51 ¶ Hadad died alſo. And the * dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

* Gen. 36, 40.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 The ſonnes of Iſrael. 3 The poſterity of Judah by Tamar. 13 The children of Jeſſe. 18 The poſterity of Caleb the ſonne of Heſron. 21 Heſrons poſterity by the daughter of Machir. 25 Jerahmeels poſterity. 34 Sheshans poſterity. 42 Another branch of Calebs poſterity. 50 The poſterity of Caleb the ſonne of Hur.

THeſe *are* the ſonnes of ‡ Iſrael; * Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

‡ Or, *Jacob*, * Gen. 29, 32. and 30, 5. and 35, 18, 22. and 46, 8, &c.

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſonnes of * a Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſſe. And Er, the firſt-born of Judah, was evil in the ſight of the LORD, and he ſlew him.

* Gen. 38, 3. and 46, 12. a Though Judah was not Jacobs eldeſt ſon, yet he firſt beginneth at him, becauſe he would come to the genealogie of David, of whom came Chriſt. * Gen. 38, 2.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſonnes of Judah *were* five.

* Gen 38, 29, 30. Matth. 1, 3.

5 The ſonnes of Pharez; Hezron, and Hamul.

* Ruth 4, 18.

6 And the ſonnes of Zerah; ‡ Zimri, * and b Ethan, and Heman, and Calcol, and ‡ Dara: five of them in all.

‡ Or, *Zabdi*, Joſh. 7, 1. * 1 Kings 4, 31. b Of theſe, read, 1 Kings 4, 31. ‡ Or, *Darda*.

7 And the ſonnes of Carmi; ‡ Achar, the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

‡ Or, *Achar*. * Joſh. 6, 19. and 7, 1.

8 And the ſonnes of Ethan; Azariah.

9 The ſonnes alſo of Hezron, that were born unto him; Jerahmeel, and c Ram, and ‡ Chelubai.

c Whom Saint Matthew calleth Aram, Matt. 1, 3. ‡ Or, *Caleb*, Verſe 18.

10 And Ram * begat Amminadab, and Amminadab begat Nahſhon, d prince of the children of Judah;

* Ruth 4, 19. d That is, chief of the family.

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe,

13 ¶ * And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

* 1 Sam. 16, 6. ‡ Or, *Shammah*, 1 Sam. 16, 9.

14 Nathanael the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail.

And

And the sonnes of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Iether the Ishmeelite.

e Who was called Chelubai the son of Hezron vers. 9.

18 ¶ And [e] Caleb the sonne of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

* Exod. 31, 2.

20 And Hur begat Uri, and Uri begat * Bezaleel.

f Who was prince of mount Gilead, reade Numb. 32, 40.
† Heb. *took.*

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of [f] Gilead, whom he [†] married when he was threescore yeares old, and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

* Num. 32, 41. Deut. 3, 14. Josh. 13, 30.
g That is, the Geshurites and Syrians took the towns from Jairs children.

23 * And he took Geshur, and Aram, with the towns of [g] Jair, from them, with Kenath and the towns thereof, *even* threescore cities: all these *belonged to* the sonnes of Machir, the father of Gilead.

h Which was a town named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chief and prince.

24 And after that Hezron was dead in [h] Caleb-ephratah, then Abiah Hezrons wife bare him Ashur the father of [i] Tekoa.

25 ¶ And the sonnes of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah, she *was* the mother of Onam.

27 And the sonnes of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Ekar.

28 And the sonnes of Onam were, Shammai, and Jada: And the sonnes of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sonnes of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sonnes of Appaim; Ishi. And the sonnes of Ishi; Sheshan. And the children of Sheshan; [k] Ahlai.

k Who died whiles his father was alive, and therefore it is said vers. 34. that Sheshan had no sonnes.

32 And the sonnes of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sonnes of Jonathan; Peleth, and Zaza. These were the sonnes of Jerahmeel.

34 ¶ Now Sheshan had no sonnes, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat * Zabad,

* Chap. 11, 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sonnes of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the [l] father of Ziph: and the sonnes of Maresha the father of Hebron.

l That is, the chief governour or prince of the Ziphims, because the prince ought to have a fatherly care and affection toward his people.

43 And the sonnes of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the sonne of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

m This difference was between the wife and the concubine, that the wife was taken with certain solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage neither did her children inherit, but had a portion of goods of money given them.

46 And Ephah Calebs [m] concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sonnes of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maacha Calebs concubine bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* * Achsah.

* Josh. 15, 17.

50 ¶ These were the sonnes of Caleb the sonne of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

‡ Or, *Reaiah*, Chap. 4, 2.
‡ Or, *half of the Menuchites*, or *Hansi hamenuchoth.*

52 And Shobal the father of Kirjath-jearim, had sonnes; ‡ Haroe, *and* ‡ half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

‡ Or, *Atarites*, or *crowns of the house of Joab.*
n Meaning, the chief and principall.

54 The sonnes of Salmah; Beth-lehem, and the Netophathites, ‡ [n] Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

o Which were men learned, and expert in the law.
p Reade Num. 10.
* Judg. 1, 16.
* Jer. 35, 2.

55 And the families of the [o] scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [p] * Kenites that came of Hemath, the father of the house of * Rechab.

CHAP. III.

1 The sonnes of David. 10 His line to Zedekiah. 17 The successours of Jeconiah.

a He returneth to the genealogie of David, to shew that Christ came of his stock.

NOw these were the sonnes of [a] David, which were born unto him in Hebron; the first-born * Amnon, of Ahinoam the * Jezreliteesse: the second [b] Daniel, of Abigail the Carmeliteesse:

* 2 Sam. 3, 2.
* Josh. 15, 56.
b Which 2 Sam. 3, 3, is called Chileab, born of her that was Nabals wife the Carmelite.

2 The third, Absalom the sonne of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the sonne of Haggith:

3 The fifth, Shephatiah of Abital; the sixth, Ithream by * Eglah his wife.

* 2 Sam. 3, 5.

4 *These* six were born unto him in Hebron, and there he reigned seven yeares and six moneths: and in Jerusalem he reigned thirty and three yeares.

5 * And these were born unto him in Jerusalem; ‡ Shimea, and Shobab, and Nathan, and

* 2 Sam. 5, 14.
‡ Or, *Shammua.*

330

Solomon, foure, of ‡ [c] Bath-ſhua the daughter of ‡ Ammiel.

6 Ibhar alſo, and ‡ [d] Eliſhama, and Eliphelet,

7 And Noga, and Nepheg, and Japhia,

8 And Eliſhama, and ‡ Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſonnes of David, beſide the ſonnes of the concubines, and * Tamar, their ſiſter.

10 ¶ And Solomons ſonne *was* * Rehoboam, ‡ Abia his ſonne, Aſa his ſonne, Jehoſhaphat his ſonne.

11 Joram his ſonne, ‡ Ahaziah his ſonne, Joaſh his ſonne,

12 Amaziah his ſonne, ‡ Azariah his ſonne, Jotham his ſonne,

13 Ahaz his ſonne, Hezekiah his ſonne, Manaſſeh his ſonne,

14 Amon his ſonne, Joſiah his ſonne.

15 And the ſonnes of Joſiah *were*, the [e] firſt-born ‡ Johanan, the ſecond ‡ Jehoiakim, the third ‡ Zedekiah, the fourth Shallum.

16 And the ſonnes of * Jehoiakim; ‡ Jeconiah his ſonne, Zedekiah * his ſonne.

17 ¶ And the ſonnes of Jeconiah; Aſſir, † Salathiel * his ſonne,

18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſama, and Nedabiah.

19 And the ſonnes of Pedaiah *were* [f] Zerubbabel, and Shimei: and the ſonnes of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſonnes of Hananiah; Pelatiah, and Jeſaiah: the ſonnes of Rephaiah, the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And the ſonnes of Shechaniah; Shemaiah: and the ſonnes of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſix.

23 And the ſonnes of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the ſonnes of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

‡ Or, *Bathsheba*, 2 Sam. 11, 3.
c Called alſo Bath-ſheba the daughter of Eliam: ſo they gave them divers names.
‡ Or, *Eliam*, 2 Sam. 11, 3.
‡ Or, *Elishua*. 2 Sam. 5, 15.
d Eliſhama, or Eliſhua, 2 Sam. 5, 15. and Eliphelet died, and David named thoſe ſons which were next born by the ſame names, in the book of the Kings his children are mentioned which were alive, and here both they that were alive and dead.
‡ Or, *Beliada*, chap. 14. 7.
* 2 Sam. 13, 1.
* 1 Kings 11, 43. and 15, 6.
‡ Or, *Abijam*, 1 Kings 15, 1.
‡ Or, *Azariah*. 2 Chron. 22, 6. and 21, 17.
‡ Or, *Uzziah*. 2 Kings 15, 30.
e So called, becauſe he was preferred to the dignity royall, before his brother Jehoiakim which was the elder
‡ Or, *Jehoahaz*, 2 Kings 23, 30.
‡ Or, *Eliakim*, 2 Kings 23, 34.
‡ Or, *Mattaniah*, 2 Kings 24, 17.
* Matt. 1, 11.
‡ Or, *Jehoiachin*, 2 Kings 24, 6. or, *Coniah*, Jer. 22, 24.
* 2 Kings 24, 17, being his uncle.
† Heb. *Shealtiel*.
* Matt. 1, 12.
f Saint Matthew ſaith, that Zorobabel was ſon to Zalathiel, meaning, that he was his nephew, according to the Hebrew ſpeech: for he was Pedaiahs ſon.
g So that Shemaiah was Shechaniahs naturall ſon, and the other five his nephews, and in all were ſix.
† Heb. *Hiſhijahu*.

Chap. IIII.

1, 11 The poſteritie of Judah by Caleb the ſonne of Hur. 5 Of Aſhur the poſthumus ſonne of Hezron. 9 Of Jabez, and his prayer. 21 The poſteritie of Shelah. 24 The poſteritie, and cities of Simeon. 39 Their conqueſt of Gedor, and of the Amalekites in mount Seir.

THe [a] ſonnes of Judah; * Pharez, Hezron, and ‡ Carmi, and Hur, and Shobal.

2 And ‡ Reaiah the ſonne of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſonnes of Hur, the [b] firſt-born of Ephratah, the father of Beth-lehem.

a Meaning, they came of Judah, as nephews and kinſmen: for onely Pharez was his naturall ſon.
* Gen. 38, 29. and 46, 12.
‡ Or, *Chelubai*, chap. 2, 9. or, *Caleb*, chap. 2, 18.
‡ Or, *Haroi*, chap. 2, 52.

b The firſt born of his mother, and not the eldeſt ſon of his father.

5 ¶ And * Aſhur the father of Tekoa, had two wives, Helah and Naarah.

* Chap. 2, 24.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haſhtari. Theſe *were* the ſonnes of Naarah.

7 And the ſonnes of Helah *were*, Zereth, and Zoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſonne of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name " [c] Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, † Oh that thou wouldeſt bleſſe me indeed, and enlarge my coaſt, and that [d] thine hand might be with me, and that thou wouldeſt † keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

" That is, *ſorrowfull*.
c Otherwiſe called Othniel, Judg. 1, 13.
† Heb. *if thou wilt, &c.*
d It is to be underſtood, that then he would accompliſh his vow which he made.
† Heb. *do me*.

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of ‡ Ir-nahaſh. Theſe *are* the men of Rechah.

‡ Or, *the city of Nahash*.

13 And the ſonnes of Kenaz; Othniel, and Seraiah: and the ſonnes of Othniel; ‡ Hathath.

‡ Or, *Hathath, and Meonothai, who begat, &c.*

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the [e] father of the ‡ valley of " Charaſhim, for they were craftſmen.

e The lord of that valley where the artificers did work.
‡ Or, inhabitants *of the valley*.
" That is, *craftſmen*.

15 And the ſonnes of Caleb the ſonne of [f] Jephunneh; Iru, Elah, and Naam: and the ſonnes of Elah, ‡ even Kenaz.

f Called alſo Eſhron.

16 And the ſonnes of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

‡ Or, *Ithiel*.

17 And the ſonnes of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife ‡ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſonnes of Bithiah the daughter of Pharaoh, which Mered took.

‡ Or, *the Jewiſh*.

19 And the ſonne of *his* wife ‡ Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

‡ Or, *Jehudijah, mentioned before*.

20 And the ſonnes of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſonnes of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſonnes of Shelah [g] the ſonne of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linnen, of the houſe of Aſhbea,

* Gen. 38, 1, 5.

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem: and *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they [g] dwelt with the king for his work.

g They were king Davids gardiners, and ſerved him in his works.

24 ¶ The ſonnes of Simeon *were*, ‡ Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul:

‡ Or, *Jemuel*, Gen. 46, 10. Exod. 6, 15.
h His ſon Ohad is here omitted.

25 Shal-

25 Shallum his ſonne, Mibſam his ſonne, Miſhma his ſonne.

26 And the ſonnes of Miſhma; Hamuel his ſonne, Zacchur his ſonne, Shimei his ſonne.

27 And Shimei had ſixteen ſonnes, and ſix daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

† Heb. *unto.*

28 And they dwelt at * ‖ Beer-ſheba, and Moladah, and Hazar-ſhual,

* Joſh. 19, 2.
‖ Theſe cities belonged to the tribe of Judah Joſh. 19, 1, and were given to the tribe of Simeon.

29 And at ‡ Bilha, and at Ezem, and at ‡ Tolad.

‡ Or, *Balah*, Joſh. 19, 3.
‡ Or, *Eltolad*, Joſh. 19, 4.
‡ Or, *Hazarſuſah*, Joſh. 19, 5.

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and ‡ Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reigne of [k] David.

k Then David reſtored them to the tribe of Judah.

32 And their villages *were*, ‡ Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

‡ Or, *Ether*, Joſh. 19, 7.

33 And all their villages that *were* round about the ſame cities, unto ‡ Baal. Theſe *were* their habitations, and ‡ their genealogie.

‡ Or, *Baalathbeer*, Joſh. 19, 8.
‡ Or, *as they divided themſelves by nations among them.*

34 And Meſhobab, and Jamlech, and Joſhah, the ſonne of Amaziah,

35 And Joel, and Jehu the ſonne of Joſibiah, the ſonne of Seraiah, the ſonne of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſonne of Shiphi, the ſonne of Allon, the ſonne of Jedaiah, the ſonne of Shimri, the ſonne of Shemaiah,

38 Theſe † mentioned by *their* names, *were* princes in their families, and the houſe of their fathers increaſed greatly.

† Heb. *coming.*

39 ¶ And ‖ they went to the entrance of Gedor, even unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.

‖ For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the dayes of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſonnes of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſonnes of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 The ſinne of Reuben (who loſt his birthright) unto the captivity. 9 Their habitation and conqueſt of the Hagarites. 11 The chief men, and habitations of Gad. 18 The number and conqueſt of Reuben, Gad, and the half of Manaſſeh. 23 The habitations and chief men of that half-tribe. 25 Their captivitie for their ſinne.

NOw the ſonnes of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born, but foraſmuch as he * defiled his fathers bed, his birthright was given unto the ‖ ſonnes of Joſeph the ſonne of Iſrael: and the genealogie is not to be reckoned after the birthright.

* Gen. 35, 22. and 49, 4.
‖ Becauſe they were made two tribes, they had a double portion.

2 For * Judah prevailed above his brethren, and of him *came* the * chief ‡ [b] ruler, but the birthright *was* Joſephs)

* Micah 5, 2. Matth. 2, 6.
‡ Or, *prince.*
b That is, he was the chiefeſt of all the tribes according to Jacobs propheſie, Gen. 49, 8, and becauſe Chriſt ſhould come of him.

3 The ſonnes, *I ſay*, of * Reuben the firſt born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

* Gen. 46, 9. Exod. 6, 14. Num. 26, 5.

4 The ſonnes of Joel; Shemaiah his ſonne, Gog his ſonne, Shimei his ſonne,

5 Micah his ſonne, Reaiah his ſonne, Baal his ſonne,

6 Beerah his ſonne, whom ‡ Tilgath-pilneſer king of Aſſyria, [c] carried away *captive*: he *was* prince of the Reubenites.

‡ Or, *Tiglath-pileſer*, 2 Kings 15, 29. and 16, 7.
c To wit, in the time of Uzziah king of Iſrael.

7 And his brethren by their families (when the genealogie of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſonne of Azaz, the ſonne of ‡ Shema, the ſonne of Joel, who dwelt in * [d] Aroer, even unto Nebo, and Baal-meon.

‡ Or, *Shemaiah* verſ. 4.
* Joſh. 13, 15, 16.
d Theſe places were beyond Jordan toward the eaſt, in the land given to the Reubenites.

9 And eaſt-ward he inhabited unto the entring in of the wilderneſſe from the river Euphrates: becauſe their cattel were multiplied in the land of Gilead.

10 And in the dayes of Saul they made warre with the [e] Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the eaſt-*land* of Gilead.

e The Iſhmaelites that came of Hagar Abrahams concubine.
† Heb. *upon all the face of the eaſt.*

11 ¶ And the children of Gad dwelt over againſt them, in the land of * Baſhan unto Salcah.

* Joſh. 13, 11.

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſonne of Huri, the ſonne of Jeroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Jeſhiſhai, the ſonne of Jahdo, the ſonne of Buz,

15 Ahi the ſonne of Abdiel, the ſonne of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in her towns, and in all the ſuburbs of * Sharon, upon † their borders.

f Both the whole countrey and one peculiar city were called by this name Baſhan.
* Chap. 27, 29.
† Heb. *their goings forth.*

17 All theſe were reckoned by genealogies in the dayes of * Jotham king of Judah, and in the dayes of Jeroboam king of Iſrael.

* 2 Kings 15, 5. & 32.

18 ¶ The ſonnes of Reuben, and the Gadites, and half the tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilfull in warre, *were* foure and fourty thouſand ſeven hundred and threeſcore, that went out to the warre.

† Heb. *ſonnes of valour.*

19 And they made warre with the Hagarites, with ‖ Jetur, and Nephiſh, and Nodab.

‖ Theſe twain were the ſons of Iſhmael, Gen. 25, 15.

20 And they were [h] helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

h To wit, by the Lord that gave them the victory.

21 And they † took away their cattel; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

† Heb. *led captive.*

† Heb. *souls of men*, as Num. 31, 35.

22 For there fell down many slain, because the warre *was* of God. And they dwelt in their steads untill the ‖ captivity.

‖ Meaning, the captivity of the ten tribes under Tilgath-pilneser.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan, unto [k] Baal-hermon, and Senir, and unto mount Hermon.

k Otherwise called Baal-gad.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

† Heb. *men of names.*

25 ¶ And they transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

* 2 Kings 17, 7.

26 And the God of Israel ‖ stirred up the spirit of * Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto * Halah, and Habor, & Hara, & to the river of Gozan, unto this day.

‖ Thus God stirred up the wicked, and used them as instruments to execute his just judgement against sinners, although they were led with malice and ambition.
* 2 Kings 15, 19.
* 2 Kings 17, 6.

CHAP. VI.

1 The sonnes of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershon, Merari, and Kohath. 49 The office of Aaron, and his line unto Abimaaz. 54 The cities of the priests and Levites.

THE sonnes of Levi; * ‡ Gershon, Kohath, and Merari.

* Gen. 46, 11. Exod. 6, 16.
‡ Or, *Gershom*, vers. 16.

2 And the sonnes of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sonnes also of Aaron; * Nadab, and Abihu, Eleazar, and Ithamar.

* Levit. 10, 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [a] Zadok, and * Zadok begat Ahimaaz,

a Which was high priest after that Abiathar was deposed, according to the prophecie of Eli the priest, 1 Sam. 2, 31, 35.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the [b] priests office, † in the * temple that Solomon built in Jerusalem)

* 2 Sam. 15, 27.
b And did valiantly resist king Uzziah, who would have usurped the priests office, 2 Chron. 26. 17, 18.
† Heb. *in the house.*
* 1 Kings 6. 2 Chron. 3.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

‡ Or, *Meshullam*, chap. 9. 11.
* Neh. 11, 11.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Seraiah, and Seraiah beget Jehozadak,

* Neh. 11, 11.

15 And [c] Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchad-nezzar.

c That is, he was led into captivitie with his father Seraiah the high priest, 2 King. 25, 18.

16 ¶ The sonnes of Levi; * ‡ Gershom, Kohath and Merari.

* Exod. 6, 16.
‡ Or, *Gershon.* verse 1.

17 And these *be* the names of the sonnes of Gershom; Libni, and Shimei.

18 And the sonnes of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his sonne, Jahath his sonne, * Zimmah his sonne,

* Verse 42.

21 ‡ Joah his sonne, ‡ Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

‡ Or, *Ethan*; verse 42.
‡ Or, *Adaiah*; verse 41.

22 The sonnes of Kohath; ‡ [d] Amminadab his sonne, Korah his sonne, Assir his sonne,

‡ Or, *Izhar*, verse 2, 18.
d Who seemeth to be called Izhar. Exod. 6, 21.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah; * Amasai, and Ahimoth.

* See verse 35, 36.

26 As for Elkanah: the sonnes of Elkanah; ‡ Zophai his sonne, and Nahath his sonne,

‡ Or, *Zuph.* 1 Sam. 1, 1.

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne.

28 And the sonnes of Samuel; the firstborn, [e] Vashni, and Abiah.

e Who is also called Joel, 1 Sam. 8, 2. and the 33 verse of this chapter.

29 The sonnes of Merari; Mahli, Libni his sonne, Shimei his sonne, Uzza his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the * ark had [f] rest.

* Chap. 16, 1.
f After it was brought to that place where the temple should be built, and was no more carried to and fro.

32 And they ministred before the dwelling-place of the tabernacle of the congregation, with [g] singing, untill Solomon had built the house of the LORD in Jerusalem: and then they waited on their office, according to their order.

g Reade Exod. 27, 21.

33 And these *are* they that † waited with their children: of the sonnes of the Kohathites; Heman a singer, the sonne of Joel, the sonne of Shemuel,

† Heb. *stood.*

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Assir, the sonne of † Ebiasaph, the sonne of Korah,

* Exod. 6, 24.

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi; the sonne of Israel.

39 And his brother [h] Asaph (who stood on his right hand) *even* Asaph the sonne of Berachiah, the sonne of Shimea,

h Meaning, the cousin of Heman verse 33.

40 The sonne of Michael, the sonne of Baasiah, the sone of Melchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The

43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Levi.

44 And their brethren the ſonnes of Merari, *ſtood* on the left hand: Ethan the ſonne of ‡ Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

‡ Or, *Kushaiah*, chap. 15, 17.

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer.

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Levi.

48 Their [i] brethren alſo the Levites *were* [k] appointed unto all manner of ſervice of the tabernacle of the houſe of God.

i The Levites are called the ſingers brethren, becauſe they came of the ſame ſtock.
k Reade Num. 4, 4.

49 ¶ But Aaron and his ſonnes offered * upon the altar of the burnt-offering, and * on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

* Levit. 1, 9.
* Exod. 30, 7.

50 And theſe *are* the ſonnes of Aaron; Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Uzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, Ahimaaz his ſonne.

54 ¶ Now theſe *are* their [l] dwelling-places throughout their caſtles in their coaſts of the ſonnes of Aaron, of the families of the Kohathites: for theirs was the [m] lot.

l Or, cities which were given to the Levites.
m They were firſt appointed, and prepared for.

55 And they gave them [n] Hebron in the land of Judah, and the ſuburbs thereof round about it.

n Which was alſo called Kiriath-arba, Gen. 23, 2. Joſh. 21, 11.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſonne of Jephunneh.

57 And to the ſonnes of Aaron they gave the cities of Judah, *namely*, Hebron, the citie of [o] refuge, and Libna with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

o That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, Deut. 19, 2.

58 And [p] Hilen with her ſuburbs, Debir with her ſuburbs,

p Which Joſhua called Holon, Joſh. 15, 51. and 21, 15.

59 And ‡ Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs.

‡ Or, *Ain*. Joſh. 21, 16.

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

q Or, Almon, Joſh. 21, 18.

61 And unto the ſonnes of [r] Kohath, which were left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, out of the half-*tribe* of Manaſſeh, * by lot, ten cities.

r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half-tribe of Manaſſeh, and out of Ephraim, verſe 66.
* Joſh. 21, 5.

62 And to the ſonnes of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſonnes of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, & out of the tribe of Zebulun, * twelve cities.

* Joſh. 21, 7, 34.

64 And the children of Iſrael gave to the Levites theſe cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſonnes of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 * And they gave unto them *of* the cities of refuge Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

* Joſh. 21, 21.

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of [s] Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

s who in the firſt verſe is called alſo Gerſhon.

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, & Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs.

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſſe with her ſuburbs, and Jahzah with her ſuburbs;

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The ſonnes of Iſſachar, 6 of Benjamin, 13 of Naphtali, 14 of Manaſſeh, 20, 24 and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraims habitations.* 30 *The ſonnes of Aſher.*

NOw the ſonnes of Iſſachar, *were*, * Tola, and Puah, [a] Jaſhub, and Shimron, foure.

* Gen. 46, 13. Num. 26, 23.
a Who alſo is called Job, Gen. 46, 13.

2 And the ſonnes of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, head of their fathers houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; * [b] whoſe number *was* in the dayes of David two and twenty thouſand and ſix hundred.

* 2 Sam. 24, 1, 2.
b That is, their number was found thus great when David numbred the people. 2 Sam. 24, 1.

3 And

334

3 And the ſonnes of Uzzi, Izrahiah: and the ſonnes of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, [c] five: all of them chief men.

c Meaning, the foure ſons, and the father.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſouldiers for warre, ſix and thirtie thouſand men: for they had many wives and ſonnes.

5 And their brethren among all the families of Iſſachar, *were* men of might, reckoned in all by their genealogies, foureſcore and ſeven thouſand.

6 ¶ *The ſonnes* of * Benjamin; Bela, and Becher, and [d] Jediael, [e] three.

* Gen. 46, 21.

d Called alſo Aſhbel, Gen. 46, 21. Num. 26, 38.

e Which were the chief: for els they were ſeven in all, as appeareth, Gen. 46, 21.

7 And the ſonnes of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and foure.

8 And the ſonnes of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſonnes of Becher.

9 And the number of them, after their genealogie by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſonnes alſo of Jediael; Bilhan: and the ſonnes of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſonnes of Jediael, by the head of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred ſouldiers, fit to go out for warre *and* battel.

12 Shuppim alſo, and Huppim, the children of ‡ Ir, *and* Huſhim, the ſonnes of ‡ [f] Aher.

‡ Or, *Iri*, verſ. 7. ‡ Or, *Ahiram.* Num. 26, 38.

f He was not the ſonne of Benjamin, but of Dan. Gen. 46, 23.

13 ¶ The ſonnes of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſonnes of [g] Bilhah.

g Theſe came of Dan and Naphtali, which were the ſons of Bilhah, Gen. 46. 23, 24, 25.

14 ¶ The ſonnes of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſſe bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſonnes *were* Ulam, and Rakem.

17 And the ſonnes of Ulam; * Bedan. Theſe *were* the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh.

* 1 Sam. 12, 11.

18 And his [h] ſiſter Hammoleketh bare Iſhad, and Abiezer, and Mahalah.

h Meaning, the ſiſter of Gilead.

19 And the ſonnes of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſonnes of Ephraim; Shuthelah, and Bered his ſonne, and Tahath his ſonne, and Eladah his ſonne, and Tahath his ſonne,

21 ¶ And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead, whom the men of [i] Gath that were born in that land ſlew, becauſe they came down to take away their cattel.

i Which was one of the five principall cities of the Philiſtines, ſlew the Ephraimites.

22 And Ephraim their father mourned many dayes, & his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſonne, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the uppet, and Uzzen-ſherah)

25 And Rephah *was* his [k] ſonne, alſo Rezeph, and Tela his ſonne, and Tahan his ſonne,

k To wit, of Ephraim.

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 ‡ Non his ſonne, Jehoſhua his ſonne.

‡ Or, *Nun.* Num. 13, 8.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el, and the towns thereof, and eaſtward * Naaran, and weſt-ward Gezer with the † towns thereof, Shechem alſo and the towns thereof, unto ‡ Gaza and the towns thereof:

* Joſh. 16, 7. † Heb. *daughters.* ‡ Or, *Adaſa*, 1 Mac. 7, 45.

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſonne of Iſrael.

* Joſh. 17, 7. * Joſh. 17, 11.

30 ¶ * The ſonnes of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah, & Serah their ſiſter.

* Gen. 45, 17.

31 And the ſonnes of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer; and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Japhlet; Paſach, and Binhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſonnes of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſonne of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſonnes of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Bether; Jephunneh, and Piſpah, and Ara.

39 And the ſonnes of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogie of them that were apt to the warre *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 *The ſonnes and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOw Benjamin [a] begat * Bela his firſt-born, Aſhbel the ſecond, & Aharah the third,

a He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela *were*, ‡ Addar, and Gera, and Abihud,

* Gen. 46, 21. Num. 26, 38. ‡ Or, *Ard*, Gen. 46, 21. ‡ Or, *Shupham*, Num. 26, 39.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and ‡ Shephuphan, and Huram.

6 And theſe *are* the ſonnes of Ehud: theſe are the heads of the fathers, of the inhabitants of Geba, and [b] they removed them to * Manahath:

b Meaning, the inhabitants of the citie Geba.

* Chap. 2, 52.

7 And

7 And Naaman, and Ahiah, and Gera, he
c To wit, Ehud. removed them, and c begat Uzza, and Ahihud.
8 And Shaharaim begat *children* in the
d After he had put away his two wives. countrey of Moab, after he had d ſent them
away; Huſhim and Baara *were* his wives.
9 And he begat of Hodeſh his wife, Jobab,
and Zibia, and Meſha, and Malcham,
10 And Jeuz, and Shachia, and Mirma.
Theſe *were* his ſonnes, heads of the fathers.
11 And of Huſhim he begat Ahitub, and
Elpaal.
12 The ſonnes of Elpaal; Eber, and Miſham,
and Shamed, who built Ono, and Lod with
the towns thereof:
13 Beriah alſo and Shema, who *were* heads
of the fathers of the inhabitants of Aijalon
who drove away the inhabitants of Gath,
14 And Ahio, Shaſhak, and Jerimoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Iſpah, and Joha, the
ſonnes of Beriah,
17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,
18 Iſhmerai alſo, and Jezliah, and Jobab,
the ſonnes of Elpaal,
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shim-
‡ Or, *Shema*, verſ. 13. rath, the ſonnes of ‡ Shimhi,
22 And Iſhpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, & Antothijah,
25 And Iphedeiah, and Penuel, the ſonnes
of Shaſhak,
26 And Shamſherai, and Shehariah, and
Athalia,
27 And Jareſiah, and Eliah, and Zichri, the
ſonnes of Jeroham.
e The chief of the tribe of Benjamin that dwelt in Jeruſalem. 28 Theſe *were* heads of the e fathers, by their
generations, chief *men*. Theſe dwelt in Jeruſalem.
‡ Called *Jehiel*, chap. 9, 35. * Chap. 9, 35. 29 And at Gibeon *dwelt* the ‡ father of Gi-
beon, (whoſe ‡ wives name *was* Maachah)
30 And his firſt-born ſonne Abdon, and
Zur, and Kiſh, and Baal, and Nadab,
‡ Or, *Zechariah*, chap. 9, 37. ‡ Or, *Shimeam*, chap. 9, 38. 31 And Gidor, and Ahio, and ‡ Zacher.
32 And Mikloth begat ‡ Shimeah. And
* 1 Sam. 14, 51. theſe alſo dwelt with their brethren in Jeru-
ſalem, over againſt them.
f Who in the 1 Sam. 9, 1. is called Abiel. 33 ¶ And * f Ner begat Kiſh, and Kiſh begat
‡ Or, *Ish-bosheth*, 2 Sam. 2, 8. Saul, and Saul begat Jonathan, and Malchi-
g He is alſo named Iſh-boſheth, 2 Sam. 2, 8. ſhua, and Abinadab, and ‡ g Eſh-baal.
‡ Or, *Mephi-bosheth*. 34 And the ſonne of Jonathan *was* ‡ h Me-
2 Sam. 4, 4. h He is likewiſe called Mephi-boſheth, 2 Sam. 9, 6. rib-baal; and Merib-baal begat Micah.
‡ Or, *Tahrea* chap. 9, 41. 35 And the ſonnes of Micah *were*, Pithon,
and Melech, and ‡ Tarea, and Ahaz.
36 And Ahaz begat Jehoadah, and Jehoa-
dah begat Alemeth, and Aſmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: Rapha *was* his
ſonne, Elaſa his ſonne, Azel his ſonne:
38 And Azel had ſix ſonnes, whoſe names
are theſe, Azrikam, Bocheru, and Iſhmael,
and Sheariah, and Obadiah, and Hanan. All
theſe *were* the ſonnes of Azel.
39 And the ſonnes of Eſhek his brother
were Ulam his firſt-born, Jehuſh the ſecond,
and Eliphelet the third.
40 And the ſonnes of Ulam were mighty
men of valour, archers, and had many ſonnes,
and ſonnes ſonnes an hundred and fifty. All
theſe *are* of the ſonnes of Benjamin.

CHAP. IX.

1 The originall of Iſrael and Judahs genealogies. 2 The Iſraelites, 10 the prieſts, 14 and the Levites, with Nethinims, which dwelt in Jeruſalem. 27 The charge of certain Levites. 35 The ſtock of Saul and Jonathan.

SO all Iſrael were reckoned by genealogies,
and behold, they *were* written in the book
of the kings of Iſrael and Judah, *who* were * car-
a Hitherto he hath deſcribed their genealogies before they went into captivitie: and now he deſcribeth their hiſtory after their return. ried away to Babylon for their tranſgreſſion.
2 ¶ Now the firſt inhabitants *that dwelt* in
their poſſeſſions in their cities *were*, the Iſrae-
b Meaning, the Gibeonites, which ſerved in the temple, reade Joſh. 9, 23. * Neh. 11, 1. lites, the prieſts, Levites, and the b Nethinims.
3 And in * Jeruſalem dwelt of the children
of Judah, and of the children of Benjamin, and
of the children of Ephraim, and Manaſſeh:
4 Uthai the ſonne of Ammihud, the ſonne
of Omri, the ſonne of Imri, the ſonne of Bani,
of the children of Pharez the ſonne of Judah.
5 And of the Shilonites; Aſaiah the firſt-
born, and his ſonnes.
6 And of the ſonnes of Zerah; Jeuel, and
their brethren, ſix hundred and ninety.
7 And of the ſonnes of Benjamin; Sallu the
ſonne of Meſhullam, the ſonne of Hodaviah;
the ſonne of Haſenuah,
8 And Ibneiah the ſonne of Jeroham, and
Elah the ſonne of Uzzi, the ſonne of Michri,
and Meſhullam the ſonne of Shephatiah, the
ſonne of Reuel, the ſonne of Ibnijah.
9 And their brethren, according to their
generations, nine hundred and fifty and ſix.
All theſe men *were* chief of the fathers in the
houſe of their fathers.
10 ¶ And of the prieſts; Jedaiah, and Je-
hoiarib, and Jachin,
11 And Azariah the ſonne of Hilkiah, the
ſonne of Meſhullam, the ſonne of Zadok, the
ſonne of Meraioth, the ſonne of Ahitub the
c That is, he was the high prieſt. c ruler of the houſe of God,
12 And Adaiah the ſonne of Jeroham, the
ſonne of Paſhur, the ſonne of Malchijah and
Maaſiai the ſonne of Adiel, the ſonne of Jahze-
rah, the ſonne of Meſhullam, the ſonne of
Meſhillemith, the ſonne of Immer,
13 And their brethren, heads of the houſe
of their fathers, a thouſand and ſeven hundred
and threeſcore; † very able men for the d work
† Heb. *mighty men of valour.* d To ſerve in the temple, every one according to his office. of the ſervice of the houſe of God.
14 And of the Levites; Shemaiah the ſonne
of Haſhub, the ſonne of Azrikam, the ſonne
of Haſhabiah, of the ſonnes of Merari,
15 And Bakbakkar, Hereſh, and Galal, and
Mattaniah the ſonne of Micah, the ſonne of
Zichri, the ſonne of Aſaph,
16 And Obadiah the ſonne of Shemaiah,
the ſonne of Galal, the ſonne of Jeduthun,
and Berechiah, the ſonne of Aſa, the ſonne of
Elkanah, that dwelt in the villages of the Ne-
tophathites.

17 And

336

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

e So called, because the king came into the temple thereby, and not the common people.

18 (Who hitherto *waited* in the [e] kings gate east-ward) They *were* porters in the companies of the children of Levi.

19 And Shallum the sonne of Kore, the sonne of Ebiasaph, the sonne of Korah, and his brethren: (of the house of his father) the Korahites *were* over the work of the service, keepers of the † gates of the [f] tabernacle: and their fathers *being* over the host of the LORD, *were* keepers of the entry.

† Heb. *thresholds.*
f Their charge was, that none should enter into those places, which were onely appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the sonne of Meshelemiah, *was* porter of the doore of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogie in their villages: whom David and Samuel the seer † did ordain in their ‡ set office

† Heb. *founded.*
‡ Or, *trust.*

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely* the house of the tabernacle, by wards.

24 In foure quarters were the porters, toward the east, west, north and south.

25 And their brethren, *which were* in their villages, *were* to come after [g] seven dayes from time to time with them.

g They served weekly, as Ezek. 4, 10.

26 For these Levites, the foure chief porters, were in their ‡ set office, and were over the ‡ chambers and treasuries of the house of God.

‡ Or, *trust.*
‡ Or, *storehouses.*

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‡ instruments of the sanctuary, and the [h] fine floure, & the wine, and the oyl, and the frankincense, & the spices.

‡ Or, *vessels.*
h Whereof the meat-offering was made, Levit. 2, 1.

30 And *some* of the sonnes of the priests made * the ointment of the spices,

* Exod. 30, 23.

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korathite) had the ‡ set office over the things that were made ‡ in the pans.

‡ Or, *trust.*
‡ Or, *on flat plates, or slices.*

32 And *other* of their brethren of the sonnes of the Kohathites, *were* over the † shew-bread to prepare *it* every sabbath.

† Heb. *bread of ordering.*

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for † they were employed in that [i] work, day and night.

† Heb. *upon them.*
i Were continually occupied in singing praises to God.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wives name *was*

* Maachah:

* Chap. 8, 29.

36 And his first-born sonne Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

* Chap. 8, 33.

40 And the sonne of Jonathan *was* Meribbaal: and Merib-baal begat Micah.

41 And the sonnes of Micah *were*, Pithon, and Melech, and Tahrea, * *and Ahaz.*

* Chap. 8, 35.

42 And Ahaz begat [k] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

k Who was also called Jehoadah, Chap. 8, 36.

43 And Moza begat Binea; and Rephaiah his sonne, Eleasah his sonne, Azel his sonne.

44 And Azel had six sonnes, whose names *are* these, Azrikam, Bocheru, and Ismael, and Shearíah, and Obadiah, and Hanan. These *were* the sonnes of Azel.

CHAP. X.

2 Sauls overthrow and death. 8 The Philistines triumph over Saul. 11 The kindnesse of Jabesh-gilead toward Saul and his sonnes. 13 Sauls sinne: for which the kingdome was translated from him to David.

NOw * the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down ‡ slain in mount Gilboa.

* 1 Sam. 31, 1, 2.
‡ Or, *wounded.*

2 And the Philistines followed hard after Saul, and after his sonnes, and the Philistines slew Jonathan, and ‡ Abinadab, and Malchishua, the sonnes of Saul.

‡ Or, *Ishui,* 1 Sam. 14, 49.

3 And the battel went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *shooters with bows.*
† Heb. *found him.*

4 Then said Saul to his armour bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and ‡ abuse me: but his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

‡ Or, *mock me.*

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sonnes, and all his house died together.

7 And when all the men of Israel that *were* in the valley, saw that they fled, and that Saul and his sonnes were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to passe on the morrow, when the Philistines came to strip the slain, that they found Saul and his sonnes fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house

of

of their gods, and fastened his head in the
a Which was the idol of the Philistines, and from the belly downward had the form of a fish, and upward of a man.
temple of [a] Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul;

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven dayes.

† Heb. *transgressed.* * 1 Sam. 15,23.
13 ¶ So Saul died for his transgression which he † committed against the LORD, * *even* against the word of the LORD which he kept not, and also for asking *counsel* of one that had
* 1 Sam. 28,7.
a familiar spirit, * to enquire *of it*;

† Heb. *Isai.*
14 And enquired not of the LORD: therefore he slew him, and turned the kingdome unto David the sonne of † Jesse.

CHAP. XI.

1 David by a generall consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites, by Joabs valour. 10 A catalogue of Davids mighty men.

* 2 Sam. 5,1. a This was after the death of Ishbosheth Sauls son, when David had reigned over Judah seven yeares and six moneths in Hebron, 2 Sam. 5,5.
THen * all Israel [a] gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

† Heb. *both yesterday and the third day.* ‡ Or, *rule.*
2 And Moreover † in time past, even when Saul was king, thou *wast* he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‡ feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Israel, according to the word of the LORD,

† Heb. *by the hand of.* * 1 Sam. 16,13. * 2 Sam. 5,6.
† by * Samuel.

4 ¶ And David and all Israel * went to Jerusalem which *is* Jebus, where the Jebusites, *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which *is* the city of David.

† Heb. *head.*
6 And David said, whosoever smiteth the Jebusites first, shall be † chief and captain. So Joab the sonne of Zeruiah went first up, and was chief.

" That is, Zion, 2 Sam. 5,7.
7 And David dwelt in the castle, therefore they called " it, The citie of David.

† Heb. *revived.*
8 And he built the citie round about, even from Millo round about: and Joab † repaired the rest of the citie.

† Heb. *went in going and increasing.* * 2 Sam. 23,8.
9 So David † waxed greater and greater: for the LORD of hosts *was* with him.

‡ Or, *hid strongly with him.*
10 ¶ * These also *are* the chief of the mighty men whom David had, who ‡ strengthened themselves with him in his kingdome, *and* with all Israel to make him king according to the word of the LORD, concerning Israel.

‡ Or, *sonne of Hachmoni.* b Meaning, the most excellent and best esteemed for his valiantnes: some read, the chief of the princes.
11 And this *is* the number of the mighty men whom David had; Jashobeam ‡ an Hachmonite, the [b] chief of the captains, he lift up his spear against three hundred, slain *by him* at one time.

12 And after him *was* Eleazar the sonne of Dodo the Ahohite, who *was one* of the three mighties.

337

‡ Or, *Ephes-dammim*, 1 Sam. 17,1.
13 He was with David at ‡ Pas-dammim, and there the Philistines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philistines.

c This act is referred to Shammah, 2 Sam. 23, 11, which seemeth was the chiefest of these. ‡ Or, *flood.* ‡ Or, *salvation.* ‡ Or, *three captains over the thirty.* d That is, Eleazar and his two companions. * 2 Sam. 23,13.
14 And [c] they ‡ set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great ‡ deliverance.

15 ¶ Now ‡ three of the [d] thirty captains * went down to the rock to David, into the cave of Adullam, and the host of the Philistines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines garison *was* then at Beth-lehem.

17 And David longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink of it, but poured it out to the LORD,

e That is, this water, for the which they ventured their bloud. † Heb. *with their lives.*
19 And said, My God forbid it me, that I should do this thing: shall I drink the [e] bloud of these men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

* 2 Sam. 23,19. &c.
21 * Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *first* three.

† Heb. *great of deeds.*
22 Benaiah the sonne of Jehoiada, the sonne of a valiant man of Kabzeel, † who had done many acts, he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowie day.

† Heb. *a man of measure.*
23 And he slew an Egyptian, † a man of *great* stature, five cubits high, and in the Egyptians hand *was* a spear like a weavers beam, and he went down to him with a staff, and pluckt the spear out of the Egyptians hand, and slew him with his own spear.

24 These things did Benaiah the sonne of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the [f] *first* three: and David set him over his guard.

f Meaning, those three which brought the water to David.
26 ¶ Also the valiant men of the armies, *were* Asah-el the brother of Joab, Elhanan the sonne of Dodo of Beth-lehem.

g Called also Shemmoah, 2 Sam. 23,25. ‡ Or, *Harodite*, 2 Sam. 23,25.
27 [g] Shammoth the ‡ Harorite, Helez the Pelonite,

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

h He is also called Mebunnai, 2 Sam. 23,27.
29 [h] Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

338

31 Ithai the ſonne of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Jonathan the ſonne of Shage the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

‡ Or, *the Haggerite.*

38 Joel the brother of Nathan, Mibhar ‡ the ſonne of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſonne of Maacah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſonnes of Hothan the Aroerite,

‡ Or, *Shimrite.*

45 Jediael the ‡ ſonne of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

* 1 Sam. 27, 2.
a To take his part againſt Saul, who perſecuted him.
† Heb. *being yet ſhut up.*

NOw * theſe *are* they that came to [a] David to Ziklag † while he yet kept himſelf cloſe, becauſe of Saul the ſonne of Kiſh: and they *were* among the mighty men, helpers of the warre.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even*

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, Judg. 20, 16.
¶ Or, *Haſmaah.*

of Sauls [b] brethren of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſonnes of ‡ Shemaah the Gibeathite, and Jeziel, and Pelet, the ſonnes of Azmaveth and Beracha, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiath, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azariel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah the ſonnes of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſſe, men of might, *and* men † of warre fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of [c] lions, and *were* † as ſwift as the roes upon the mountains:

† Heb. *of the hoſt.*

c Meaning, fierce and terrible.
† Heb. *as the roes upon the mountains do make haſte.*

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Maſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſonnes of Gad, captains of the hoſt: ‡ one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

‡ Or, *one that was leaſt could reſiſt an hundred, and the greateſt a thouſand.*

15 Theſe *are* they that went over Jordan in the [d] firſt moneth, when it had † overflown all his banks, and they put to flight all them of the valleys, *both* toward the eaſt, and toward the weſt.

d Which the Hebrews called Niſan or Abib, containing half March and half April, when Jordan was wont to overflow his banks, read Joſh. 3, 15.
† Heb. *filled over.*

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you: but if ye be come to betray me to mine enemies, ſeeing *there is* no ‡ wrong in mine hands, the God of our fathers look thereon, and rebuke *it.*

† Heb. *before them.*
† Heb. *be one.*
‡ Or, *violence.*

18 Then † [e] the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſonne of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helper; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. *the ſpirit clothed Amaſai.*
e The ſpirit of boldneſſe and courage moved him to ſpeak thus.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them [f] not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the jeopardy of* our heads)

f They came onely to help David and not to ſuccour the Philiſtines: which were enemies to their countrey.
* 1 Sam. 29, 4.
† Heb. *on our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David ‡ againſt the [g] band *of the rovers:* for they *were* all mighty men of valour, and were captains in the hoſt.

‡ Or, *with a band.*
g To wit, of the Amalekites which had burned the citie Ziklag, 1 Sam. 30, 1, 9.

22 For at *that* time day by day, there came to David to help him, untill *it was* a great hoſt, like the hoſt of [h] God.

h Meaning, mighty or ſtrong: for the Hebrews ſay a thing is of God, when it is excellent.

* 23 ¶ And theſe *are* the numbers of the †† bands that were ready armed to the warre, and came to David to Hebron, to turn the kingdome of Saul to him, according to the word of the LORD.

‡ Or, *captains*, or *men.*
† Heb. *heads.*

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready ‡ armed to the warre.

‡ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the warre, ſeven thouſand and one hundred.

26 Of the children of Levi, foure thousand and six hundred.

i Of the Levites which came by descent of Aaron.

27 And Jehoiada *was* the leader of the [i] Aaronites, and with him *were* three thousand and seven hundred.

28 And Zadok, a young man mighty of valour, and of his fathers house twenty and two captains.

29 And of the children of Benjamin the † kindred of Saul, three thousand: for hitherto † the [k] greatest part of them had kept the ward of the house of Saul.

† Heb. *brethren.*

† Heb. *a multitude of them.*

k That is, the greatest number took Sauls part.

30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, † famous throughout the house of their fathers.

† Heb. *men of names.*

31 And of the half-tribe of Manasseh, eighteen thousand which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the [l] times, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

l Men of good experience, which knew at all times what was to be done.

33 Of Zebulon, such as went forth to battel, ‡ expert in warre, with all instruments of warre, fifty thousand, which could ‡ keep rank: *they were* † not of double heart.

‡ Or, *rangers of battel*, or *ranged in battel.*

‡ Or, *set the battel in aray.*

† Heb. *without a heart and heart.*

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites expert in warre, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battel, ‡ expert in warre, fourty thousand.

‡ Or, *keeping their rank.*

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of warre for the battel, an hundred and twenty thousand.

m So that his whole host were three hundred twenty and two thousand, two hundreth twentie and two.

38 [m] All these men of warre, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, *were* of one heart to make David king.

n The rest of the Israelites,

39 And there they were with David three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreover, they that were nigh them even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels and on mules, and on oxen, *and* ‡ meat, meal, cakes of figs, and bunches of raisins, and wine and oyl, and oxen, and sheep abundantly, for *there was* joy in Israel.

‡ Or, *victuall of meal.*

CHAP. XIII.

1 David fetcheth the ark with great solemnitie from Kirjath-jearim. 9 Uzzah being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands, and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, † let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites *which are* † in their cities *and* suburbs, that they may gather themselves unto us.

† Heb. *let us break forth* and *send.*

† Heb. *in the cities of their suburbs.*

3 And let us † bring again the [a] ark of our God to us: for we enquired not at it in the dayes of Saul.

† Heb. *bring about.*

a His first care was to restore religion, which had in Sauls dayes been corrupted and neglected.

4 And all the congregation said, that they would do so; for the thing was right in the eyes of all the people.

5 So * David gathered all Israel together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from [b] Kirjath-jearim.

* 1 Sam. 7, 1. 2 Sam. 6, 2.

b That is, from Gibea, where the inhabitants of Kirjath-jearim had placed it in the house of Abinadab, 2 Sam. 6, 3. * Josh. 15, 9.

6 And David went up, and all Israel to * Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called *on it.*

7 And they † carried the ark of God in a new cart, out of the house of Abinadab: and [c] Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*

c Both the sons of Abinadab.

8 And David and all Israel played [d] before God with all *their* might, and with † singing and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

d That is, before the ark where God shewed himself: so that the signe is taken for the thing signified, which is comition to all sacraments both in the old and new Testament.

† Heb. *sanges.*

9 ¶ And when they came unto the threshing-floore of [e] Chidon, Uzza put forth his hand to hold the ark, for the oxen ‡ stumbled.

e Called also Nachon, 2 Sam. 6, 6.

‡ Or, *shook it*

10 And the anger of the LORD was kindled against Uzza, and he smote him * because he put his hand to the ark: and there he died [f] before God.

* Num. 4, 15.

f Before the ark for usurping that which did not appertain to his vocation: for this charge was given to the priests, Num. 4, 15, so that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was displeased, because the LORD had made a breach upon Uzza; wherefore that place is called " Perez-uzza to this day.

" That is, *breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David † brought not the ark home to himself to the citie of David, but carried it aside into the house of [g] Obed-edom the Gittite.

† Heb. *removed.*

g Who was a Levite, and called Gittite, because he had dwelt at Gath.

14 And the ark of God remained with the family of Obed-edom in his house three moneths. And the LORD blessed * the house of Obed-edom, and all that he had.

* As chap. 26, 5.

CHAP. XIIII.

1 Hirams kindnesse to David. 2 Davids felicity in people, wives and children. 8 His two victories against the Philistines.

NOW * Hiram king of Tyre sent messengers to David, and timber of cedars, with masons, and carpenters to build him an house.

* 2 Sam. 5, 11. &c.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdome was lift up on high, because of his people [a] Israel.

a Because of Gods promise made to the people of Israel.

3 ¶ And David took † more wives at Jerusalem: and David begat more sonnes and daughters.

† Heb. *yet.*

340

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and [b] Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Eliſhama, and ‡ Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that * David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, [c] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley,

14 Therefore David enquired again of God: and God ſaid unto him, Go not up after them, turn away from them, * and come upon them over againſt the mulberry-trees.

15 And it ſhall be, when thou ſhalt heare a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battel: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David having prepared a place for the ark, ordereth the prieſts and Levites to bring it from Obed-edom.* 25 *He performeth the ſolemnity thereof with great joy.* 29 *Michal deſpiſeth him.*

AND *David* made him houſes in the [a] city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, † None ought to carry the * ark of God, but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the [b] ark of the LORD unto his place, which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſonnes of Kohath: Uriel the chief, and his ‡ brethren an hundred and twenty.

6 Of the ſonnes of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſonnes of Gerſhom, Joel the chief, and his brethren an hundred and thirty.

8 Of the ſonnes of [c] Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſonnes of [d] Hebron: Eliel the chief, and his brethren foureſcore.

10 Of the ſonnes of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: [e] ſanctifie your ſelves *both* ye and your brethren, that you may bring up the ark of the LORD God of Iſrael, unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due [f] order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as * Moſes commanded, according to the word of the LORD.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with [g] inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed * Heman the ſonne of Joel: and of his brethren, * Aſaph the ſonne of Berechiah: and of the ſonnes of Merari their brethren, * Ethan the ſonne of Kuſhaiah.

18 And with them their brethren of the [h] ſecond degree, Zachariah, Ben, and Jaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſiah, and Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſſe;

20 And Zachariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſiah, and Benaiah, with pſalteries on [i] Alamoth;

21 And Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, and Azzaziah, with harps ‡ on the [k] Sheminith to excell.

22 And Chenaniah [l] chief of the Levites ‡ *was* for † ſong: he inſtructed about the ſong, becauſe he *was* skilfull.

23 And Berechiah and Elkanah *were* doore-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nathaneel, and Amaſhai, and Zachariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and [m] Obed-edom and Jehiah *were* doore-keepers for the ark.

25 ¶ So

---

b Elpalet and Nogah are not mentioned, 2 Sam. 5, 14. ſo there are but eleven and here thirteen.
‡ Or, *Eliada*, 2 Sam. 5, 16.
* 2 Sam. 5, 15.

“ That is, *a place of breaches.*
c Or the valley of diviſions, becauſe the enemies were diſperſed there like waters.

* 2 Sam. 5, 23.

a That was in the place of the citie called Zion, 2 Sam. 5, 7, 9.

† Heb. It is *not to carry the ark of God, but for the Levites.*
* Num. 4, 2, 15.

b From the houſe of Obed-edom, 2 Sam. 6, 10, 12.

‡ Or, *kinſmen.*

c Who was the ſon of Uzziel, the fourth ſon of Kohath, Exod. 6, 18, 22. and Num. 3, 30.
d The third ſon of Kohath, Exod. 6, 18.

e Prepare your ſelves, and be pure, abſtain from all things whereby ye might be polluted, and ſo not able to come to the tabernacle.

f According as he hath appointed in the law.

* Exod. 25, 14.

g Theſe inſtruments and other ceremonies, they obſerved, were inſtructions of their infancie, which continued to the coming of Chriſt.
* Chap. 6, 33.
* Chap. 6, 39.
* Chap. 6, 44.

h Which were inferiour in dignity.

i This was an inſtrument of muſick, or a certain tune whereunto they accuſtomed to ſing pſalmes.
‡ Or, *on the eighth to overſee.*
k Which was the eight tune, over the which he that was moſt excellent had charge.
l To wit, to appoint pſalmes, and ſongs to them that ſung.
‡ Or, was *for the carriage: he inſtructed about the carriage.*
† Heb. *lifting up.*
m With Berechiah and Elkanah verſe 23.

25 ¶ So * David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy.

* 2 Sam. 6, 12, 13, &c.

26 And it came to paſſe when God [n] helped the Levites that bare the ark of the covenant of the LORD, that they offered [o] ſeven bullocks, and ſeven rammes.

n That is, gave them ſtrength to execute their office.

o Beſides the bullock and the fat beaſts which David offered at every ſixt pace, 2 Sam. 6, 13.

27 And David *was* clothed with a robe of fine linnen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ‡ ſong, with the ſingers: David alſo *had* upon him an [p] ephod of linnen.

‡ Or, *carriage.*

p Read 2 Sam. 6, 14.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſſe *as* the ark of the [q] covenant of the LORD came to the citie of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

q It was ſo called, becauſe it put the Iſraelites in remembrance of the Lords covenant made with them.

CHAP. XVI.

1 Davids feſtivall ſacrifice. 4 He ordereth a quire to ſing thanksgiving. 7 The pſalme of thanksgiving. 37 He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.

SO * they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

* 2 Sam. 6, 17.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he [a] bleſſed the people in the name of the LORD.

a He called upon the name of God, deſiring him to proſper the people, and give good ſucceſſe to their beginnings.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine.*

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to [b] record, and to thank and praiſe the LORD God of Iſrael:

b To wit, Gods benefits toward his people.

5 Aſaph the chief, and next to him Zachariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

† Heb. *with inſtruments of pſalteries and harps.*

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David [c] delivered firſt *this pſalme* to thank the LORD, into the hand of Aſaph and his brethren.

c David gave them this pſalme to praiſe the Lord, ſignifying, that in all our enterpriſes the name of God ought to be praiſed and called upon.

8 * Give thanks unto the LORD, call upon his name, make known his [d] deeds among the people.

* Pſal. 105, 1.

d Whereof this is the chiefeſt, that he had choſen himſelf a church to call upon his name.

9 Sing unto him, ſing pſalmes unto him, talk you of all his [e] wondrous works.

e Who of his wonderfull providence hath choſen a few of the ſtock of Abraham to be his children.

10 Glory ye in his holy name, let the heart of them rejoyce that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [f] judgements of his mouth.

f In overcoming Pharaoh, which judgements were declared by Gods mouth to Moſes.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his [g] choſen ones.

g Meaning hereby, that the promiſe of adoption onely appertaineth to the church.

14 He *is* the LORD our God, his judgements *are* in all the earth.

15 Be ye mindfull alwayes of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Iſaac:

* Gen. 17, 2. and 26, 3. and 28, 13.

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael for an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

19 When ye were but † [h] few, * even a few, and ſtrangers in it:

† Heb. *men of number.*

h Meaning, from the time that Abraham entred, unto the time that Jacob went into Egypt for famine.

20 And *when* they went from nation to nation, and from *one* kingdome to another people,

21 He ſuffered no man to do them wrong: yea, he * reproved [i] kings for their ſakes,

* Gen. 34, 30.

22 *Saying*, * Touch not mine [k] anointed, and do my [l] prophets no harm.

* Gen. 12, 17. and 20, 3.

i As Pharaoh and Abimelech.

23 * Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

* Pſal. 105, 15.

k Mine elect people, and them whom I have ſanctified.

24 Declare his glory among the heathen: his marvellous works among all nations.

l To whom God declared his word, and they declared it to their poſterity.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

* Pſal. 96, 1.

26 For all the gods * of the people *are* [m] idols: but the LORD made the heavens.

* Levit. 19, 4.

m His ſtrong faith appeareth therein, that though all the world would follow idols, yet he would cleave to the living God.

27 Glory and honour *are* in his preſence, ſtrength and gladneſſe *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worſhip the LORD in the beauty of holineſſe.

30 [n] Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved.

n Humble your ſelves under the mighty hand of God.

31 Let the [o] heavens be glad, and let the earth rejoyce: and let *men* ſay among the nations, The LORD reigneth.

o He exhorteth the dum creatures to rejoyce with him in conſidering the greatneſſe of the grace of God.

32 Let the ſea roar, and the fulneſſe thereof: let the fields rejoyce, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to [p] judge the earth.

p To reſtore all things to their eſtate.

34 * O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

* Pſal. 107, 1. and 118, 1. and 136, 1.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* [q] glory in thy praiſe.

q He eſteemeth this to be the chiefeſt felicity of man.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever: and all * the people ſaid, [r] Amen, and praiſed the LORD.

* Deut. 27, 15.

r He willeth all the people both in heart and mouth to conſent to theſe praiſes.

37 ¶ So he left there before the ark of the covenant of the LORD, Aſaph and his brethren, to miniſter before the ark continually, as every dayes work required:

38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſonne of Jeduthun, and Hoſah *to be* porters:

39 And Zadok the prieſt and his brethren

342

the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offerings continually † morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Iſrael:

† Heb. *in the morning, and in the evening.*

41 And with ſ them Heman and Jeduthun, and the reſt that were choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

ſ With Zadok and the reſt of the prieſts.

42 And with them Heman and Jeduthun with trumpets and cymbals for thoſe that ſhould make a ſound, and with muſicall inſtruments of God: and the ſonnes of Jeduthun *were* † porters.

† Heb. *for the gate.*

43 And all the people departed every man to his houſe, and David returned to t bleſſe his houſe.

t Declaring that after our duty to God, we are chiefly bound to our own houſe, for the which, as for all other things, we ought to pray unto God, and inſtruct our families to praiſe his name.

CHAP. XVII.

1 Nathan firſt approving the purpoſe of David, to build God an houſe, 3 after by the word of God forbiddeth him. 11 He promiſeth him bleſſings and benefits in his ſeed. 16 Davids prayer and thanksgiving.

NOw * it came to paſſe, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of a cedars, but the ark of the covenant of the LORD *remaineth* under b curtains.

*2 Sam.7,1. &c.

a Well built and fair.

b That is, in tents covered with skins.

2 Then Nathan ſaid uuto David, c Do all that *is* in thine heart, for God *is* with thee.

c As yet God had not revealed to the prophet, what he purpoſed concerning David: therefore ſeeing God favoured David, he ſpake what he thought.

3 ¶ And it came to paſſe the d ſame night, that the word of God came to Nathan, ſaying,

d After that Nathan had ſpoken to David.

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but † have gone from e tent to tent, and from *one* tabernacle *to another.*

† Heb. *have been.*

e That is, in a tent which removed to and fro.

6 Whereſoever I have f walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

f Meaning, whereſoever his ark went, which was a ſigne of his preſence.

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* † from following the † ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

† Heb. *from after.*

g Of a ſhepherd of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will h plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſſe waſte them any more: (as at the beginning,

h Make them ſure that they ſhall not remove.

10 And ſince that time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will i build thee an houſe.

i Will give thee great poſterity.

11 ¶ And it ſhall come to paſſe, when thy dayes be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſonnes, and I will eſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for k ever,

k That is, unto the coming of Chriſt for then theſe figures ſhould ceaſe.

13 * I will be his father, and he ſhall be my ſonne, and I will not take my mercie away from him, as I took *it* from *him* that was before l thee.

* 1 Sam. 7, 14.

l Which was Saul.

14 But I will ſettle him in mine houſe, and in my kingdome for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king m came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me n hitherto?

m He went into the tent where the ark was, ſhewing what we ought to do when we receive any benefits of the Lord.

n Meaning, to this kingly eſtate.

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of o high degree, O LORD God.

o Thou haſt promiſed a kingdome that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervants ſake, and according to thine p own heart haſt thou done all this greatneſſe, in making known all theſe † great things.

p Freely, and according to the purpoſe of thy will without any deſerving.

† Heb. *greatneſſes.*

20 O LORD, *there is* none like thee, neither *is there* any God beſides thee, according to all that we have heard with our eares.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſſe and terribleneſſe, and by driving nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for *ever*, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of q Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

q That is, he ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

25 For thou, O my God, † r haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

† Heb. *haſt revealed the eare of thy ſervant.*

r Thou haſt declared unto me by Nathan the propher.

26 And now, LORD, (thou art ſ God, and haſt promiſed this goodneſſe unto thy ſervant)

ſ And canſt not breake promiſe.

27 Now therefore t let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

t Or, *it hath pleaſed thee.*

CHAP.

Chap. XVIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadarezer and the Syrians. 9 Tou sendeth Hadoram with presents to blesse David. 11 The presents and the spoil, David dedicateth to God. 13 He putteth garisons in Edom. 14 Davids officers.

NOw after this, it came to passe, that David smote the Philistines, and subdued them, and took [a] Gath and her towns out of the hand of the Philistines.

a Which 2 Sam. 8, 1, is called the bridle of bondage, because it was a strong town, and kept the country round about in subjection.

2 And he smote Moab; and the Moabites became Davids servants, *and* brought gifts.

3 And David smote ‡ Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

‡ Or, *Hadadezer*, in Sam.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots.

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

† Heb. *Darmesek.*

6 Then David put *garisons* in Syria Damascus, and the Syrians became Davids servants, *and* brought gifts. Thus the Lord [b] preserved David whithersoever he went.

b That is, in all things that he enterprised.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Like wise from [c] Tibhath, and from Chun, cities of Hadarezer, brought David very much brasse, wherewith * Solomon made the brasen sea, and the pillars, and the vessels of brasse.

c Which, 2 Sam. 8, 8, are called Berah and Berothai.
* 1 Kings 7, 23. 2 Chron. 4, 15.

9 ¶ Now when ‡ Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

‡ Or, *Toi*, 2 Sam. 8, 9.

10 He sent [d] Hadoram his sonne to king David, ‡ to enquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of vessels of gold, and silver, and brasse.

d Called also Joram, 2 Sam. 8, 10.
‡ Or, *to salute.*
† Heb. *to blesse.*

† Heb. *was the man of warres.*

11 ¶ Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all *these* nations: from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

e Because the Edomites and the Syrians joyned their power together, it is said, 2 Sam. 8, 12. that the Aramites were spoiled.

12 Moreover, Abishai the sonne of Zeruiah slew of the Edomites in the valley of salt, [f] eighteen thousand.

f Which is understood that Joab slew twelve thousand, as is in the title of the 60 Psalm and Abishai the rest.

13 ¶ And he put garisons in Edom; and all the Edomites became Davids servants. Thus the Lord preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgement and justice among all his people.

15 And Joab the sonne of Zeruiah *was* over the host, and Jehoshaphat the sonne of Ahilud, ‡ recorder.

‡ Or, *remembrancer.*

16 And Zadok the sonne of Ahitub, and ‡ Abimelech the sonne of Abiathar, *were* the priests, and ‡ Shavsha *was* scribe.

‡ Called *Abimelech* in Sam.
‡ Called *Seraiah* in Sam and *Shisa*, 1 Kings 4, 3.

17 And Benaia the sonne of Jehoiada *was* over the [g] Cherethites, and the Pelethites: and the sonnes of David *were* † chief about the king.

343

g Read 2 Sam. 8, 18.
† Heb. *at the hand of the king.*

Chap. XIX.

1 Davids messengers sent to comfort Hanun the sonne of Nahash, are villanously entreated. 6 The Ammonites strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach making a new supply of the Syrians, is slain by David.

NOw * it came to passe after this, that Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

* 2 Sam. 10, 1, &c.

2 And David said, I will shew kindnesse unto Hanun the sonne of Nahash, because his [a] father shewed kindnesse to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

a Because Nahash received David and his company, when Saul persecuted him, he would now shew pleasure his son for the same.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? are not his servants come unto thee for to [b] search, and to overthrow, and to spie out the land?

† Heb. *in thine eyes doth David, &c.*

b Thus the malicious ever interpret the purpose of the godly in the worst sence.

4 Wherefore Hanun took Davids servants, and [c] shaved them, and cut [d] off their garments in the midst hard by their buttocks, and sent them away.

c They shaved off the half of their beards, 2 Sam. 10, 4.
d To put them to shame and villany, whereas the ambassadors ought to have been honoured: and because the Jews used to wear side garments and beards, they thus disfigured them, to make them odious to others.

5 Then there went *certain*, and told David how the men were served, and he sent to meet them (for the men were greatly ashamed) and the king said, Tarry at Jericho untill your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of [e] Zobah.

† Heb. *to stink.*
e Which were five in all.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before [f] Medeba. And the children of Ammon gathered themselves together from their cities, and came to battel.

f Which was a city of the tribe of Reuben beyond Jordan.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the citie: and the kings that were come, *were* by themselves in the field.

10 Now when Joab saw that † the battel was set against him, before and behinde, he chose out of all the ‡ choice of Israel, and put *them* in aray against the Syrians.

† Heb. *the face of the battel was.*
‡ Or, *young men.*

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set themselves in aray against the children of Ammon.

† Heb. *Abishai.*

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave

344

our ſelves valianrly for our [g] people, and for the cities of our God: and let the LORD do that which is good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the citie. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the hoſt of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them: ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians [i] ſeven thouſand men, *which fought in* chariots, and fourty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured. 4 Three giants are ſlain in three ſeverall overthrows of the Philiſtines.

AND* it came to paſſe, that † after the yeare was expired, at the time that kings go out *to battel*, Joab led forth the powers of the army, and waſted the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

2 And David * took the crown of their king from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 And it came to paſſe after this, * that there ‡ † aroſe warre at ‡ Gezer with the Philiſtines, at which time Sibbechai the Huſhathite, ſlew Sippai *that was* of the children of ‡ the giant, and they were ſubdued.

5 And there was warre again with the Philiſtines, and Elhanan the ſonne of [“] Jair, ſlew [c] Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

6 And yet again * there was warre at Gath, where was † a man of *great* ſtature, whoſe fingers and toes *were* foure and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was † the ſonne of the giant.

7 But when he ‡ defied Iſrael, Jonathan the ſonne of [“] Shimea, Davids brother, ſlew him.

8 Theſe were born unto the giant in Gath, and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 David tempted by Satan, forceth Joab to number the people. 4 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooſeth the peſtilence. 14 After the death of ſeventy thouſand, David by repentance preventeth the deſtruction of Jeruſalem. 18 David, by Gads direction, purchaſeth Ornans threshing-floore, where having built an altar, God giveth a ſigne of his favour by fire, and ſtayeth the plague. 28 David ſacrificeth there, being reſtrained from Gibeon by fear of the angel.

AND* [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from [b] Beerſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many mo as they be: but my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of [c] treſpaſſe to Iſrael?

4 Nevertheleſſe, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſumme of the number of the people unto David: and all they of Iſrael were a thouſand thouſand and an [d] hundred thouſand men that drew ſword: and Judah *was* [e] foure hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 † And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

8 And David ſaid unto God,* I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the LORD, I † offer thee three things, chooſe thee one of them that I may do *it* unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, † Chooſe thee

12 Either three yeares famine, or three moneths to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three dayes the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thy ſelf, what word I ſhall bring again to him that ſent me.

13 And

---

g He declareth that where the cauſe is evil, the courage cannot be valiant, and that in good cauſes, men ought to be courragious, and commit the ſucceſſe to God.

h That is, Euphrates.
‡ Or, *Shobach.*
2 Sam. 10, 16.

i For this place, read 2 Sam. 10, 18.

* 2 Sam. 11, 1.
† Heb. *at the return of the yeare.*

a Which was the chief city of the Ammonites.

* 2 Sam. 12, 30.
† Heb. *the weight of.*
b Which mounteth about the value of ſeven thouſand and ſeventy crowns, which is about threeſcore pound weight.

* 2 Sam. 21, 18.
‡ Or, *continued.*
† Heb. *ſtood.*
‡ Or, *Gob.*

‡ Or, *Rapha.*

“ Called alſo *Jaare-oregim.*
c Read 2 Sam. 21, 19.

* 2 Sam. 21, 20.

† Heb. *a man of meaſure.*

† Heb. *born to the giant*, or *Rapha.*
‡ Or, *reproched.*
“ Called *Shammah.*
1 Sam. 10, 3.

* 2 Sam. 24, 1. &c.
a He tempted David in ſetting before his eyes his excellency and glory, his power and victories.
b That is, from ſouth to north.

c It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind, as though his ſtrength ſtood in his people, God puniſhed him.

d Joab partly for grief, and partly through negligence gathered not the whole ſum, as it is here declared.
e In Samuel is mention of thirtie thouſand more: which was either by joyning to them ſome of the Benjamites, which were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

† Heb. *and it was evil in the eyes of the LORD concerning this thing.*
* 2 Sam. 24, 10

† Heb. *ſtretch out.*

† Heb. *take to thee.*

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‡ great *are* his mercies) but let me not fall into the hand of man,

‡ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and † as he was destroying, the LORD beheld, and he § repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floore of ‡ Ornan the Jebusite.

* 2 Sam. 24, 16.

† Read 2 Sam. 24, 16.

§ When God draweth back his plagues, he seemeth to repent, read Gen. 6, 6.

‡ Or, *Araunah.* 2 Sam. 24, 18.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders of Israel, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on h thy people, that they should be plagued.

h Thus he both sheweth a true repentance, and a fatherly care toward his people, which desireth God to spare them and so punish him and his.

18 ¶ Then the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floore of Ornan the Jebusite.

* 2 Chron. 3, 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‡ And Ornan turned back, and saw the angel; and his foure sonnes with him i hid themselves. Now Ornan was threshing wheat.

‡ Or, *when Ornan turned back and saw the angel, then he and his foure sonnes with him hid themselves.*

i If a man hide himself at the sight of an angel which is a creature, how much lesse is a sinner able to appeare before the face of God.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floore, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floore, that I may build an k altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

† Heb. *give.*

k Thus he did by the commandment of God, as verse 18, for else it had been abominable, except he had either Gods word, or revelation.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do that which is good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which *is* thine for the LORD, nor offer burnt-offerings without l cost.

l That is, as much as it is worth: for having enough of his own, and yet to have taken of another mans goods to offer unto the Lord, it had been theft, and not acceptable to God.

25 So David gave to Ornan for the place, m six hundred shekels of gold by weight.

m Read 2 Sam. 24, 25.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he n answered him from heaven by fire upon the altar of burnt-offering.

n God declared that he heard his request, in that he sent down fire from heaven, for else they might use no fire in sacrifice, but of that which was reserved still upon the altar, Levit. 6, 13. and came down from heaven, Levit. 9, 24. as appeared by the punishment of Nadab and Abihu, Levit. 10, 1.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floore of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD which Moses made in the wilderneſſe, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 Kings 3, 4. Chap. 16, 39. 2 Chron. 1, 3.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

1 David foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in Gods promises, and his duty in building the temple. 17 He chargeth the princes to assist his sonne.

THen David said, This is the a house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

a That is, the place wherein he will be worshipped.

2 And David commanded to gather together the b strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

b Meaning, cunning men of other nations, which dwelt among the Jews.

3 And David prepared iron in c abundance for the nails for the doores of the gates, and for the joynings, and brasse in abundance without weight.

c To wit, which weighed fiftie shekels of gold, 2 Chron. 3, 9.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my sonne *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnificall, of fame, and of glory throughout all countreys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

* Chap. 29, 1.

6 ¶ Then he called for Solomon his sonne, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My sonne, as for me, it was in my minde to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, * d Thou hast shed bloud abundantly, and hast made great warres: thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my sight.

* Chap. 28, 3.

d This declareth how greatly God detesteth the shedding of bloud, seeing David for this cause is stayed to build the temple of the Lord, albeit he enterprised no warre, but by Gods commandment, and against his enemies.

9 Behold, a sonne shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be " Solomon, and I will give peace and quietnesse unto Israel in his dayes.

" That is, *peaceable.*

10 * He shall build an house for my name, and he shall be my sonne, and I *will be* his father, and I will establish the throne of his kingdome over Israel for ever.

* 2 Sam. 7, 13.

11 Now my sonne, the LORD be with thee, and e prosper thou, and build the house of the LORD thy God, as he hath said of thee.

e He sheweth that there can be no prosperitie but when the Lord is with us.

12 Onely the LORD give thee f wisdome and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

f These are only the means whereby kings govern their subiects aright, and whereby the realms do prosper and flourish.

13 Then shalt thou prosper if thou takest heed

346 heed to fulfill the ſtatutes and judgements which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

‡ Or, *in my poverty.* g For David was poore in reſpect of Solomon.

14 Now behold, ‡ g in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſſe, and iron, without * weight: (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayeſt adde thereto.

* As verſe 3.

15 Moreover, *there are* workmen with thee in abundance, hewers, and " workers of ſtone and timber, and all manner of cunning men, for every manner of work.

" That is, *maſons and carpenters.*

16 Of the gold, the ſilver, and the braſſe, and the iron, *there is* no number. h Ariſe therefore, and be doing, and the LORD be with thee.

h That is, goe about it quickly.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſonne, *ſaying,*

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the i inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

i The nations round about.

19 Now k ſet your heart and your ſoul to ſeek the LORD your God, ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

k For els he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gershonites.* 12 *The ſonnes of Kohath.* 21 *The ſonnes of Merari.* 24 *The office of the Levites.*

SO when David was old and full of dayes, he made * Solomon his ſonne king over Iſrael.

* Chap. 28, 5.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbred from the age of * thirty yeares and upward: and their number by their polls, man by man, was thirty and eight thouſand.

* Num. 4, 3.

4 Of which, twenty and foure thouſand *were* ‡ to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

‡ Or, *to overſee.*

5 Moreover, foure thouſand *were* porters, and foure thouſand praiſed the LORD with the inſtruments which I made, (*ſaid David*) to praiſe *therewith.*

6 And * David divided them into † courſes among the ſonnes of Levi, *namely*, Gerſhon, Kohath, and Merari.

* Exod. 6, 16. Chap. 6, 1, &c. 2 Chron. 8, 14. and 29, 25. † Heb. *diviſions.*

7 ¶ Of the * Gerſhonites *were* ‡ Laadan and Shimei.

* Chap. 26, 21. ‡ Or, *Libni.* chap. 6, 17.

8 The ſonnes of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſonnes of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſonnes of Shimei *were*, Jahath ‡ Zina, and Jeuſh, and Beriah. Theſe foure *were* the ſonnes of Shimei.

‡ Or, Zizah, verſe 11.

11 And Jahath was the chief, and Ziza the ſecond: but Jeuſh and Beriah † had not many ſonnes: therefore they were in one reckoning, according to *their* fathers.

† Heb. *did not multiply ſonnes.*

12 ¶ The ſonnes of Kohath; Amram, Izhar, Hebron, and Uzziel, foure.

13 The ſonnes of * Amram; Aaron and Moſes: and * Aaron was ſeparated, that he ſhould a ſanctifie the moſt holy things, he and his ſonnes for ever, to burn *incenſe* before the LORD, to miniſter unto him, and to bleſſe in his name for ever.

* Exod. 6, 20. * Exod. 28, 1. Heb. 5, 4. a That is, to ſerve in the moſt holy place, and to conſecrate the holy things.

14 Now concerning Moſes the man of God, his ſonnes were named of the b tribe of Levi.

b They were but of the order of the Levites, and not of the prieſts, as Aarons ſons.

15 * The ſonnes of Moſes *were*, Gerſhom and Eliezer.

16 Of the ſonnes of Gerſhom, Shebuel *was* the chief.

* Exod. 2, 22. and 18, 3, 4.

17 And the ſonnes of Eliezer *were*, * Rehabiah ‡ the c chief. And Eliezer had none other ſonnes; but the ſonnes of Rehabiah † were very many.

* Chap. 26, 25. ‡ Or, *the firſt.* c The ſcripture uſeth to call chief, or the firſt born, although he be alone, and there be none born after, Matth. 1, 25. † Heb. *were highly multiplied.*

18 Of the ſonnes of Izhar, Shelomith the chief.

19 Of the ſonnes of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſonnes of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſonnes of Merari; Mahli, and Muſhi: the ſonnes of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſonnes but daughters: and their d brethren the ſonnes of Kiſh took them.

d Meaning, their couſins.

23 The ſonnes of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſonnes of * Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * e twenty yeares and upward.

* Num. 10, 17, 21. * Num. 1, 1. e David did chuſe the Levites twiſe, firſt, at the age of thirty, at verſe 3. and again afterward at 20, as the neceſſitie of the office did require: at the beginning they had no charge in the temple before they were five and twenty yeare old, and had none after fiftie, Num. 4, 3.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, ‡ that they may dwell in Jeruſalem for ever.

‡ Or, *and he dwelleth in Jeruſalem, &c.*

26 And alſo unto the Levites, they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* † numbred from twenty yeares old and above:

† Heb. *numbers.*

28 Becauſe † their office *was* to wait on the ſonnes of Aaron, for the ſervice of the houſe of the LORD, in the courts and in the chambers, and in the f purifying of all holy things, and the work of the ſervice of the houſe of God:

† Heb. *their ſtation was at the hand of the ſonnes of Aaron.* f In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhew-bread, and for * the fine floure for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‡ pan, and for that which is fryed, and for all manner of meaſure and ſize.

* Levit. 6, 20. Chap. 9, 29, &c. ‡ Or, *flat plate.*

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the order

order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIIII.

1 The diuiſions of the ſonnes of Aaron by lot into foure and twenty orders. 20 The Kohathites, 27 and the Merarites diuided by lot.

NOw theſe *are* the diuiſions of the ſonnes of Aaron: * The ſonnes of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* Levit. 10. 1, 6.

2 But * Nadab and Abihu [a] died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

* Num. 3, 4. and 26, 61.
a Whiles their father yet lived.

3 And David diſtributed them, both Zadok of the ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſonnes of Eleazar, than of the ſonnes of Ithamar; and *thus* were they diuided: among the ſonnes of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſonnes of Ithamar according to the houſe of their fathers.

5 Thus were they diuided by lot, one ſort with another; for the gouernours of the ſanctuary, and gouernours *of the houſe* of God, were of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nathanael the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſonne of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one † principall houſhold being taken for Eleazar, and one taken for Ithamar.

† Heb. *houſe of the father.*

7 Now the firſt [b] lot came forth to Jehoiarib, the ſecond to Jedaiah,

b This lot was ordained to take away all occaſion of envie or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eight to [c] Abijah,

c Zacharie the father of John Baptiſt was of this courſe, or lot of Abia, Luke 1, 5.

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the foure and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD according to their manner, under [d] Aaron their father, as the LORD God of Iſrael had commanded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And the reſt of the ſonnes of Levi *were theſe:* of the ſonnes of Amram; Shubael: of the ſonnes of Shubael; Jehdeiah.

21 Concerning Rehabiah, of the ſonnes of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſonnes of Shelomoth; Jahath.

23 And the ſonnes *of* * *Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

* Chap. 23. 19. and 26, 31.

24 Of the ſonnes of Uzziel; Michah: of the ſonnes of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſonnes of Iſhiah; Zechariah.

26 The ſonnes of Merari *were*, Mahli and Muſhi: the ſonnes of Jaaziah; Beno.

27 ¶ The ſonnes of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſonnes.

29 Concerning Kiſh: the ſonne of Kiſh *was* Jerahmeel.

30 The ſonnes alſo of [e] Muſhi; Mahli, and Eder, and Jeremoth. Theſe *were* the ſonnes of the Levites, after the houſe of their fathers.

e Which was the ſecond ſon of Merari.

31 Theſe likewiſe caſt [f] lots over againſt their brethren the ſonnes of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principall fathers over againſt their younger brethren.

f That is, every one had that dignity, which fell unto him by lot.

CHAP. XXV.

1 The number and offices of the ſingers. 8 Their diuiſion by lot, into foure and twenty orders.

MOreouer, David and the captains of the hoſt [a] ſeparated to the ſeruice of the ſonnes of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

a Theſe ſingers were diuided into 24 courſes, ſo that every courſe or order contained twelve, and in all there were 288 as verſe 7.

2 Of the ſonnes of Aſaph; Zaccur, and Joſeph, and Nethaniah, and ‡ Aſarelah, the ſonnes of Aſaph under the hands of Aſaph, which propheſied † according to the order of the king.

‡ Otherwiſe called *Jeſharelah*, verſe 14.
† Heb. *by the hands of the king.*

3 Of Jeduthun: the ſonnes of Jeduthun; Gedaliah, and ‡ Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ‡ [b] ſix, under the hands of their father Jeduthun, who [c] propheſied with a harp, to give thanks and to praiſe the LORD.

‡ Or, *Izri*, verſe 11.
‡ With Shimei mentioned verſe 17.
b Whereof one is not here numbred.
c Meaning, pſalmes and ſongs to praiſe God.

4 Of Heman; the ſonnes of Heman; Bukkiah, Mattaniah, ‡ Uzziel, ‡ Shebuel, and Jerimoth, Hananiah, Hanani, Eliatha, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

‡ Or, *Azarel*, verſe 18.
‡ Or, *Shubael*, verſe 20.

5 All theſe *were* the ſonnes of Heman the kings ſeer in the ‡ words of God, to lift up the horn. And God gaue to Heman fourteen ſonnes and three daughters.

‡ Or, *matters.*

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries and harps, for the ſeruice of the houſe of God, † according to the kings

† Heb. *by the hands of the king.*

348 kings order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred foureſcore and eight.

8 ¶ And they caſt lots, [d] ward againſt *ward*, as well the [e] ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to [f] Joſeph, the ſecond to Gedaliah, who with his brethren and ſonnes *were* twelve:

10 The third to Zaccur, *he*, his ſonnes and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſonnes and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſonnes and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſonnes and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſonnes and his brethren *were* twelve:

15 The eight to Jeſhaiah, *he*, his ſonnes and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſonnes and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſonnes and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſonnes and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſonnes and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſonnes and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſonnes and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his ſonnes and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſonnes and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſonnes and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſonnes and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſonnes and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſonnes and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſonnes and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he* his ſonnes and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſonnes and his brethren *were* twelve:

31 The foure and twentieth to Romamti-ezer, *he*, his ſonnes and his brethren *were* twelve.

d Who ſhould be in every company and courſe.
e Without reſpect to age or cunning.
f So that he ſerved in the firſt turn, and the reſt every one as his turn followed orderly.

CHAP. XXVI.

1 *The diviſion of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had charge of the treaſures.* 29 *Officers and judges.*

CONcerning the diviſions of the porters: of the Korhites *was* ‡ Meſhelemiah the ſonne of Kore, of the ſonnes of [a] † Aſaph.

2 And the ſonnes of Meſhelemiah were Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſonnes of Obed-edom, *were* Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eight: for God [b] bleſſed [“] him.

6 Alſo unto Shemaiah his ſonne were ſonnes born, that [c] ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſonnes of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſonnes of Obed-edom: they and their ſonnes and their brethren, able men for [d] ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſonnes and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſonnes; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third Zechariah the fourth: all the ſonnes and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one [e] againſt another, to miniſter in the houſe of the LORD.

13 ¶ And they caſt lots ‡ as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſt-ward fell to ‡ Shelemiah; then for Zechariah his ſonne ([f] a wiſe counſellour) they caſt lots, and his lot came out north-ward.

15 To Obed-edom ſouth-ward, and to his ſonnes, the houſe of † [g] Aſuppim.

16 To Shuppim and Hoſah, *the lot came forth* weſt-ward, with the gate [h] Shallecheth, by the cauſey of the going ‡ up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward foure a day, ſouth-ward foure a day, and toward Aſuppim [i] two *and* two.

18 And [k] Parbar weſtward, foure at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſonnes of Kore, and among the ſonnes of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the † dedicate things.

21 As concerning the ſonnes of ‡ Laadan: the ſonnes of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, ‡ Jehieli

22 The ſonnes of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the [l] Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, *was* ruler of the treaſures.

25 And

‡ Or, *Shelemiah*, verſe 14.
‡ Or, *Ebiaſaph*, Chap. 6, 37. and 9, 19.
a This Aſaph was not the notable muſitian, but another of that name, called alſo Ebiaſaph, Chap. 6, 23, 37. and 9, 19. and alſo Jaſaph.

b In giving him many children.
“ That is, Obed-edom as chap. 13, 14.
c Or, like their fathers houſe, meaning worthy men and valiant.

d And meet to ſerve in the office of the porterſhip.

e According to their turns, as well the one as the other.
‡ Or, *as well for the ſmall as for the great.*

‡ Called, *Meſhelemiah*, verſe 1.
f One expert and meet to keep that gate.

† Heb. *gatherings.*
g This was an houſe where they uſed to reſort to conſult of things concerning the temple, as a Convocation houſe.
h Whereat they uſed to caſt out the filth of the citie.
‡ See 1 Kings 10, 5. 2 Chron. 9, 4.
i Meaning, two one day, and two another.
k Which was an houſe wherein they kept the inſtruments of the temple.

† Heb. *holy things.*

‡ Or, *Libni*, chap. 6, 17.

‡ Or, *Jehiel*, chap. 23, 8.

l Theſe alſo had charge over the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſonne, and Jeſhaiah his ſonne, and Joram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicate things, which David the king and the chief fathers, the captains over thonſands and hundreds, and the captains of the hoſt had [m] dedicated.

m According as the Lord commanded, Num. 31, 28.
† Heb. *out of the battels and ſpoils.*

27 † Out of the ſpoils wonne in battels, did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul, the ſonne of Kiſh, and Abner the ſonne of Ner, and Joab the ſonne of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

n Meaning, the things, that were out of the citie.

29 ¶ Of the Izharites, Chenaniah and his ſonnes *were* for the [n] outward buſineſſe over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* † officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſſe of the LORD, and in the ſervice of the

† Heb. *over the charge.*

o That is, for the kings houſe.

[o] king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers: in the fourtieth yeare of the reigne of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

p To wit, the couſins of Jerijah.

32 And his [p] brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to

q Both in ſpirituall and temporall things.
† Heb. *thing.*

[q] God, and † affairs of the king.

CHAP. XXVII.

1 The twelve captains for every ſeverall moneth. 16 The princes of the twelve tribes. 23 The numbring of the people is hindred. 25 Davids ſeverall officers.

NOw the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which [a] came in and went out moneth by moneth, throughout all the moneths of the yeare, of every courſe *were* twenty and foure thouſand.

a Which executed their charge and office, which is meant by coming in and going out.

2 Over the firſt courſe for the firſt moneth, *was* Jaſhobeam the ſonne of Zabdiel: and in his courſe *were* twenty and foure thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt moneth.

4 And over the courſe of the ſecond moneth, *was* ‡ Dodai an Ahohite, and of his courſe *was* Mikloth alſo the [b] ruler; in his courſe likewiſe *were* twenty and foure thouſand.

‡ Or, *Dodo.* 2 Sam. 23, 9.
b That is, Dodai's lieutenant.

5 The third captain of the hoſt for the third moneth, *was* Benaiah the ſonne of Jehoiada a ‡ chief prieſt: and in his courſe *were* twenty and foure thouſand.

‡ Or, *principall officer.*

6 This *is that* Benaiah, *who was* * mighty among the thirty, and above the thirty: and in his courſe *was* Amizabad his ſonne.

* 2 Sam. 23, 20, 22, 23. Chap. 11, 22. &c.

7 The fourth *captain* for the fourth moneth, *was* Aſahel the brother of Joab, and Zebadiah his ſonne after him: and in his courſe *were* twenty and foure thouſand.

8 The fifth captain for the fifth *moneth*, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and foure thouſand.

9 The ſixth *captain* for the ſixth moneth, *was* Ira the ſonne of Ikkeſh the Tekoite: and in his courſe *were* twenty and foure thouſand.

10 The ſeventh *captain* for the ſeventh moneth, *was* Helez the Pelonite, of the children of Ephraim, and in his courſe *were* twenty and foure thouſand.

11 The eighth *captain* for the eighth moneth, *was* Sibbecai the Huſhathite, of the Zarhites, and in his courſe *were* twenty and foure thouſand.

12 The ninth *captain* for the ninth moneth, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and foure thouſand.

13 The tenth *captain* for the tenth moneth, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and foure thouſand.

14 The eleventh *captain* for the eleventh moneth, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and foure thouſand.

15 The twelfth *captain* for the twelfth moneth, *was* † Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and foure thouſand.

‡ Or, *Heled.* chap. 11, 30.

16 ¶ Furthermore, over the tribes of Iſrael: the [c] ruler of the Reubenites *was* Eliezer the ſonne of Zichri: of the Simeonites, Shephatiah the ſonne of Maachah:

c Meaning, beſides theſe twelve captains.

17 Of the Levites, Haſhabiah the ſonne of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſonne of Michael:

19 Of Zebulun, Iſhmaiah the ſonne of Obadiah: of Naphtali, Jerimoth the ſonne of Azriel:

20 Of the children of Ephraim, Hoſhea the ſonne of Azaziah: of the half-tribe of Manaſſeh, Joel the ſonne of Pedaiah:

21 Of the [d] half-*tribe* of Manaſſeh in Gilead, Iddo the ſonne of Zechariah: of Benjamin, Jaaſiel the ſonne of Abner:

d Which is beyond Jordan in reſpect of Judah: alſo one captain was over the Reubenites and the Gadites.

22 Of Dan, Azareel the ſonne of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty yeares old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtarres of the heavens.

e And the commandment of the king was abominable to Joab, Chap. 21, 6.

24 Joab the ſonne of Zeruiah began to number, but he finiſhed not, [e] becauſe * there fell wrath for it againſt Iſrael, neither † was

* 2 Sam. 24, 15. Chap. 21, 7.
† Heb. *aſcended.*

350

the number put in the accompt of the [f] chronicles of king Daid.

f The Hebrews make both theſe books of Chronicles but one, and at this verſe make the midſt of the book, as touching the number of verſes.

25 ¶ And over the kings treaſures *was* Azmaveth the ſonne of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſonne of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſonne of Chelub.

† Heb. *over that which* was *of the vineyards.*

27 And over the vineyards *was* Shimei the Ramathite: † over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shetrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſonne of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

‡ Or, *ſecretary.* g That is, a man learned in the word of God. ‡ Or, *Hachmonite.* h To be their ſchoolemaſter and teacher.

32 Alſo Jonathan Davids uncle was a counſellour, a wiſe man, and a [g] ‡ ſcribe: and Jehiel the ‡ ſonne of Hachmoni *was* with the kings [h] ſonnes.

33 And Ahitophel *was* the kings counſellour, and Huſhai the Archite *was* the kings companion.

i After that Ahitophel had hanged himſelf. 2 Sam. 17, 23. Jehoiada was made counſeller.

34 And [i] after Ahitophel, *was* Jehoiada the ſonne of Benaiah, and Abiathar: and the generall of the kings army *was* Joab.

Chap. XXVIII.

1 David in a ſolemne aſſembly, having declared Gods favour to him, and promiſe to his ſonne Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and ſilver for the materials.

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and ‡ poſſeſſion of the king, and of his ſonnes, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

‡ Or, *cattel.*

2 Then David the king ſtood up upon his feet, and ſaid, Heare me, my brethren, and my people, As for me, I had in mine heart to build an houſe of [a] reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

a Wherein the ark ſhould remain and remove no more to and fro. * 2 Sam. 7. 5, 13. 1 Kings 5, 5. Chap. 22, 8.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of warre, and haſt ſhed † bloud.

† Heb. *blouds.*

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen * [b] Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſonnes of my father, he liked me to make *me* king over all Iſrael:

* 1 Sam. 16, 13. Pſal. 78, 68. b According to the prophecie of Jacob, Gen. 49, 8.

5 * And of all my ſonnes (for the LORD hath given me many ſonnes) he hath choſen Solomon my ſonne, to ſit upon the throne of the kingdome of the LORD over Iſrael.

* Chap. 23, 1.

6 And he ſaid unto me, * Solomon thy ſonne, he ſhall build my houſe and my courts: for I have choſen him to be my ſonne, and I will be his father.

* 2 Sam. 7, 13. 2 Chron. 1, 9.

7 Moreover I will eſtabliſh his kingdome for ever, if he be † conſtant to do my commandments and my judgements, as at [c] this day.

† Heb. *ſtrong.* c If he continue to keep my law and depart not therefrom, as he doeth hitherto.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſſe this [d] good land, and leave *it* for an inheritance for your children after you for [e] ever.

d To wit, of Canaan. e He declareth that nothing can ſeparate them from the commoditie of this land, both for themſelves and their poſteritie, but their ſins and iniquitie.

9 ¶ And thou, Solomon my ſonne, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing minde: for * the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

* 1 Sam. 16, 7. Pſal. 7, 9. and 139, 2. Jer. 11, 20. and 17, 10. and 20, 12.

10 Take heed now, for the LORD hath choſen thee to build an [f] houſe for the ſanctuary: be ſtrong and [g] do *it.*

f Meaning, for his ark. g Put it in execution.

11 ¶ Then David gave to Solomon his ſonne the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern † of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

† Heb. *of all that was with him.*

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, ſilver alſo for all inſtruments of ſilver, by weight, for all inſtruments of every kinde of ſervice:

15 Even the weight for the [h] candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

h That is, the ten candleſticks, 1 Kings 7, 49.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave* gold by weight for every baſon;

baſon; and *likewiſe* ſilver by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the [i] chariot of the * cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All this, *ſaid David*, the LORD made me underſtand in writing by *his* [k] hand upon me, *even* all the works of this pattern.

20 And David ſaid to Solomon his ſonne, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, untill thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every [l] willing skilfull man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

i Meaning, of the mercy ſeat which covered the ark, which was called the chariot, becauſe the Lord declared himſelf there.
* 1 Sam. 4, 4. 1 Kings 6, 23, &c.
k For all this was left in writing in the book of the law, Exod. 25, 40. which book the king was bound to put in execution, Deut. 17, 19.
l That is, every one will be ready to help thee with thoſe gifts that God hath given him.

CHAP. XXIX.

1 David by his example and intreaty 6 cauſeth the princes and people to offer willingly. 10 Davids thanksgiving and prayer. 20 The people having bleſſed God, and ſacrificed, make Solomon king. 26 Davids reigne and death.

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſonne, whom alone God hath choſen, *is* yet * young and tender, and the work *is* great: for the palace *is* not for man, but for the [a] LORD God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſſe for *things* of braſſe, the iron for *things* of iron, and wood for *things* of wood; onyx ſtones, and *ſtones* to be ſet; gliſtring ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my [b] affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* [c] three thouſand talents of gold, of the gold of * Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſe *withall*.

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is [d] willing † to conſecrate his ſervice this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers over the kings work offered willingly,

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſſe eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were [e] found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoyced, for that they offered willingly, becauſe with [f] perfect heart they offered willingly to the LORD: and David the king alſo rejoyced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of [g] Iſrael our father, for ever and ever.

11 * Thine, O LORD, *is* the greatneſſe, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdome, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould † be able to offer ſo willingly after this ſort? for all things *come* of [h] thee, and † of thine own have we given thee.

15 For * we *are* [i] ſtrangers before thee, and ſojourners, as *were* all our fathers: * our dayes on the earth *are* as a ſhadow, and *there is* none † abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in uprightneſſe. As for me, in the uprightneſſe of mine heart I have willingly offered all theſe things: & now have I ſeen with joy, thy people which are † preſent here, to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the [k] imagination of the thoughts of the heart of thy people, and † prepare their heart unto thee.

19 And give unto Solomon my ſonne a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace, *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſſe the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the [l] king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, even a thouſand bullocks, a thouſand rammes, *and* a thouſand lambes, with their [m] drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD

a And therefore it ought to be excellent in all points.
b His great zeal toward the furtherance of the temple made him to ſpare no expences, but to beſtow his own peculiar treaſure.
c He ſheweth what he had of his own ſtore for the Lords houſe.
* 1 Kings 9, 28.
d He was not only liberall himſelf, but provoked others to ſet forth the work of God.
† Heb. *to fill his hand.*
e Meaning, them that had any.
f That is, with a good courage and without hypocriſie.
g Which diddeſt reveal thy ſelf to our father Jacob.
* Matth. 6, 13. 1 Tim. 1, 17. Apoc. 5, 13.
† Heb. *retain*, or *obtain ſtrength.*
h We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporall or ſpirituall we receive them all of God, and therefore muſt give him the glory.
† Heb. *of thine hand.*
* Pſal. 39, 12. Heb. 11, 13. 1 Pet. 2, 11.
i And therefore have this land but lent to us for a time.
* Pſal. 90, 9.
† Heb. *expectation.*
* Chap. 28, 9. † Sam. 16, 7.
† Heb. *found.*
k Continue them in this good mind, that they may ſerve thee willingly.
† Or, *ſtablish.*
l That is, did reverence to the king.
m Meaning, all kinde of liquor which they mingled with their ſacrifices, as wine, oil, &c.

352 on that day with great gladneſſe and they made Solomon the ſonne of David king the ſecond time, and * anointed *him* unto the LORD to be the chief governour, and Zadok to be prieſt.

* 1 Kings 1, 39.

23 Then Solomon ſat on the n throne of the LORD as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

n This declareth that the kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief government of all things.

24 And all the princes and all the mighty men, and all the ſonnes likewiſe of king David † ſubmitted themſelves unto Solomon the king.

† Heb. *gave the hand under Solomon.*

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royall majeſtie as had not been on any king before him in Iſrael.

* 1 Kings 3, 13. 2 Chron. 1, 12. Eccles 2, 9.

26 ¶ Thus David the ſonne of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* fourty yeares: ſeven yeares reigned he in Hebron, and thirty and three *yeares* reigned he in Jeruſalem.

28 And he died in a good old age, full of dayes, riches, and honour: and Solomon his ſonne reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the † † book of Samuel the ſeer, and in the book of ° Nathan the prophet, and in the book of Gad the ſeer,

‡ Or, *Hiſtory.* † Heb. *words.* ° The books of Nathan and Gad are thought to have been loſt in the captivity.

30 With all his reigne and his might, and the ? times that went over him, & over Iſrael, and over all the kingdomes of the countreys.

? Meaning, trouble and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond book containeth briefly in effect that, which is comprehended in the two books of the Kings: that is, from the reigne of Solomon to the deſtruction of Jeruſalem, and the carrying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly than in the books of the kings, and therefore ſerve greatly to the underſtanding of the prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their countrey for ſin, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues removed. The ſecond, how it is a thing that greatly offendeth God, that ſuch as fear him and profeſſe his religion, ſhould joyn in amity with the wicked. And thirdly, how the good rulers ever loved the prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and word of God, ſet up idolatrie, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth yeare of Darius, and contain in the whole, three thouſand, five hundred, threeſcore and eighteen yeares, and ſix moneths.

CHAP. I.

1 The ſolemn offering of Solomon at Gibeon. 7 Solomons choice of wiſdome is bleſſed by God. 13 Solomons ſtrength and wealth.

* 1 Kings 2, 46.

AND * Solomon the ſonne of David was ſtrengthened in his kingdome, and the LORD his God *was* with him, and magnified him exceedingly.

a That is, he proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

2 Then Solomon a ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at b * Gibeon, for there was the tabernacle of the c congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſſe.

b Reade 1 Kings 3, 4.

* 1 Chron. 16, 39. and 21, 29.

c So called, becauſe that God thereby ſhewed certain ſignes to the congregation of his preſence.

4 * But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

* 2 Sam. 6. 2, 17.

5 Moreover, * d the braſen altar that Bezaleel the ſonne of Uri, the ſonne of Hur, had made, ‡ he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

* Exod. 38, 1.

d Which was for the burnt-offerings, Exod. 27, 1.

‡ Or, *was there.*

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reigne in his ſtead:

* 1 Chron. 28, 5.

e Perform thy promiſe made to my father concerning me.

9 Now, O LORD God, let thy promiſe unto David my father be e eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude.

* 1 King 3, 7.

† Heb. *much as the duſt of the earth.*

10 * Give

10 * Give me now wiſdome and knowledge, that I may * f go out and come in before this people: for who can judge this thy people *that is* ſo great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not asked riches, wealth, or honour, nor the g life of thine enemies, neither yet haſt asked long life; but haſt asked wiſdome and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdome and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 * And Solomon gathered chariots and horſemen: and he had a thouſand and foure hundred chariots, and twelve thouſand horſemen, which he placed in the h chariot-cities, and with the king at Jeruſalem.

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous* as i ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance.

16 And † Solomon had horſes brought out of Egypt, and linnen yarn: the kings k merchants received the linnen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred ſhekels of ſilver, and an horſe for an hundred and fifty: and ſo brought they out horſes for all the kings of the Hittites, and for the king of Syria, † by their means.

Chap. II.

1,17 Solomons labourers for the building of the temple. 3 His embaſſage to Huram for workmen and proviſion of ſtuff. 11 Huram ſendeth him a kinde anſwer.

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdome.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and foureſcore thouſand to hew in the mountain, and three thouſand and * ſix hundred to overſee them.

3 ¶ And Solomon ſent to ‡ Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him † ſweet incenſe, and for the continuall ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 * But who † is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to b burn ſacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſſe, and in iron, and in purple, and crimſon, and blue, and that can skill † to grave with the cunning men, that *are* with me in Judah and in Jeruſalem, whom David my father, did provide.

8 Send me alſo cedar-trees, firre-trees, and ‡ c algum-trees out of Lebanon: (for I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants.

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderfull great.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty d thouſand baths of oyl.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a e wiſe ſonne, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdome.

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers;

14 The ſonne of a woman of the f daughters of Dan, and his father *was* a man of Tyre, ſkilfull to work in gold and in ſilver, in braſſe, in iron, in ſtone and in timber, in purple, in blue, and in fine linnen, and in crimſon: alſo to grave any manner of graving, and to finde out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, † as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to † Joppa, and thou ſhalt carry it up to Jeruſalem.

17 ¶ * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and foureſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

---

* 1 Kings 3, 17.
* Num. 27, 17.
f That I may govern this people, reade 1 Chron. 27, 1. and 1 Kings 3, 7.
g That is, to be revenged on thine enemies.
* 1 Chron. 29, 25. Chap. 9, 22. Eccles 2, 9.
* 1 Kings 4, 46. and 10, 26, &c.
h Which were cities appointed to keep and maintain the chariots.
* 1 Kings 10, 27. Chap. 9, 2, 27.
† Heb. *gave.*
i He cauſed ſo great plenty, that it was no more eſteemed than ſtones.
† Heb. *the going forth of the horſes which* was *Solomons.*
k Reade. 1 Kings 10, 28.
† Heb. *by their hand.*
a Which is to be underſtood of all ſorts of officers and overſeers: for elſe the chief officers were but 3300. as 1 Kings 5, 16.
‡ Or, *Hiram,* 1 Kings 5, 1.
† Heb. *incenſe of ſpices.*

* 1 Kings 6, 27. Chap. 6, 18.
† Heb. *hath retained,* or *obtained ſtrength.*
b That is, to do that ſervice which he hath commanded, ſignifying that none is able to honour and ſerve God in that perfection as his majeſtie deſerveth.
† Heb. *to grave gravings.*
‡ Or, *almuggim,* 1 Kings 10, 11.
c Some take it for braſil, or the wood called Ebony, others, for corall.
† Heb. *great and wonderfull.*
d Of Bath, reade 1 Kings 7, 26. it is alſo called Ephah: but Ephah is to meaſure dry things, a Bath is a meaſure for liquors.
e The very heathen confeſſed that it was a ſingular gift of God, when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Huram had the true knowledge of God.
† Heb. *knowing prudence and underſtanding.*
f It is alſo written that ſhe was of the tribe of Naphtali, 1 Kings 7, 14, which may be underſtood that by reaſon of the confuſion of tribes, which then began to be, they married in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.
† Heb. *according to all thy need.*
† Heb. *Japho.*
* As verſe 2.
† Heb. *the men the ſtrangers.*
* As it is verſe 2.

Chap. III.

1 The place and time of building the temple. 3 The measure and ornaments of the house. 11 The cherubims. 14 The vail and pillars.

THen * Solomon began to build the house of the LORD at Jerusalem in mount Moriah, ‡ where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floore of * ‡ Ornan the Jebusite.

2 And he began to build in the second *day* of the second moneth, in the fourth yeare of his reigne.

3 ¶ Now these *are the things* * *wherein* Solomon was † instructed for the building of the house of God. The length by cubits after the first [b] measure, *was* threescore cubits, and the breadth twenty cubits.

4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the [c] breadth of the house, twenty cubits, and the height *was* an [d] hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with firretree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he † garnished the house with precious stones for beauty, and the gold *was* gold of [e] Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doores thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold: and he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims ‡ of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: *one* wing of the one *cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: & they stood on their feet, and their faces *were* ‡ inward.

14 ¶ And he made the * [f] vail of blue, and purple, and crimson, and fine linnen, and † wrought cherubims thereon.

15 Also he made before the house * two pillars of [g] thirty and five cubits † high, and the chapiter that *was* on the top of each of them, *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an [h] hundred pomegranates, and put *them* on the chains.

17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, [i] Jachin, and the name of that on the left, [k] Boaz.

Chap. IIII.

1 The altar of brasse. 2 The molten sea upon twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts and the instruments of brasse. 19 The instruments of gold.

MOreover, he made an altar of brasse, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ * Also he made a molten [a] sea of ten cubits, † from brim to brim, round in compasse, and five cubits the height thereof, and a line of thirty cubits did compasse it round about.

3 * And [b] under it *was* the similitude of oxen, which did compasse it round about: [c] ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickneſse of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, ‡ with flowers of lilies; *and* it received and held [d] three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their [e] form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred ‡ basons of gold.

9 ¶ Furthermore, he made the court of the priests, and the great [f] court, and doores for the court, and overlaid the doores of them with brasse.

10 And he set the sea on the right side of the east-end, over against the south.

11 And Huram made the pots, and the shovels, and the ‡ basons, and Huram † finished the work that he was to make for king Solomon for the house of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And foure hundred pomegranates on the two wreaths: two rows of pomegranates on each wreath, to cover the two pommels of the

---

* 1 King. 6, 1. &c.

a Which is the mountain where Abrahamthought to have sacrificed his son, Gen. 22, 2.

‡ Or, *which was seen of David his father.*

* 1 Chron. 21, 18.

‡ Or, *Araunah.*

2 Sam. 24, 18.

* 1 King. 6, 2.

† Heb. *founded.*

b According to the whole length of the temple comprehending the most holy place with the rest.

* 1 Kings 6, 3.

c It contained as much as did the breadth of the temple, 1 Kings 6, 3.

d From the foundation to the top: for in the book of the kings, mention is made from the foundation to the first stage.

† Heb. *covered.*

e Some think it is that place which is called Peru.

‡ Or, (as some think) *of moveable work.*

‡ Or, *toward the house.*

* Matth. 27, 51.

f Which separated the temple from the most holy place.

† Heb. *caused to ascend.*

* 1 Kings 7, 15. Jer. 52, 21.

g Every one was 18 cubits long, but the half cubit could not be seen, for it was hid in the roundnesse of the chapiter, and therefore he giveth to every one but 17 and an half.

† Heb. *long.*

h For every pillar an hundred, reade 1 Kings 7, 20.

* 1 Kings 7, 21.

i That is, *he shall establish.*

k That is, *in it is strength.*

* 1 Kings 7, 23.

a A great vessel of brasse, so called, because of the great quantitie of water, which it contained. 1 Kings 7, 23.

† Heb. *from his brim to his brim.*

* 1 Kings 7, 24.

b Meaning, under the brim of the vessel, as 1 Kings 7, 24.

c In the length of every cubit were ten heads or knops, which in all are 300.

‡ Or, *like a lily flower.*

d In the first book of Kings, chap. 7, 26 mention is only made of two thousand: but the lesse number was taken there, and here according as the measures proved afterward is declared.

† Heb. *the work of burnt-offering.*

e Even as they should be made.

‡ Or, *bowls.*

f Called also the porch of Solomon, Acts 3, 11. It is also taken for the temple where Christ preached, Matt. 21, 23.

‡ Or, *bowls.*

† Heb. *finished to make.*

the chapiters, which *were* † upon the pillars.

14 He made alſo baſes; and ‡ lavers made he upon the baſes,

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, & all their inſtruments, did [g] Huram his father make to king Solomon for the houſe of the LORD, of † bright braſſe.

17 In the plain of Jordan did the king caſt them, in the † clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſſe could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the [h] ſhew-bread *was ſet*.

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the tongs *made he* of gold, *and* that † perfect gold.

22 And the ſnuffers, and the ‡ baſons, and the ſpoons, and the cenſers of pure gold: and the entry of the houſe, the inner doores thereof for the moſt holy *place*, and the doores of the houſe of the temple, *were* of [i] gold.

† Heb. *upon the face.*
‡ Or, *caldrons.*
g Whom Solomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram, the king of Tyrus had, his mother was a Jeweſſe, and his father a Tyrian. Some reade, for his father, the authour of this work.
† Heb. *made bright*, or *ſcoured.*
‡ Heb. *thicknesſes of the ground.*
h In Hebrew, the bread of the faces, becauſe they were ſet before the ark, where the Lord ſhewed his preſence.
† Heb. *perfections of gold.*
‡ Or, *bowls.*
i That is, covered with plate, of gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark into the oracle.* 11 *God being praiſed, giveth a viſible ſigne of his favour.*

THus all the work that Solomon made for the houſe of the LORD, was finiſhed: * and Solomon brought in all the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

2 ¶ * Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the [a] citie of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the [b] feaſt, which *was* in the ſeventh [c] moneth.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels, that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbred for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above.

9 And they drew out the ſtaves of the ark, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And ‡ there it is unto this day.

10 *There was* nothing in the ark [d] ſave the two tables which Moſes * put *therein* at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſſe when the prieſts were come out of the holy *place*: (for all the prieſts that were † preſent were [e] ſanctified, *and* did not *then* wait by courſe.

12 * Alſo the Levites which were the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſonnes, and their brethren, being arayed in white linnen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

13 It came even to paſſe, as the trumpeters and ſingers *were* as [f] one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up their voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, [g] For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD.

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

‡ Or, *they are there*, as 1 Kings 8, 8.
d For Aarons rod and Manna were taken thence before it was brought to this place.
* Deut. 10, 2, 5.
‡ Or, *where.*
† Heb. *found.*
e Were prepared to ſerve the Lord.
* 1 Chron. 25, 1
f They agreed all in one tune.
g This was the effect of their ſongs, as Pſal. 118, 1. and 136, 1.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *Solomons prayer in the conſecration of the temple, upon the braſen ſcaffold.*

THen * [a] ſaid Solomon, the LORD hath ſaid that he would dwell in the * thick darkneſſe.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled that which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now * it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſonne which ſhall come forth

* 1 Kings 7, 51.
* 1 Kings 8, 2, &c.
a Reade 2 Sam. 6, 12.
b When the things were dedicated, and brought into the temple.
c Called in Hebrew Ethanim, containing part of October, 1 Kings 8, 2. which moneth the Jews called the firſt moneth, becauſe they ſay, that the world was created in that moneth, and after they came from Egypt, they began at March: but becauſe this opinion is uncertain, we make March ever the firſt, as beſt writers do.
* 1 Kings 8, 12, &c.
a After that he had ſeen the glory of the Lord in the cloud.
* Levit. 16, 2.
* 2 Sam. 7, 2. 1 Chron. 28, 2.

356

out of the loyns, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark, wherein *is* the [b] covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he [c] ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits ‡ long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſpread forth his hands towards heaven)

14 And ſaid, O LORD God of Iſrael, * *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; * yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? * behold, heaven, and the heaven of heavens cannot contain thee; how much leſſe this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine [e] eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth ‡ toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: heare thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſinne againſt his [f] neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then heare thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his [g] own head, and by juſtifying the righteous, by giving him according to his righteouſneſſe.

24 ¶ And if thy people Iſrael ‡ be put to the worſe before the enemie, becauſe they have ſinned againſt thee; and ſhall return and confeſſe thy name, and pray and make ſupplication before thee ‡ in this houſe:

25 Then heare thou from the heavens, and forgive the ſinne of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſſe thy name, and turn from their ſinne when thou doſt afflict them:

27 Then heare thou from heaven, and forgive the ſinne of thy ſervants, and of thy people Iſrael, when thou haſt tanght them the good way, wherein they ſhould walk, and ſend rain upon the land which thou haſt given unto thy people for an inheritance.

28 ¶ If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; *if* their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſſe *there be:*

29 *Then* what prayers, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

30 Then heare thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his wayes, whoſe heart [h] thou knoweſt: (for thou onely * knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy wayes † ſo long as they live † in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a farre countrey for thy great names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and [i] pray in this houſe:

33 Then heare thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Iſrael, and may know that † this houſe which I have built, is called by thy name.

34 If thy people go out to warre againſt their enemies by the way that [k] thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then heare thou from the heavens their prayer and their ſupplication, and maintain their ‡ cauſe.

36 If they ſinne againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land farre off or neare;

37 Yet,

b Meaning, the tweytables, wherein is contained the effect of the covenant, that God made with out fathers.

c On a ſcaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all, as 1 Kings 8, 22.

† Heb. *the length thereof, &c.*

d Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity, of his people.

* Exod. 15, 11.

* 2 Sam. 7, 12. 1 Kings 2, 4. and 6, 12.

† Heb. *there ſhall not a man be cut off.*

* Pſal. 132, 12.

* Chap. 2, 6. Iſa. 66, 1. Acts 7, 49.

e That thou mayeſt declare in effect, that thou haſt a continuall care over this place.

‡ Or, *in this place.*

† Heb. *pray.*

f By retaining, any thing from him, or elſe by denying that which he hath, left him to keep or do him any wrong.

† Heb. *and he require an oath of him.*

g Meaning, to give him that which he hath deſerved.

‡ Or, *be ſmitten.*

‡ Or, *towards.*

* 1 Kings 17, 1.

* Chap. 20, 9.

† Heb. *in the land of their gates.*

‡ Or, *toward this houſe.*

h He declareth that the prayers of hypocrites cannot be heard, nor of any, but of them, which pray unto God with an unfained faith and in true repentance.

* 1 Chron. 28, 9.

† Heb. *all the dayes which.*

† Heb. *upon the face of the land.*

* Joh. 12, 20. Acts 8, 27.

i He ſheweth that before God there is no exception of perſons but all people that feareth him and worketh righteouſneſſe, is accepted, Act. 10, 35.

† Heb. *thy name is called upon this houſe.*

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is which is lawfull by his word.

‡ Or, *right.*

* Prov. 20, 9. Eccles 7, 20. James 3, 2. 1 John. 1, 8.

† Heb. *they that take them captives carry them away.*

† Heb. *bring back to their heart.*

37 Yet, *if* they † bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amisse, and have dealt wickedly;

38 If they return to thee with all their heart & with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then heare thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their ‡ cause, and forgive thy people which have sinned against thee.

‡ Or, *right.*

40 Now, my God, let (I beseech thee) thine eyes be open, and *let* thine eares *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now * therefore arise, O LORD God, into thy ‖ resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with [m] salvation, and let thy saints rejoyce in goodnesse.

* Psal. 132, 8.

‖ That is, into thy temple.

[m] Let them be preserved by thy power and made vertuous and holy.

42 O LORD God, turn not away the face of thine [n] anointed: remember the mercies of David thy servant.

[n] Hear my prayer which am thine anointed king.

CHAP. VII.

1 God having given testimony to Solomons prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomons solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon, giveth him promises upon condition.

* 1 Kings 8, 54.

NOw * when Solomon had made an end of praying, the * [a] fire came down from heaven and consumed the burnt-offering, and the sacrifices; and the glory of the LORD filled the house.

* Levit. 9, 24.

[a] Hereby God declared that he was pleased with Solomons prayer.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORDS house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good, for his mercie *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

* 1 Chron. 15, 16.

6 * And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised † by their ministery: and the priests sounded trumpets before them, and all Israel stood.

† Heb. *by their hand.*

7 Moreover, Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the [b] feast seven dayes, and all Israel with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

[b] The feast of the Tabernacles which was kept in the seventh moneth.

* Josh. 13, 3.

9 And in the eighth day they made † [c] a solemn assembly: for they kept the dedication of the altar seven dayes, and the feast seven dayes.

† Heb. *a restraint.*

[c] They assembled to hear the word of God, after that they had remained seven dayes in the boothes or Tabernacles.

10 And on the [d] three and twentieth day of the seventh moneth, he sent the people away into their tents, glad and merry in heart for the goodnesse that the LORD had shewed unto David, and to Solomon, and to Israel his people.

[d] They had leave to depart the two and twentieth day, 1 Kings 8, 66. but they went not away till the next day.

11 Thus * Solomon finished the house of the LORD, and the kings house: and all that came into Solomons heart to make in the house of the LORD, and in his own house, he prosperously effected.

* 1 Kings 9, 1. &c.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, * and have chosen this place to my self for an house of sacrifice.

* Deut. 12, 5.

13 If I shut up heaven that there be no rain, or if I command the locusts to devoure the land, or if I send pestilence among my people:

14 If my people † which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked wayes: then will I heare from heaven, and will forgive their sinne, and will [e] heal their land.

† Heb. *upon whom my name is called.*

[e] I will cause the pestilence to cease, and destroy the beasts that hurt the fruits of the earth, and send rain in due season.

15 Now * mine eyes shall be open, and mine eares attent † unto the prayer *that is made* in this place.

* Chap. 6, 40.

† Heb. *to the prayer of this place.*

16 For now have * I chosen, and sanctified this house, that my name may be there for ever, and mine eyes and mine heart shall be there perpetually.

* Chap. 6, 6.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgements:

18 Then will I stablish the throne of thy kingdome, according as I have covenanted with David thy father, saying, * † There shall not fail thee a man *to be* ruler in Israel.

* Chap. 6, 16.

† Heb. *there shall not be cut off to thee.*

19 * But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them:

* Levit. 26, 25. Deut. 28, 15,

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have [f] sanctified for my name, will I cast out of my sight, and will make it to be a proverb, and a by-word among all nations.

[f] Which thing declareth that God had more respect to their salvation, than to the advancement of his own glory: and whereas men abuse those things, which God hath appointed to set forth his praise he doeth withdraw his graces thence.

21 And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, * Why hath the LORD done thus unto this land, and unto this house?

* Deut. 29, 24. Jer. 22, 8, 9.

22 And

358

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 Solomons buildings. 7 The Gentiles which were left, Solomon made tributaries, but the Iſraelites rulers. 11 Pharaohs daughter removeth to her houſe. 12 Solomons yearly ſolemn ſacrifices. 14 He appointeth the prieſts and Levites to their places. 17 The navie fetcheth gold from Ophir.

* 1 Kings 9, 10. &c.

AND * it came to paſſe (at the end of [a] twentie yeares, wherein Solomon had built the houſe of the LORD, and his own houſe)

2 That the cities which Huram had [b] reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſſe, & all the [c] ſtore-cities, which he built in Hamath.

5 Alſo he built [d] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and barres:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and † all that Solomon deſired to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which were not of Iſrael;

8 But of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, untill this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of warre, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomons officers, *even* [f] two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon * brought up the daughter of Pharaoh, out of the citie of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places* are † holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every * day offering according to the commandment of Moſes, on the ſabbaths, and on the new moons, and on the ſolemn feaſts, * [g] three times in the yeare, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the * courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the dutie of every day required: the * porters alſo by their courſes, at every gate: for † ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was [h] prepared unto the day of the foundation of the houſe of the LORD, and untill it was finiſhed: *ſo* the houſe of God was perfected.

17 ¶ Then went Solomon to Ezion-geber, & to ‡ Eloth, at the [i] ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence [k] foure hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 The queen of Sheba admireth the wiſdome of Solomon. 13 Solomons gold. 15 His targets. 17 The throne of ivory. 20 His veſſels. 23 His preſents. 25 His chariots and horſe. 26 His tributes. 29 His reigne and death.

AND * when the queen of Sheba heard of the fame of Solomon, ſhe came to [a] prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

* 1 Kings 10, 1. &c. Matt. 12, 42 Luke 11, 31.

2 And Solomon told her all her queſtions: and there was [b] nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdome of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his ‡ cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, It *was* a true † report which I heard in mine own land, of thine ‡ acts, and of thy wiſdome:

6 Howbeit, I beleeved not their words, untill I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſſe of thy wiſdome was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and heare thy wiſdome.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his [c] throne, *to be* king for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgement and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there

a Signifying, that he was twenty years in building them.
b That is, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, that is, dirt or filth, 1 Kings 9, 13.
c Meaning, of munitions and treaſures for the war.
d That is, he repaired, and fortified them: for they were built long before, by Sherah a noble woman of the tribe of Ephraim, 1 Chron. 6, 68. and 7, 24.
† Heb. *all the deſire of Solomon, which he deſired to build.*
e Read 1 Kings 7, 1.
f For in all there were 3300, but here he meaneth of them that had the principall charge, read 1 Kings 9, 23.
* 1 Kings 3, 1. and 7, 8.
† Heb. *holineſſe.*
* Exod. 29, 38.
* Exod. 23, 14. Deut. 16, 16.
g Read Levit. 23.
* 1 Chron. 24, 1.
* 1 Chron. 9, 12.
† Heb. *ſo was the commandment of David the man of God.*
h Both for the matter, and alſo for the workmanſhip.
‡ Or, *Elath.* Deut. 2, 8.
i Meaning, the red Sea.
k Which ſumme is thought to mount to three millions, and ſix hundred thouſand crowns: for here is mention made of thirtie more, than are ſpoken of, 1 Kings 9, 28.
* 1 Kings 10, 1. &c. Matt. 12, 42 Luke 11, 31.
a To know whether his wiſdome were ſo great as the report was.
b There was no queſtion ſo hard that he did not reſolve.
‡ Or, *butlers.*
† Heb. *word.*
‡ Or, *ſayings.*
c Meaning, that the Iſraelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to grant unto him the ſuperioritie, and miniſter juſtice to all.

there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought [d] algum-trees, and precious ſtones.

d Read Chap. 2, 8. and 1 Kings 10, 11.

11 And the king made *of* the algum-trees, ‡ †[e] terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

‡ Or, *ſtayes.* † Heb. *highwayes.* e Or pillars: meaning, the garniſhing, and trimming of the ſtairs or pillars.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe asked, [f] beſides that which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

f That is, which the king gave her for recompenſe of that treaſure which ſhe brought.

13 ¶ Now the weight of gold that came to Solomon in one yeare, was ſix hundred and threeſcore and ſix talents of gold:

14 Beſides that which chapmen and merchants brought: and all the kings of Arabia, and ‡ governours of the countrey, brought gold and ſilver to Solomon.

‡ Or, *captains.*

15 ¶ And king Solomon made two hundred targets of beaten gold: [g] ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he* of beaten gold: three hundred [h] *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the forreſt of Lebanon.

g Which ſumme mounteth to 2400 crowns of the ſun, Budeus de aſſe.

h Or, pounds, called *Mina*, whereof every one ſeemed to make an hundred ſhekels.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* [i] faſtened to the throne, and † ſtayes on each ſide of the ſitting-place, and two lions ſtanding by the [k] ſtayes.

i That is, the ſteps and the footſtool were faſtened to the throne. † Heb. *hands.* k Upon the pommels or knops.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdome.

20 ¶ And all the drinking-veſſels of king Solomon *were* of gold, and all the veſſels of the houſe of the forreſt of Lebanon *were* of † pure gold: ‡ none *were* of ſilver; it was *not* any thing accounted of in the dayes of Solomon.

† Heb. *ſhut up.* ‡ Or, there was *no ſilver* in them.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three yeares once came the ſhips of [l] Tarſhiſh bringing gold, and ſilver, ‡ ivory, and apes, and peacocks.

l Which countrey of the beſt writers is thought to be Cilicia, read 1 Kings 10, 22. ‡ Or, *elephants teeth.*

22 And king Solomon paſſed all the kings of the earth in riches and wiſdome.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to heare his wiſdome, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſſe, and ſpices, horſes, and mules, a rate yeare by yeare.

25 ¶ And Solomon [m] had foure thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

m That is, ten horſes in every ſtable, which in all mount to fourtie thouſand, as 1 Kings 4, 26.

26 ¶ And he reigned over all the kings, * from the " river, even unto the land of the Philiſtines, and to the border of Egypt.

* Gen. 15, 18. " That is, *Euphrates.*

27 And the king † made ſilver in Jeruſalem as [n] ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

† Heb. *gave.* n The abundance of theſe temporall treaſures in Solomons kingdom is a figure of the ſpirituall treaſures, which the elect ſhall enjoy in the heavens under the true Solomon, Chriſt.

28 * And they brought unto Solomon horſes out of Egypt, and out of all lands.

* 1 Kings 10, 28. Chap. 1, 16.

29 ¶ Now the reſt of the * acts of Solomon firſt and laſt, *are* they not written in the † book of Nathan the prophet, and in the propheſie of Ahijah the Shilonite, and in the viſions of * Iddo the ſeer, ° againſt Jeroboam the ſonne of Nebat?

* 1 Kings 11, 41. † Heb. *words.* * Chap. 12, 15. o That is, which propheſied againſt him.

30 And Solomon reigned in Jeruſalem over all Iſrael, fourty yeares.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſonne reigned in his ſtead.

CHAP. X.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.

AND * Rehoboam [a] went to Shechem: for to Shechem were all Iſrael come to make him king.

* 1 Kings 12, 1, &c. a After the death of Solomon.

2 And it came to paſſe when Jeroboam the ſonne of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father [b] made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

b That is, handled us rudely. It ſeemeth that God hardned their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

5 And he ſaid unto them, Come again unto me after three dayes. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that [c] ſtood before him.

c That is, which were of his counſel and ſecrets.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us.

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus

360

thus ſhalt thou ſay unto them, [d] My little *finger* ſhall be thicker than my fathers loins.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men.

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will adde thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, for the [e] cauſe was of God, that the LORD might perform his word, which he ſpake by the * hand of Ahijah the Shilonite to Jeroboam the ſonne of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſonne of Jeſſe: every man to your tents, O Iſrael: *and* now David ſee to thine own houſe. So all Iſrael went to their tents.

17 But as for the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam † made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah. 5 He ſtrengtheneth his kingdome with forts and proviſion. 13 The prieſts and Levites, and ſuch as feared God, forſaken by Jeroboam, ſtrengthen the kingdome of Judah. 18 The wives and children of Rehoboam.

AND * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and [a] Benjamin, an hundred and foureſcore thouſand choſen *men* which were warriours, to fight againſt [b] Iſrael, that he might bring the kingdome again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſonne of Solomon king of Judah, and to all Iſrael in Judah, and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and [c] built cities for defence in Judah.

6 He built even Beth-lehem, and Etham, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victuall, and of oyl and wine.

12 And in every ſeverall city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, † reſorted to him out of all their coaſts,

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for * Jeroboam and his ſonnes had caſt them off from executing the prieſts office unto the LORD.

15 And he ordained him prieſts for the high places, and for the [d] devils, and for the calves which he had made)

16 And after them out of all the tribes of Iſrael, ſuch as [e] ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdome of Judah, and made Rehoboam the ſonne of Solomon ſtrong, three yeares: for three yeares they [f] walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the ſonne of David to wife, *and* Abihail the daughter of Eliab, the ſonne of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſonnes, and threeſcore daughters)

22 And Rehoboam made [g] Abijah the ſonne of Maachah the chief, to be ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countreys of Judah and Benjamin, unto every fenced city: and he gave them victuall in abundance: [h] and he deſired † many wives.

CHAP. XII.

1 Rehoboam forſaking the LORD, is puniſhed by Shiſhak. 5 He and the princes repenting at the preaching of Shemaiah, are delivered from deſtruction, but not from ſpoil. 13 The reigne and death of Rehoboam.

AND it came to paſſe when Rehoboam had eſtabliſhed the kingdome, and had ſtrengthened himſelf, he forſook the law of the LORD, and [a] all Iſrael with him,

2 And it came to paſſe, that in the fifth yeare of Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem, (* becauſe they had tranſgreſſed againſt the LORD)

3 With,

d Meaning that he was of far greater power than was his father.
† Heb. *laded.*

e Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans wil worketh as of it ſelf, ſo that it cannot be excuſed in doing evill, by alledging that it is Gods ordinance.
* 1 Kings 11, 29.

† Heb. *ſtrengthened himſelf.*

* 1 Kings 12, 21, &c.

a That is, the half tribe of Benjamin: for the other halfe was gone after Jeroboam.
b Meaning, the ten tribes which rebelled.

c Or, repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.

d Meaning, idols read Iſa. 44, 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and ſet forth his word, they proſpered.

* 1 Kings 15, 2.

g Called alſo Abijam, who reigned three years, 1 Kings 15, 2.

h He gave himſelf to have many wives.
† Heb. *a multitude of wives.*

a For ſuch is the inconſtancie of the people, that for the moſt part they follow the vices of their governours.
* 1 Kings 14, 24, 25.

3 With twelve hundred chariots, and three-
score thousand horsemen: and the people
were without number that came with him out
of Egypt; the Lubims, the [b] Sukkiims, and
the Ethiopians.

b Which were a people of Africa called the Troglodites, because they dwelt in holes.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to
Rehoboam, and to the princes of Judah that
were gathered together to Jerusalem, because
of Shishak, and said unto them, Thus saith the
LORD, Ye have forsaken me, and [c] therefore
have I also left you in the hand of Shishak.

c Signifying, that no calamitie can come unto us, except we forsake God, and that he never leaveth us untill we have cast him off.
d And therefore doth justly punish us for your sins.

6 Whereupon the princes of Israel, and the
king humbled themselves, and they said, The
LORD *is* [d] righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came
to Shemaiah, saying, they have humbled
themselves, *therefore* I will not destroy them,
but I will grant them ‡ some deliverance, and
my wrath shall not be poured out upon Jeru-
salem, by the hand of Shishak.

‡ Or, *a little while.*

8 Nevertheless, they shall be his servants;
that they may know my [e] service, and the ser-
vice of the kingdomes of the countreys.

e He sheweth that Gods punishments are not to destroy his utterly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serve God than tyrants.

9 So Shishak king of Egypt came up against
Jerusalem, and took away the treasures of
the house of the LORD, and the treasures of
the kings house, he took all: he carried away
also the shields of gold which Solomon had
* made.

* Chap. 9, 15.

10 In stead of which, king Rehoboam made
shields of brasse, and committed *them* to the
hands of the chief of the guard, that kept the
entrance of the kings house.

11 And when the king entred into the
house of the LORD, the guard came and fet
them, and brought them again into the guard-
chamber.

f Which declareth that God seeketh not the death of a sinner, but his conversion, Ezek. 18, 32, and 33, 11.
‡ Or, *and yet in Judah there were good things.*

12 And when he [f] humbled himself, the
wrath of the LORD turned from him, that
he would not destroy *him* altogether: ‡ and
also in Judah things went well.

13 ¶ So king Rehoboam strengthened him-
self in Jerusalem, and reigned: for * Rehoboam
was one and fourty yeares old when he began
to reigne, and he reigned [g] seventeen yeares
in Jerusalem, the city which the LORD had
chosen out of all the tribes of Israel, to put
his name there: and his mothers name *was*
Naamah, an Ammonitesse.

* 1 Kings. 14, 21.

g That is, twelve yeares after that he had been overcome by Shishak, verse 2.

‡ Or, *fixed.*

14 And he did evil, because he ‡ prepared
not his heart to seek the LORD.

† Heb. *words.*

15 Now the acts of Rehoboam, first and
last, *are* they not written in the † book of She-
maiah the prophet, and of Iddo the seer, con-
cerning genealogies? And *there were* warres
between Rehoboam and Jeroboam contin-
ually.

16 And Rehoboam slept with his fathers,
and was buried in the city of David, and A-
bijah his sonne reigned in his stead.

1 *Abijah succeeding, maketh warre against Ieroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God, he overcometh Ieroboam.* 12 *The wives and children of Abijah.*

NOw * in the eighteenth yeare of king
Jeroboam, began Abijah to reigne over
Judah.

* 1 Kings. 15. 1, &c.

2 He reigned three yeares in Jerusalem:
(his mothers name also *was* [b] Michaiah the
daughter of [c] Uriel of Gibeah) and there was
warre between Abijah and Jeroboam.

a He meaneth Judah and Benjamin.
b Or, Maacha, 1 Kings. 15, 2.
c Called also Absalom, for Absalom was her grandfather.

3 And Abijah † set the battel in array with
an army of valiant men of warre, *even* foure
hundred thousand chosen men; Jeroboam also
set the battel in array against him with eight
hundred thousand chosen men, being mighty
men of valour.

† Heb. *bound together.*

4 ¶ And Abijah stood up upon mount [d] Ze-
maraim, which *is* in mount Ephraim, and said,
Heare me thou Jeroboam, and all Israel,

d Which was one of the tops of mount Ephraim.

5 Ought you not to know, that the LORD
God of Israel gave the kingdome over Israel
to [e] David for ever, *even* to him and to his
sonnes by a covenant of [f] salt.

e And therefore whosoever doth usurp it or take it from that stock transgresseth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his advantage.
f That is, perpetuall, because the thing which is salted, *is* preserved from corruption: he meaneth also that it was made solemly, and confirmed by offering of sacrifices wherein they used salt according as was ordained, Num. 18. 19.

6 Yet Jeroboam the sonne of Nebat, the
servant of Solomon the sonne of David, is ri-
sen up, and hath * rebelled against his LORD.

* 1 Kings. 11, 26.

7 And there are gathered unto him [g] vain
men the children of Belial, and have strength-
ened themselves against Rehoboam the sonne
of Solomon, when Rehoboam was [h] young
& tender hearted, and could not withstand
them.

g This word in the Caldee tongue is Racha, which our Saviour useth, Matth. 5, 22.
h Meaning, in heart and courage.

8 And now ye think to withstand the king-
dome of the LORD, in the hand of the sonnes
of David; and ye *be* a great multitude, and
there are with you golden calves which Jero-
boam * made you for gods.

* 1 Kings 12, 14.

9 * Have ye not cast out the priests of the
LORD the sonnes of Aaron, and the Levites,
and have made you priests after the manner of
the nations of *other* lands? so that whosoever
cometh † to consecrate himself with a [i] young
bullock and seven rammes, the same may be
a priest of *them that are* no gods.

† Heb. *to fill his hand.*
i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but think the most vile and greatest beasts sufficient to serve their turn.

10 But as for us, the LORD *is* our God, and we
have not forsaken him, and the priests which
minister unto the LORD, *are* the sonnes of Aa-
ron, and the Levites *wait* upon their businesse;

* Chap. 2, 4.

11 * And they burn unto the LORD every
[k] morning and every evening, burnt-sacrifices
and sweet incense: the * *shew*-bread also *set they*
in order upon the pure table, and the candle-
stick of gold with the lamps thereof, to burn
every evening, for we keep the charge of the
LORD our God, but ye have forsaken him.

k As it was appointed in the law Exod. 29, 39.

* Lev. 24, 6.

12 And behold, [l] God himself *is* with us
for *our* captain, and his priests with sounding
trumpets to crie alarm against you: O children
of Israel, fight ye not against the LORD God
of your fathers, for you shall not prosper.

l Because their cause was good, and approved by the Lord, they doubted not of the successe and victory.

13 ¶ But Jeroboam caused an [m] ambushment
to come about behinde them: so they were
before Judah, and the ambushment *was* be-
hinde them.

m Condemning the good counsel which came of the spirit of God, he thought to have overcome by deceit.

360 14 And when Judah looked back, behold, the battel *was* before and behinde: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſſe, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah, and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, [n] becauſe they relied upon the LORD God of their fathers.

n He sheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the Lord.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the dayes of Abijah: and the LORD ſtrook him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſonnes, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his wayes, and his ſayings, *are* written in the ‡ ſtory of the prophet * Iddo.

‡ Or, *commentary.*
* Chap 12, 15.

CHAP. XIIII.

1 Aſa ſucceeding deſtroyeth idolatrie. 6 Having peace, he ſtrengtheneth his kingdome with forts, and armies. 9 Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſonne reigned in his ſtead: in his dayes the land was quiet ten yeares.

* 1 Kings 15, 8. &c.

2 And Aſa did that which was good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the † images, and cut down the [a] groves:

† Heb. *ſtatues.*
a Wich were planted contrary to the law, Deut. 16, 21.

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law, and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the † images: and the kingdome was [b] quiet before him.

† Heb. *ſunne images.*
b He sheweth that the reſt and quietneſſe of kingdoms ſtandeth in abolishing idolatry, and advancing true religion.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no warre in thoſe yeares; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and barres, while the land *is* yet [c] before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built, and proſpered.

c Whiles we have the full governement thereof.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and foureſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ * And there came out againſt them Zerah the [d] Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto [e] Mareſhah.

* Chap 16, 8.
d The king of Ethiopia, or Egypt.
e Wich was a citie in Iudah, Josh. 15, 44. where Michajah the prophet was born.

10 Then Aſa went out againſt him, and they ſet the battell in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God and ſaid, LORD, *it is* * nothing with thee to help, whether with many, or with them that have no power: help us O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, [f] let not ‡ man prevail againſt thee.

* 1 Sam. 14, 6.
f Thus the children of God neither truſt in in their own power or policie, neither fear the ſtrength and ſubtilitie of their enemies, but conſider the cauſe, and ſee whether their enterpriſe tend to Gods glory, and there upon aſſure themſelves of the victory by him, which is onely almighty, and can turn all flesh into duſt with the breath of his mouth.
‡ Or, *mortal man.*

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

† Heb. *broken.*

14 And they ſmote all the cities round about Gerar, for the [g] fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

g The Lord had ſtriken them with feare.

15 They ſmote alſo the tents of cattel, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 Aſa with Judah and many of Iſrael moved by the propheſie of Azariah the ſonne of Oded, make a ſolemne covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things into the houſe of God, and enjoyeth a long peace.

AND the ſpirit of God came upon * Azariah the ſonne of Oded.

a Who was called Obed, as his father was, verſe 8.

2 And he went out † to meet Aſa, and ſaid unto him, Heare ye me, Aſa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him: and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

† Heb. *before Aſa.*

3 Now for a long ſeaſon Iſrael *hath been* without the [b] true God, and without a teaching prieſt, and without law.

b For the ſpace of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was [c] found of them.

c He sheweth, that notwithſtanding the wickedneſſe of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians ch. 14, 9. 12 and out of all other dangers, when they called upon the Lord.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in: but great vexations *were* upon all the inhabitants of the countreys.

6 And Nation was † deſtroyed of nation, and citie of citie: for God did vex them with all adverſity.

† Heb. *beaten in pieces.*

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be [d] rewarded.

d Your confidence and truſt in God ſhall not be fruſtrate.

8 And when Aſa heard theſe words, and the propheſie of Oded the prophet, he took courage, and put away the † abominable idols

† Heb. *abominations.*

out

out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him).

10 So they gathered themselves together at Jerusalem in the [e] third moneth, in the fifteenth yeare of the reigne of Asa.

11 And they offered unto the LORD † the same time, of the [f] spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entred into a covenant to seek the LORD God of their fathers, with all their heart and with all their soul;

13 That [g] whosoever would not seek the LORD God of Israel, should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was [h] found of them: and the LORD gave them rest round about.

16 ¶ And also concerning * Maachah the [i] mother of Asa the king, he removed her from *being* queen, because she had made an † idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were [k] not taken away out of [l] Israel: nevertheless, the heart of Asa was [m] perfect all his dayes.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* warre unto the five and thirtieth yeare of the reigne of Asa.

e Called Shivan, containing part of May, and part of June.
† Heb. *in that day.*
f Which they had taken of the Ethiopians.
g These were the words of their covenant, which commanded all idolaters to be put to death according to the law of God, Deut. 13, 5, 9, 15.
h So long as they served him aright, so long did he preserve and prosper them,
* 1 Kings. 15, 13.
i Or, grandmother: and herein he shewed that he lacked zeal, for she ought to have died both by the covenant, as verse 13, and by the law of God: but he gave place to foolish pitie, and would also seem after a sort to satisfie the law.
† Heb. *horrour.*
k Which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel, by reason of his promise to Jacob: therefore Israel is sometime taken for Iudah, because Iudah was his chief people.
m In respect of his predecessours.

CHAP. XVI.

1 Asa by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts, in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth yeare of the reigne of Asa, * [a] Baasha king of Israel came up against Judah, and built [b] Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the kings house, and sent to Ben-hadad king of Syria that dwelt at † Damascus, saying.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go [c] break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of † his armies against the cities of Israel; and they smote Ijon, and Dan and Abel-maim, and all the store-cities of Naphtali.

5 And it came to passe, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not * the Ethiopians and the Lubims † a huge host, with very many chariots and horsemen? yet, because thou didst relie on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them*, whose heart *is* perfect towards him. Herein thou hast done foolishly; therefore from henceforth thou shalt have warres.

10 Then Asa was [d] wroth with the seer, and put him in a prison-house; for *he was* in a rage with him, because of this thing. And Asa * oppressed *some* of the people the same time.

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth yeare of his reigne, was diseased in his feet, untill his disease *was* [e] exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fourtieth yeare of his reigne.

14 And they buried him in his own sepulchres which he had † made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kindes *of spices* prepared by the apothecaries art: and they made a very great burning for him.

a Who reigned after Nadab the son of Ieroboam.
b He fortified it with walls and ditches: it was a citie in Benjamin, near to Gibeon.
† Heb. *Darmesek.*
c He thought to repulse his adversary by an unlawfull means, that is, by seeking help of infidels, as they that seek the Turks amitie, thinking thereby to make themselves more strong.
† Heb. *which were his.*
* Chap 14, 9.
† Heb. *in abundance.*
‡ Or, *strongly to hold with them*, &c.
d Thus in stead of turning to God by repentance, he disdained the admonition of the prophet, and punished him, as the wicked do when they be told of their faults.
† Heb. *crushed.*
e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the end, that is, zealous of Gods glory, and put our wole trust in him.
f He sheweth, that it is in vain to seek to the physicians, except first we seek to God to purge our sinnes, which are the chief cause of all our diseases, and after use the help of the physicians, as a mean by whom God worketh.
† Heb. *digged.*

CHAP. XVII.

1 Iehoshaphat succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Iudah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatnesse, captains, and armies.

AND * Jehoshaphat his sonne reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

* 1 Kings 15, 24

362

3 And the LORD was with Jehoſhaphat, becauſe he walked in the [a] firſt wayes of his father David, aud ſought not unto [b] Baalim;

4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael:

5 Therefore the LORD ſtabliſhed the kingdome in his hand, and all Judah † brought to Jehoſhaphat preſents, and he had riches and honour in abundance.

6 And his heart "[c] was lift up in the wayes of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Alſo in the third yeare of his reigne, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to [d] teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites: and with them Eliſhama, and Jehoram prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdomes of the lands that *were* round about Judah, ſo that they made no [e] warre againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven huudred rammes, and ſeven thouſand and ſeven hundred hee-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah, ‡ caſtles, and cities of ſtore.

13 And he had much buſineſſe in the cities of Judah: and the men of warre, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And † next to him *was* Jehohanan the captain, and with him two hundred and foure-ſcore thouſand.

16 And next him was Amaſiah the ſonne of Zichri, who [f] willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and ſhield, two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and foureſcore thouſand, ready prepared for the warre.

19 Theſe [g] waited on the king, beſides thoſe whom the king put in the fenced cities, throughout all Judah.

a That is, his vertues, meaning, before he had committed ſin with Bathſheba and againſt Uriah.
b Sought not help at ſtrange gods.
† Heb. *gave.*
" That is, *was encouraged.*
c Or, he gave himſelf wholly to ſerve the Lord.
d He knew it was in vain to profeſſe religion, exept ſuch were appointed which could inſtruct the people in the ſame, and had authoritie to put away all idolatry.
† Heb. *was.*
e Thus God proſpereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage againſt them.
‡ Or, *palaces.*
† Heb *at his hand.*
f Meaning, which was a Nazarite, Num. 6.
g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Jehoshaphat joyned in affinity with Ahab, is perſwaded to go with him againſt Ramoth-Gilead. 4 Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain there.

NOw Jehoſhaphat had riches and honour in abundance, and joyned [a] affinity with Ahab.

2 * And † after *certain* [b] yeares, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſwaded him to go up with him to [c] Ramoth-Gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the warre.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the [d] word of the LORD to day.

5 Therefore the king of Iſrael gathered together of [e] prophets foure hundred men, and ſaid unto them, Shall we go to Ramoth-Gilead to battel, or ſhall I forbear? And they ſaid Go up; for God will deliver *it* into the kings hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I [f] hate him, for he never propheſieth good unto me, but alwayes evill: the ſame *is* Micaiah the ſonne of Jimla. And Jehoſhaphat ſaid, Let not the king ſay [g] ſo.

8 And the king of Iſrael called for one of *his* ‡ officers, and ſaid, † Fetch quickly Micaiah the ſonne of Jimla.

9 And the king of Iſrael and Jehoſhaphat king of Judah, ſat either of them on his throne clothed in *their* [h] robes, and they ſat in a ‡ void place at the entring in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſonne of Chenaanah, had made him [i] horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, untill † they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-Gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold the words of the prophets *declare* good to the king † with one [k] aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeake thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that wil I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-Gilead to battell, or ſhall I forbear? And he ſaid, [l] Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And

a For Joram, Jehoſhapaths ſon, married Ahabs daughter.
* 1 Kings 22, 2.
† Heb. *at the end of yeares.*
b That is, the third yeare.
c To recover it out of the hands of the Syrians.
d Heare the adviſe of ſome prophet, to know whether it be Gods will.
e Which were the prophets of Baal, ſignifying, that the wicked eſteem none but flatterers, and ſuch as will bear with their inordinate affections.
† Heb. *yet*, or *more.*
f Yet the true miniſters of God ought not to ceaſe to doe their duty, thongh the wicked magiſtrates cannot abide them to ſpeak the truth.
g Meaning, that he ought not to refuſe to hear any that was of God.
‡ Or, *eunuchs.*
† Heb. *haſten.*
h That is, in their majeſtie, and royall apparell
‡ Or, *floore.*
i Read 1 Kings 22, 11.
† Heb. thou ſhalt conſume them.
† Heb. *with one mouth.*
k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not gainſay it.
l He ſpake this by deriſion of the falſe prophets, as the king well perceived.

15 And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, [m] Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

m He propheſieth how the people ſhould be diſperſed, and Ahab ſlain.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſie good unto me, ‡ but evil?)

‡ Or, *but for evil.*

18 Again he ſaid, Therefore heare the word of the LORD, I ſaw the LORD ſitting upon his throne, and all the [n] hoſt of heaven ſtanding on his right hand, and *on* his left.

n Meaning, his angels.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-Gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a * ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Where-with?

* Job. 1, 6.

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And the [o] LORD ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

o For without the Lords permiſſion he could not doe it.

22 Now therefore behold, the LORD hath put a [p] lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

p To them that wil not beleeve the trueth, God ſendeth ſtrong deluſion that they ſhould beleeve lies, 2 Theſ. 2, 10.

23 Then Zedekiah the ſonne of Chenaanah, came neare, and ſmote Micaiah upon the [q] cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee?

q By this cruelty, his ambition and hypocriſie was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true Spirit is.

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go ‡ † into an inner chamber to hide thy ſelf.

‡ Or, *from chamber to chamber.* † Heb. *chamber in a chamber.*

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joaſh the kings ſonne:

26 And ſay, Thus ſaith the king, Put this fellow in the priſon, and feed him with bread of [r] affliction, and with water of affliction, until I return in peace.

r Keep him ſtraightly in priſon, and let him feel hunger and thirſt.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-Gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will [s] diſguiſe my ſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.

s Thus the wicked think by their own ſubtilitie to eſcape Gods judgements which he threatneth by his word.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him; ſaying, Fight ye not with ſmall or great, ſave onely with the king of Iſrael.

31 And it came to paſſe when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat [t] cried out and the LORD helped him, and God moved them *to depart* from him.

t He cried to the Lord by acknowledging his fault, in going with this wicked king to warre, againſt the word of the Lord by his prophet, and alſo by deſiring mercie for the ſame.

32 For it came to paſſe, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again † from purſuing him.

† Heb. *from after him.*

33 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael † between the joynts of the harneſſe: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am † wounded.

† Heb. *in his ſimplicity.* † Heb. *between the joynts, and between the breaſt-plate.*

34 And the battel increaſed that day: howbeit the king of Iſrael [v] ſtayed *himſelf* up in *his* chariot againſt the Syrians, untill the even: and about the time of the ſunne going down, he died.

† Heb. *made ſick.*

v He diſſembled his hurt, that his ſouldiers might fight more couragiouſly.

CHAP. XIX.

1 Iehoshaphat reproved by Iehu, visited his kingdome. 5 His instructions to the judges, 8 to the prieſts and Levites.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſonne of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? [a] therefore *is* wrath upon thee from before the LORD.

a He declareth that the wrath and judgement of God is over all ſuch, that ſupport the wicked, and rather ſhew not indeed, that they are enemies to al ſuch as hate the Lord.

3 Neverthleſſe, there are * good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

* Chap. 17, 4, 6.

4 And Jehoſhaphat dwelt at Jeruſalem: and † he went out again [b] through the people, from Beerſheba to mount Ephraim, and brought them back unto the LORD God of their fathers

† Heb. *he returned and went out.*

b He viſited all his countrey and brought his people from idolatrie to the knowledge of the true God.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* [c] with you † in the judgement.

c Both to preſerve you, if you doe juſtly, or to punish you, if you doe the contrary.

† Heb. *in the matter of judgement.*

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it:* for *there is* [d] no iniquity with the LORD our God, nor * reſpect of perſons, nor taking of gifts.

d He will declare by the sharpneſſe of the punishment that he hateth all iniquitie, * Deut. 10, 17. Job 34, 19. Act. 10, 34. Rom. 2, 11. Epheſ. 6, 9. Col. 3, 25. 1 Pet. 1, 17.

8 ¶ Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael, for the judgement of the LORD, and for controverſies, when they [e] returned to Jeruſalem.

e The prieſts and Levites, which ſhould judge matters according to the word of the Lord.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between [f] bloud and bloud, between law and commandment, ſtatutes and judgements, ye ſhall even warn them that they treſpaſſe not againſt the LORD, and ſo [g] wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſſe.

f That is, to trie whether the murther was done at unawars, or els on ſet purpoſe, Num. 35, 11. Deut. 4, 41.

g Meaning, that God would puniſh them moſt ſharply, if they would not execute juſtice aright.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſonne of Iſhmael, the ruler of the houſe of Judah, for all the kings [h] matters: alſo the Levites *ſhall be* officers before you.

h Shall be chief overſeer of the publike affairs of the realm.

364 † Deal couragiously, and the LORD shall be with the [h] good.

† Heb. *take courage and do.*
k God will assist them that doe justice.

CHAP. XX.

1 Iehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophesie of Iahaziel. 20 Iehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people having blessed God at Berachah, return in triumph. 31 Iehoshaphats reign. 35 His convoy of ships which he made with Ahaziah, according to the prophesie of Eliezer, unhappily perished.

IT came to passe after this also, that the children of Moab, and the children of Ammon, and with them *other* beside the [a] Ammonites, came against Jehoshaphat to battel.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verse, they were the I- t means of mount Seir.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the [b] sea on this side Syria, and behold, they *be* in Hazazontamar, which *is* in En-gedi.

b Called the dead Sea, where God destroyed the five cities for sinne.

3 And Jehoshaphat feared, and set † himself to [c] seek the LORD, and proclaimed a fast throughout all Judah.

† Heb. *his face.*
c This declareth what the fear of the godly is, which is as a prick to stirre them to prayer, and to depend on the Lord, whereas it moveth the wicked either to seek after worldly means und policies, ot else to fall into despair.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdomes of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

† Heb. *thou.*

7 *Art* not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, and [d] gavest it to the seed of Abraham thy friend for ever?

d He groundeth his prayer upon Gods power, whereby he is able to help, and also on his mercie, which he will continue toward his, forasmuch as he hath once chosen them, and begun to shew his graces toward them.

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 * If when evil cometh upon us, *as* the [e] sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, (for thy [f] name *is* in this house) and cry unto thee in our affliction, then thou wilt heare and help.

* 1 Kings 8, 37. Chap. 6, 28.
e Meaning, war which commeth by Gods just judgement for our sinnes.
f That is, it is here called upon and thou declarest thy presence and favour.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not:

* Deut. 2, 9.

11 Behold, *Isay*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do, [g] but our eyes *are* upon thee.

g We only put our trust in thee, and wait for our deliverance from heaven.

13 And all Judah stood before the [h] LORD, with their little ones, their wives and their children.

h That is before the ark of the covenant.

14 ¶ Then upon Jahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Jehiel, the sonne of Mattaniah, a Levite of the sonnes of Asaph, came [i] the spirit of the LORD in the midst of the congregation.

i Which was moved by the spirit of God to prophesie.

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid, nor dismayed by reason of this great multitude; for the [k] battel *is* not yours, but Gods.

k They fight against God and not against you: therefore he will fight for you

16 To morrow go ye down against them: behold, they come up by the † cliff of Ziz, and ye shall finde them at the end of the ‡ brook, before the wilderneſſe of Jeruel.

† Heb. *ascent.*
‡ Or, *valley.*

17 Ye shall not *need* to fight in this *battel*; set your selves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them, for the LORD *will be* with you.

18 And Jehoshaphat [l] bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised

19 And the Levites, of the children of the Kohathites, and of the children of the Korhithes, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderneſſe of Tekoa: and as they went forth, Jehoshaphat stood and said, Heare me, O Judah, and ye inhabitants of Jerusalem, * Beleeve in the LORD your God, so shall you be established; [m] beleeve his prophets, so shall ye prosper.

* Isai 7, 9.
m Give credit to their words and doctrine.

21 And when he had consulted with the people, he appointed singers unto the LORD, and † that should praise the beauty of holinesse, as they went out before the army, and to say, [n] Praise the LORD, for his mercy *endureth* for ever.

† Heb. *prayses.*
n This was a psalm of thanksgiving, which they used commonly to sing when they praised the Lord for his benefits, and was made by David. Psal. 136.

22 ¶ † And when they began † to sing and to praise, the LORD set ambushments against the children of Ammon, Moab and mount Seir, which were come against Judah, and ‡ they were smitten.

† Heb. *and in the time that they, &c.*
† Heb. *in singing and praise.*
‡ Or, *they smote one another.*

23 For the children of Ammon and Moab, stood up against the inhabitants of [o] mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to destroy [p] another.

o Meaning, the Idumeans, which dwelt in mount Seir.
† Heb. *for the destruction.*
p Thus the Lord according to Jehoshaphats prayer declared his power when he delivered his, by causing their enemies to kill one another.

24 And when Judah came toward the watch-tower in the wilderneſſe, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and † none escaped.

† Heb. there was *not an escaping.*

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they stript off for themselves) more than they could carry away: and they were three dayes in gathering of the spoil, it was so much.

q To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, Blessing or Thanksgiving, which was also called the valley of Jehoshaphat, Joel 3, 2, 12. because the Lord judged the enemies according to Jehoshaphats prayer.

26 ¶ And on the fourth day they [q] assembled themselves in the valley of [r] Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah unto this day.

r That is, *blessing*

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the † fore-

† Heb. *head.*

front

front of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the [r] feare of God was on all the kingdomes of *thoſe* countreys, when they had heard that the LORD fought againſt the enemies of Iſrael.

[r] He declareth hereby, that the works of God bring ever comfort or deliverance to his, and feare or deſtruction to his enemies.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ * And Jehoſhaphat reigned over Judah: *he was* thirty and fives yeares old when he began to reigne, and he reigned twenty and five yeares in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

* 1 Kings 22.41, &c.

32 And he walked in the [f] way of Aſa his father, and departed not from it, doing that which was right in the ſight of the LORD:

[f] Meaning, in his vertues, and thoſe wayes wherein he followed God.

33 Howbeit, the high places were [t] not taken away, for as yet the people had not prepared their hearts unto the God of their fathers.

[t] If the great care and diligence of this good king was not able utterly to abolish all ſuperſtition and idolatrie out of his people, but that they would ſtill retain their filth and idolatrie, how much leſſe are they able to reform evil, which either have little zeal, or not ſuch as he had: though herein he was not to be excuſed.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſonne of Hanani, * who † is mentioned in the book of the kings of Iſrael.

† Heb. *words.*

* 1 Kings 16. 1.

† Heb. *was made to aſcend.*

35 ¶ And after this did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſonne of Dodavah of Mareſha, propheſied againſt Jehoſhaphat, ſaying. [u] Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works: and the ſhips were broken, that they were not able to go to Tarſhiſh.

[u] Thus God would not have his to joyn in ſocietie with idolaters and wicked men.

CHAP. XXI.

1 Jehoram ſucceeding Jehoshaphat, ſlayeth his brethren. 5 His wicked reigne. 8 Edom and Libnah revolt. 12 The propheſie of Elijah againſt him in writing. 16 Philiſtines and Arabians oppreſſe him. 18 His incurable diſeaſe, infamous death and buriall.

* 1 Kings 22.50.

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the citie of David: and Jehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſonnes of Jehoſhaphat king of [a] Iſrael.

[a] Read Chap. 15. 17. how by Iſrael is meant Judah.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdome gave he to Jehoram, becauſe he *was* the firſtborn.

* 2 Kings 8. 16, 17.

4 Now * when Jehoram was riſen up to the kingdome of his father, he ſtrengthened himſelf, and ſlew all his [b] brethren with the ſword, and *divers* alſo of the princes [c] of Iſrael.

[b] Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cherish and defend.

[c] Meaning, of Judah and Benjamin.

5 ¶ Jehoram *was* thirtie and two yeares old when he began to reigne, and he reigned eight yeares in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of * Ahab to [d] wife: and he wrought that which was evil in the eyes of the LORD.

* Chap. 22. 2.

[d] So that we ſee how it cannot be that we ſhould joyn with the wicked, and ſerve God.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a † light to him, and to his * ſonnes for ever.

† Heb. *Lamp*, or *candle.*

* 2 Sam 7. 12. 1 Kings 11. 36. 2 Kings 8. 19. Pſal. 132. 11. &c.

8 ¶ In his dayes the Edomites revolted † from under the dominion of Judah, and made themſelves a king.

† Heb. *hand.*

9 Then Jehoram * went forth with his princes and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

* 2 King 8. 21.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time alſo did [e] Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

[e] Read 2 Kings 8. 22.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto.*

[f] Meaning idolatrie, becauſe that the idolater breaketh promiſe with God, as doth the adultereſſe to her husband.

12 ¶ And there came a writing to him from [g] Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the wayes of Jehoſhaphat thy father, nor in the wayes of Aſa king of Judah.

[g] Some thinke that this was Eliſha, ſo called, becauſe he had the ſpirit in abundance, as had Eliiah.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah, and the inhabitants of Jeruſalem to go a whoring, like to the whoredomes of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe; which were better than thy ſelf:

14 Behold, with † a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

‡ Heb. *a great ſtroke.*

15 And thou *ſhalt have* great ſickneſſe by diſeaſe of thy bowels, untill thy [h] bowels fall out, by reaſon of the ſickneſſe day by day.

[h] Wee ſee this example daily practiſed upon them that fall away from God, and become idolaters and murtherers of their brethren.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* neare the [i] Ethiopians.

[i] There were other Arabians in Africa ſouthward toward Egypt.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance that was found in the kings houſe, and his ſonnes alſo and his wives; ſo that there was never a ſonne left him, ſave [k] Jehoahaz the youngeſt of his ſonnes.

‡ Heb. *carried captive.*

[k] Called alſo Ahaziah, as chap 22. 1. or Azariah, verſe 6. following.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſſe that in proceſſe of time, after the end of two yeares, his bowels fell out by reaſon of his ſickneſſe: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two yeares old was he when

366 he began to reigne, and he reigned in Jerusalem eight yeares, and departed † without being [1] desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

† Heb. *without desire.*
1 That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22 years (his father yet living) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22, 2.

CHAP. XXII.

1 *Azahiah succeeding, reigneth wickedly.* 5 *In his confederacy with Ioram the sonne of Ahab, he is slain by Iehu.* 10 *Athaliah destroying all the seed royall, save Ioash, whom Iehoshabeath his aunt hid, usurpeth the kingdome.*

AND the inhabitans of Jerusalem made * Ahaziah his youngest sonne, king in his stead: for the band of men that came with the [a] Arabians to the camp, had slain all the * eldest. So Ahaziah the sonne of Jehoram king of Judah reigned.

* 2 Kings 8, 24. &c.
a Meaning, the Philistines.
* Chap. 21, 17.

2 Fourty and [b] two yeares old *was* Ahaziah when he began to reigne, and he reigned [c] one yeare in Jerusalem: his mothers name also *was* * Athaliah the daughter of [d] Omri.

† Read Chap 21, 20.
c That is, after the death of his father.
† Chap. 21, 6.
d She was Ahabs daughter, who was the son of Omri.

3 He also walked in the wayes of the house of Ahab: for his mother was his counseller to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

e He sheweth, that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good king, that sufferreth wicked counsellers.

5 ¶ He walked also after their counsel, and went with Jehoram the sonne of Ahab king of Israel, to warre against Hazael king of Syria at Ramoth-Gilead: and the Syrians smote Joram.

† Heb. *wherewith they wounded him.*

6 And he returned to be healed in Jezreel, because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‡ Azariah the sonne of Jehoram king of Judah, went down to see Jehoram the sonne of Ahab at Jezreel, because he was sick.

‡ Otherwise called *Ahaziah* vers. 1. and *Jehoahaz*, chap. 21. 17

† Heb. *treading down.*
f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he causeth all means to serve to his will.
* 2 Kings 9, 7.

7 And the † destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the sonne of Nimshi, whom the LORD had anointed * to cut off the house of Ahab.

8 And it came to passe that when Jehu was executing judgement upon the house of Ahab, and found the princes of Judah, and the sonnes of the brethren of Ahaziah, that ministred to Ahaziah, he slew them.

* 2 Kings 9, 27.

9 * And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had slain him, they buried him, because (said they) he *is* the sonne of [g] Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdome.

g This was the just plague of God, because he joyned himself with Gods enemies: yet God to declare the worthinesse of Jehoshaphat his grand-father, moved them to give him the honour of burial.

10 ¶ * But when Athaliah the mother of Ahaziah, saw that her sonne was dead, she arose, and [h] destroyed all the seed royall of the house of Iudah.

* 2 Kings 11, 1.
h To the intent that there should be none to make title to the crown, and so she might usurp the government.

11 But Jehoshabeath the daughter of the king, took Joash the sonne of Ahaziah, and stole him from among the kings sonnes that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiadah the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

i Meaning, in the chamber, where the priests and Levites slept, which kept their courses weekly in the temple.
k To wit, of Judah.

12 And he was with them hid in the [i] house of God six yeares, and Athaliah reigned over the [k] land.

CHAP. XXIII.

1 *Iehoiada having set things in order maketh Ioash king.* 12 *Athaliah is slain.* 16 *Iehoiada restoreth the worship of God.*

AND * [a] in the seventh yeare Jehoiada strengthened himself, and took the captains of hundreds, Azariah the sonne of Jeroham, and Ishmael the sonne of Jehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri, into covenant with him.

* 2 Kings 11, 4, &c.
a Of the reigne of Athaliah, or after the death of Ahaziah.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the [b] fathers of Israel, and they came to Jerusalem.

b Meaning, of Iudah and Benjamin: reade why they are called Israel, Chap. 15, 17.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the kings sonne shall reigne, as the LORD hath * said of the sonnes of David.

* 2 Sam. 7, 12, 1 Kings 2, 4, and 9. 5 Chap. 6, 16, and 7, 18.

4 This *is* the thing that ye shall do, A third part of you entring on the sabbath, of the priests and of the Levites, *shall be* porters of the † doores,

† Heb. *treshalds.*

5 And a third part *shall be* at the kings house, and a third part at the [c] gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

c Which was the chief gate of the temple toward the east.

6 But let none come into the house of the LORD, save the priests, and they that ministers of the Levites, they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compasse the king round about, every man with his weapons in his hand, and whosoever else cometh into the [d] house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out.

d Meaning, to make any tumult or to hinder their enterprise.

8 So the Levites and all Judah did accoring to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with [e] them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

e Which had finished their course on the sabbath, and so the other part entred to keep their turn.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds, spears and bucklers, and shields, that *had been* king Davids, which *were* in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right † side of the † temple to the left side of the temple, along by the altar and the [f] temple, by the king round about.

† Heb. *shoulder.*
† Heb. *house.*
f Meaning, the most holy place where the ark stood.

11 Then they brought out the kings sonne, and put upon him the crown, and * *gave him* the [g] testimonie, and made him king, and Jehoiada and his sonnes anointed him, and said, † God save the king.

* Deut. 17, 11.
g That is, the book of the law. or as some reade, they put upon him his royall apparell.
† Heb. *let the king live.*

12. ¶ Now when Athaliah heard the noise of the

of the people running & praising the king, she came to the people into the house of the Lord.

13 And she looked, and behold, the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets, also the singers with instruments of musick; and such as taught to sing praise. Then Athaliah rent her clothes, and said, † [h] Treason, treason.

† Heb. *conspiracie.*
h Declaring her vile impudencie, which having unjustly, and by murther usurped the crown, would still have defeated the true possessour, and therefore called true obedience, treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and [i] whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

i To joyne with her party, and to maintain her authoritie.

15 So they laid hands on her; and when she was come to the entring of the horse-gate, by the kings house, they slew her there.

16 ¶ And Jehoiada made a [k] covenant between him, and between all the people, and between the king, that they should be the LORDS people.

k That they would onely serve him, and renounce all idolatrie.

17 Then all the people went to the house of Baal, and [l] brake it down, and brake his altars, and his images in pieces, and slew [m] Mattan the priest of Baal before the altars.

l According to their covenant made to the Lord.
m As the Lord commanded in his law, both for the person and also the citie, Deut. 13, 9 and 15.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * law of Moses, with rejoycing and with singing, *as it was ordained* † by David.

* 1 Chron. 24, 1. &c.
* Num. 28, 2.
†, Heb. *by the hands of David.*

19 And he set the * porters at the gates of the house of the LORD, that none which was unclean in any thing, should enter in.

* 1 Chron. 26, 1. &c.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the [n] high gate into the kings house, and set the king upon the throne of the kingdome.

n Which was the principall gate, that the king might be seen of all the people.

21 And all the people of the land rejoyced: and the city was quiet, [o] after that they had slain Athaliah with the sword.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are ever among such people.

CHAP. XXIIII.

Ioash reigneth well all the dayes of Iehoiada. 4 He giveth order for the repair of the temple. 15 Iehoiada his death and honourable buriall. 17 Ioash falling to idolatrie, slayeth Zechariah the sonne of Iehoiada. 23 Ioash is spoiled by the Syrians, and slain by Zabad and Iehozabad. 27 Amaziah succeedeth him.

* 2 Kings 12, 1. &c,

IOash * *was* seven yeares old when he began to reigne, and he reigned fourty yeares in Jerusalem: his mothers name also *was* Zibeah of Beer-sheba.

2 And Joash did that which was right in the sight of the LORD, all the dayes of [a] Jehoiada the priest.

a Who was a faithfull counseller, and governed him by the word of God.

3 And Jehoiada took for him two wives, and he begat sonnes and daughters.

4 ¶ And it came to passe after this, that Joash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of [b] all Israel money to repair the house of your God from yeare to yeare, and see that ye haste the matter: howbeit the Levites hastened *it* not.

b He meaneth not the ten tribes, but onely the two tribes of Judah and Benjamin.

6 And the king called for Jehoiada the [c] chief, and said unto him, Why hast thou not required of the Levites to bring, in out of Judah and out of Jerusalem, the collection, *according to the commandement* of * Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witnesse?

c For he was the high priest.
* Exod. 30, 12, 13, 14.

7 For the sonnes of Athaliah that [d] wicked woman, had broken up the house of God, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

d The scripture doeth term her thus, because she was a cruell murtheresse, and a blasphemous idolatresse.

8 And at the kings commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD, the collection *that* Moses the servant of God *laid* upon Israel in the wildernesse.

† Heb. *a voice.*

10 And all the princes, and all the people rejoyced and brought in, and cast into the chest, untill they had made an end.

11 Now it came to passe, that at what time the chest was [e] brought unto the kings office, by the hand of the Levites; and when they saw that *there was* much money: the kings scribe, and the high priests officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

e Such as were faithfull men, whom the king had appointed for that matter.

12 And the king and [f] Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brasse to mend the house of the LORD.

f Signifying, that this thing was done by advise and counsel, and not by any one mans affection.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthened it.

† Heb. *the healing went up upon the work.*

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [g] vessels for the house of the LORD, *even* vessels to minister, and ‡ to offer *withall*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the dayes of Jehoiada.

g For the wicked kings his predecessours, and Athaliah had destroyed the vessels of the temple, or turned them to the use of their idols.
‡ Or, *pestils.*

15 ¶ But Jehoiada waxed old, and was full of dayes when he died; an hundred and thirty yeares old *was he* when he died.

h Signifying, that they could not honour him too much, who had so exellently served in the work of the Lord, and in the affairs of the commonwealth.

16 And they buried him in the city of David among the [h] kings, because he had done good in Israel, both towards God, and towards his house.

17 Now after the death of Jehoiada, came the [i] princes of Judah, and made obeisance to the king: then the king hearkened unto them.

i Which were flatterers, and knew now that the king was destitute of him who did watch over him as a father, and therefore brought him to most vile idolatrie.

18 And they left the house of the LORD God of their fathers, and served groves and idols:

368 idols: and wrath came upon Judah and Jeruſalem for this their treſpaſſe.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they [k] teſtified againſt them: but they would not give eare.

20 And the ſpirit of God † came upon Zechariah the ſonne of Jehoiada the prieſt, which ſtood [l] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſſe ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the [m] commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſſe which Jehoiada his father had done to him, but ſlew his ſonne: and when he died, he ſaid, The LORD [n] look upon *it*, and require *it*.

23 ¶ And it came to paſſe † at the end of the yeare, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of † Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they [o] executed judgement againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the bloud of the [p] ſonnes of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings:

26 And theſe *are* they that conſpired againſt him; ‡ Zabad the ſonne of Shimeath an Ammoniteſſe, and Jehozabad the ſonne of ‡ Shimrith a Moabiteſſe.

27 ¶ Now concerning his ſonnes, and the greatneſſe of the burdens *laid* upon him, and the † repairing of the houſe of God, behold, they *are* written in the ‡ ſtory of the book of the kings. And Amaziah his ſonne reigned in his ſtead.

k They took heaven and earth and all creatures to witneſſe, that except they returned to the Lord, he would moſt grievouſly puniſh their infidelity and rebellion Nehe. 9, 26.

† Heb. *clothed.*

l In a place above the people, to the intent that he might be heard.

m There is no rage ſo cruel and beaſtly, as of them whoſe hearts God hath hardened, and which delight more in ſuperſtition and idolatrie, than in the true ſervice of God and pure ſimplicitie of his word.

n Revenge my death, and require my bloud at your hands: or he ſpeaketh this by propheſie, becauſe he knew that God would doe it.

This Zechariah is alſo called the ſon of Barachiah, Matt. 23, 35. becauſe his progenitors were Iddo, Barachiah, Jehoiada, &c.

* Heb. *in the revolution of the yeare.*

† Heb. *Darmeſek.*

o That is, reproved and checked him, and handled him rigorouſly.

p Meaning, Zechariah, which was one of Jehoiadas ſons, and a prophet of the Lord.

‡ Or, *Iozachar.* 2 Kings 12, 21.

‡ Or, *Shomer.*

† Heb. *founding.*

‡ Or, *commentary.*

CHAP. XXV.

1 Amaziah beginneth to reigne well. 3 He executeth juſtice on the traitours. 5 Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth the hundred talents and diſmiſſeth them. 11 He overthroweth the Edomites. 10,13 The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home. 14 Amaziah proud of his victory, ſerveth the gods of Edom, and deſpiſeth the admonitions of the prophet. 17 He provoketh Ioash to his overthrow. 25 His reigne. 27 He is ſlain by conſpiracy.

* 2 Kings 14, 1, &c.

AMaziah * *was* twenty and five years old *when* he began to reigne, and he reigned twenty and nine yeares in Jeruſalem: and his mothers name *was* Jehoadan of Jeruſalem.

a Meaning in reſpect of his predeceſſours, albeit he had his imperfections.

2 And he did that which was [a] right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſſe, when the kingdome was † eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

† Heb. *confirmed upon him.*

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſinne.

* Deut. 24, 16. 2 Kings. 14, 6. Jer. 31, 30. Ezek. 18, 20.

b That is, for that fault, wherefore the childe is puniſhed, except he be culpable of the ſame.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin: and he numbred them from [c] twenty yeares old and above, and found them three hundred thouſand choice men, *able* to go forth to warre, that could handle ſpear and ſhield.

c So many as were able men to beare weapons, and go to the warre.

6 He hired alſo an hundred thouſand mighty men of valour out of [d] Iſrael, for an hundred talents of ſilver.

d That is, out of the ten tribes, which had ſeparated themſelves before, both from God and their true King.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* [e] not with Iſrael, *to wit*, with all the children of Ephraim.

e And therefore to think to have help of them, whom the Lord favoureth not, is to caſt of the help of the Lord.

8 But if thou wilt [f] go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

f If thou wilt not give credit to my words.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is [g] able to give thee much more than this.

† Heb. *band.*

g He sheweth that if we depend onely upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhall be neceſſary, if we obey his word.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah, and they returned home † in great anger.

† Heb. *to their place.*

† Heb. *in heat of anger.*

11 ¶ And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of [h] Seir, ten thouſand.

h For the Idumeans whom David had brought to ſubjection, rebelled under Jehoram, Jehoshaphats ſon.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the [i] rock, and caſt them down from the top of the rock, that they were broken all in pieces.

i In the 2 King. 14, 7. this rock is called the citie Sela.

13 ¶ But † the ſouldiers of the [k] army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

† Heb. *the ſonnes of the band.*

k That is, the hundred thouſand of Iſrael.

14 ¶ Now it came to paſſe, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up to be his gods, and [l] bowed down himſelf before them, and burned incenſe unto them.

l Thus where he ſhould have given the praiſe to God for his benefits and great victory, he fell from God, and did moſt vilely diſhonour him.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him

him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could [m] not deliver their own people out of thine hand?

16 And it came to paſſe as he talked with him, that *the* [n] *king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldeſt thou be [o] ſmitten? Then the prophet forbare, and ſaid, I know that God hath † determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

17 ¶ Then * Amaziah king of Judah took advice, and ſent to Joaſh the ſonne of Jehoahaz, the ſonne of Jehu king of Iſrael, ſaying, Come, let us [p] ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The ‡ thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and there paſſed by † a wilde beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not heare, for it *came* of [q] God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was † put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſonne of Joaſh, the ſonne of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to † the corner-gate, foure hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels that were found in the houſe of God with [r] Obed-Edom; and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſonne of Joaſh king of Judah, lived after the death of Joaſh ſonne of Jehoahaz king of Iſrael, fifteen yeares.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away † from following the LORD, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of [“] Judah.

[m] He proveth, that whatſoever cannot ſave himſelfe, nor his worſhippers, is no god, but an idol:
[n] Heb. *he* meaning the king.
[o] So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him, that warneth him: yea, impriſoneth him and putteth him to death, as Chap. 16, 18, 26, and 24, 21.
† Heb. *counſelled.*
* 2 Kings. 14, 9.
[p] That is, let us trie the matter hand to hand: for he was offended, that the armie of the Iſraelites, whom he had in wages, and diſmiſſed by the Prophet, had deſtroyed certaine of thecities of Judah.
‡ Or, *furrebuſh*, or *thorn*.
† Heb. *a beaſt of the field.*
[q] Thus God oft times plagueth by thoſe meanes wherein men moſt truſt, to teach them to have their recourſe onely to him: and to ſhew his judgements, moveth their hearts to follow that which ſhall be their deſtruction.
† Heb. *ſmitten.*
† Heb. *the gate of it that looketh.*
[r] Meaning, the ſucceſſors of Obed-Edom: for the houſe bare the name of the chiefe father.
† Heb. *from after.*
† Heb. *conſpired a conſpiracy.*
[“] That is *the city of David*, as it is 2 Kings 14, 20.

CHAP. XXVI. 369

1 Uzziah ſucceeding, and reigning well in the dayes of Zechariah, proſpereth. 16 Waxing proud, he invadeth the prieſts office, and is ſmitten with leproſie. 22 He dieth, and Iotham ſucceedeth him.

THen all the people of Judah took * [a] Uzziah: who *was* ſixteen yeares old, and made him king in the room of his father Amaziah.

2 He built [b] Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen yeares old *was* Uzziah, when he began to reigne, and he reigned fifty and two yeares in Jeruſalem: his mothers name alſo *was* Jecoliah of Jeruſalem.

4 And he did that which was right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the dayes of [c] Zechariah, who had underſtanding † in the viſions of God: and as long as he [d] ſought the LORD, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities ‡ about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave [e] gifts to Uzziah, and his name † ſpread abroad even to the entring in of Egypt, for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem at the [f] corner-gate, and at the valley gate, and at the turning *of the wall*, and ‡ fortified them.

10 Alſo he built towers in the deſert, and ‡ digged many wells, for he had much cattell both in the low-countrey, and in the plains: husbandmen *alſo*, and vine-dreſſers in the mountains, and in [g] Carmel: for he loved † husbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to warre by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſiah the ruler, under the hand of Hananiah, *one* of the kings captains.

12 The whole [h] number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* † an army, three hundred thouſand and ſeven thouſand and five hundred, that made warre with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and † ſlings *to caſt* ſtones.

15 And he made in Jeruſalem † engines invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withall: and his name † ſpread farre

* 2 Kings 14, 21. and 15, 1.
[a] Called alſo Azariah.
[b] He fortified it and made it ſtrong, this citie was alſo called Elath and Elanon, neere to the red Sea.
[c] This was not that Zechariah that was the ſon of Iehojada, but ſome other Prophet of that name.
† Heb. *in the ſeeing of God.*
[d] For God never forſaketh any that ſeeketh unto him, and therefore man is the cauſe of his own deſtruction.
‡ Or, *in* the countrey of *Aſhdod.*
[e] That is, They payed tribute in ſigne of ſubjection.
† Heb. *went.*
[f] Where the wall or tower turneth.
‡ Or, *repaired*
‡ Or, *cut out many ciſterns.*
[g] That is, in mount Carmel, or as the word ſignifieth, in the fruitfull field, it is alſo taken for a green eare of corn, when it is full, as Levit. 2, 14.
† Heb. *ground.*
[h] Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for war.
† Heb. *the power of an army.*
† Heb. *ſtones of ſlings.*
† Heb. engines, by the invention of an inventive man.
† Heb *went forth.*

farre abroad, for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was [i] lifted up to *his* deſtruction: for he tranſgeſſed againſt the LORD his God, and went into the temple of the LORD, to burn incenſe upon the altar of incenſe.

i Thus proſperitie cauſeth men to truſt in themſelves, and by forgetting him, which is the author thereof, procure their own perdition.

17 And Azariah the prieſt went in after him, and with him foureſcore prieſts of the LORD, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It* * *appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * prieſts the ſonnes of Aaron, that are conſecrated to burn incenſe: [k] go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

* Num. 18, 7.

* Exod. 30, 7

k Though his zeal ſeemed to be good, and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo punished.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead, before the prieſts in the houſe of the LORD, from beſide the incenſe altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* As Eſt. 6, 12.

21 * And Uzziah the king was a leper unto the day of his death, and dwelt in a † [l] ſeverall houſe being a leper, for he was cut off from the houſe of the LORD: and Jotham his ſonne *was* over the kings houſe, judging the people of the land.

* 2 Kings. 15, 5.

† Heb. *free.*
l According to the commandment of the Lord, Levit. 13, 45.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſonne of Amoz write,

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the buriall which *belonged* to the kings; for they ſaid, He *is* a [m] leper: and Jotham his ſonne reigned in his ſtead.

m And therefore was buried apart in the ſame field, but not in the ſame ſepulchres with his predeceſſours.

CHAP. XXVII.

1 Iotham reigning well, proſpereth. 5 He ſubdueth the Ammonites. 7 His reigne. 9 Ahaz ſucceedeth him.

IOtham * *was* twenty and five yeares old when he began to rigne, and he reigned ſixteen yeares in Jeruſalem: his mothers name alſo *was* Jeruſhah, the daughter of Zadok.

* 2 Kings 14, 32. &c.

2 And he did that which was right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the [a] temple of the LORD. And the people did yet corruptly.

a To wit, to offer incenſe againſt the word of God: which thing is ſpoken in the commendation of Jotham.
b They were not clean purged from idolatrie.

3 He built the [c] high gate of the houſe of the LORD, and on the wall of ‡ Ophel he built much.

c Which was ſixſcore cubits high, and was for the height called Ophel: it was at the eaſt gate, and mention is made of it, Chap. 3. 4.
‡ Or, *the tower.*

4 Moreover, he built cities in the mountains of Judah, and in the forreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevaled againſt them. And the children of Ammon gave him the ſame yeare, an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond yeare, and the third.

† Heb. *Corim.*
† Heb. *this.*

6 So Jotham became mighty, [d] becauſe he ‡ prepared his wayes before the LORD his God.

d He ſheweth that all proſperity cometh of God, who never faileth, when we put our truſt in him.
‡ Or, *eſtabliſhed.*

7 ¶ Now the reſt of the acts of Jotham, and all his warres, and his wayes, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty yeares old when he began to reigne, and reigned ſixteen yeares in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſonne reigned in his ſtead.

CHAP. XXVIII.

1 Ahaz reigning very wickedly, is greatly afflicted by the Syrians. 6 Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the prophet. 16 Ahaz ſending for aid to Aſſyria, is not helped thereby. 22 In his diſtreſſe he groweth more idolatrous. 26 He dying, Hezekiah ſucceedeth him.

AHaz * *was* twenty yeares old when he began to reigne: and he reigned ſixteen yeares in Jeruſalem: but he did not that which was right in the ſight of the LORD, like David his father.

* 2 Kings 16, 2.

2 For he walked in the wayes of the [a] kings of Iſrael, and made alſo molten images for [b] Baalim.

a He was an idolater like them.
b As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior, and do repreſent the greater idols.

3 Moreover, he ‡ burnt incenſe in the valley of the ſonne of Hinnom, and burnt ‡ his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

‡ Or, *offered, ſacrifice.*
‡ Or, made them paſſe through the fire, as Chap. 33, 6. Levit. 18, 21.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought them to † Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

† Heb. *Darmeſek.*

6 ¶ For [c] Pekah the ſonne of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all † valiant men; becauſe they had forſaken the LORD God of their fathers.

c Who was king of Iſrael.
† Heb. *ſonnes of valour.*

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the kings ſonne, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the king.

† Heb. *the ſecond to the king.*

8 And the children of Iſrael carried away captive of their brethren, [d] two hundred thouſand women, ſonnes and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

d Thus by the juſt judgement of God, Iſrael deſtroyed Iudah.
e For they thought they had overcome them by their own valiantneſſe, and did not conſider that God had delivered them into their hands, becauſe Iudah had offended him.

9 But a prophet of the LORD was there, whoſe name *was* Oded: & he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the LORD God of your fathers was wroth with Judah, he hath delivered

vered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bondmen, and bond-women unto you: [f] *but are there* not with you, even with you, ſinnes againſt the LORD your God?

f May not God as well punish you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

11 Now heare me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of God *is* upon you.

12 Then certain of the heads of the children of [g] Ephraim, Azariah the ſonne of Johanan, Berechiah the ſonne of Meſhillemoth, and Jehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtood up againſt them that came from the warre,

g Which tribe was now greateſt, and had moſt authority.

13 And ſaid unto them, Ye ſhall not bring in the captives hither: [h] for whereas we have offended againſt the LORD *already*, ye intend to adde more to our ſinnes and to our treſpaſſe: for our treſpaſſe is great, and *there is* fierce wrath againſt Iſrael.

h God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were [i] expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and [k] anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, * the city of palm-trees, to their [l] brethren: then they returned to Samaria.

i Whoſe names were rehearſed before, verſe 12.

k Either for their wounds or wearineſſe.

* Deut. 34, 3.

l To them of the tribe of Judah.

16 ¶ At that time did king Ahaz ſend unto the kings of [m] Aſſyria to help him.

m To Tilgath-pilnezer, and thoſe kings that were under his dominion, 2 Kings 16. 7.

17 For again the Edomites had comẽ and ſmitten Judah, and carried away † captives.

† Heb. *a captivitie.*

18 The Philiſtines alſo had invaded the cities of the low-countrey, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Aialon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, becauſe of Ahaz king of [n] Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

n He meaneth Judah becauſe Ahaz forſook the Lord, and ſought help of the infidels. Reade of Iſrael taken for Judah, Chap. 15, 17.

20 And Tilgath-pilnezer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, *and* out of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 And in the time of this diſtreſſe did he treſpaſſe yet more againſt the LORD: this *is* that king Ahaz.

† Heb. *Darmeſek.*

o As he falſly ſuppoſed.

p Thus the wicked meaſure Gods favour by proſperitie, and adverſity: for if idolaters proſper, they make their idols gods, not conſidering that God puniſheth them oftimes whom he loveth, and giveth his enimies good ſucceſſe for a time, whom afterward he will deſtroy.

23 For he ſacrificed unto the gods of † Damaſcus, which [o] ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may [p] help me: but they were the ruine of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doores of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeverall citie of Judah he made high places ‡ to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

‡ Or, *to offer.*

26 ¶ Now the reſt of his acts, and of all his wayes, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie, *even* in Jeruſalem: but they brought him not into the [q] ſepulchres of the kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

q They buried him not in the citie of David, where were the ſepulchres of the kings.

CHAP. XXIX.

1 Hezekiah his good reigne. 3 He reſtoreth religion. 5 He exhorteth the Levites. 12 They ſanctifie themſelves, & cleanſe the houſe of God. 20. Hezekiah offereth ſolemne ſacrifices. wherein the Levites were more forward than the prieſts.

HEzekiah * began to reigne *when he was* five and twenty yeares old, and he reigned nine and twenty yeares in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah.

* 2 Kings 18, 1, 2.

2 And he did that which was right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the [a] firſt yeare of his reigne, in the firſt moneth, [b] opened the doores of the houſe of the LORD, and repaired them.

a This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

b Which Ahaz had ſhut up, chap. 28, 24.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Heare me, ye Levites, ſanctifie now your ſelves, and ſanctifie the houſe of the LORD God of your fathers, and carry forth the [c] filthineſſe out of the holy *place*.

c Meaning, all the idols, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the temple was polluted.

6 For our fathers have treſpaſſed, and done that which was evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

† Heb. *given the neck.*

7 Alſo they have ſhut up the doores of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 [d] Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to † trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

d He ſheweth that the contempt of religion is the cauſe of all Gods plagues.

† Heb. *commotion.*

9 For lo, our fathers have fallen by the ſword, and our ſonnes, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his [e] fierce wrath may turn away from us.

e He proveth by the judgements of God upon thoſe that have contemned his word, that there is no way to avoid his plagues, but by conforming themſelves to his will.

11 My ſonnes † be not now negligent: for the LORD hath * choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and ‡ burn incenſe.

† Or, *be not now deceived.*

* Num. 8. 14. and 18, 2, 6.

‡ Or, *offer ſacrifice.*

12 ¶ Then the Levites aroſe, Mahath the ſonne of Amaſai, and Joel the ſonne of Aza-

372 riah of the ſonnes of the Kohathites: and of the ſonnes of Merari; Kiſh the ſonne of Abdi, and Azariah the ſonne of Jahalelel: and of the Gerſhonites; Joah the ſonne of Zimmah, and Eden the ſonne of Joah:

13 And of the ſonnes of Elizaphan; Shimri, and Jehiel: and of the ſonnes of Aſaph; Zechariah, and Mattaniah.

14 And of the ſonnes of Heman; Jehiel, and Shimei: and of the ſonnes of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, ‡ by the words of the LORD, to cleanſe the houſe of the LORD.

‡ Or, *in the inſineſſe of the* LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to [f] cleanſe *it*, and brought out all the uncleanneſſe that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

[f] From the pollutions and filth that Ahaz had brought in.

17 Now they began on the firſt *day* of the [g] firſt moneth to ſanctifie, and on the eighth day of the moneth came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight dayes, and in the ſixteenth day of the firſt moneth they made an end.

[g] Which contained part of March and part of April.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reigne did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

[h] By this manner of ſpeech the Hebrews mean a certain diligence and ſpeed to do a thing, and when there is no delay.

20 ¶ Then Hezekiah the king roſe [h] early, and gathered the rulers of the citie, and went up to the houſe of the LORD.

21 And they brought ſeven bullocks, and ſeven rammes, and ſeven lambes, and ſeven he-goats, for a * ſinne-offering for the kingdome, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſonnes of Aaron to offer *them* on the altar of the LORD.

* Levit. 4, 14.

22 So they killed the bullocks, and the prieſts received the bloud, and [i] ſprinkled *it* on the altar: likewiſe when they had killed the rammes, they ſprinkled the bloud upon the altar: they killed alſo the lambes, and they ſprinkled the bloud upon the altar.

[i] For without ſprinkling of bloud nothing could be ſanctified, Heb. 9, 21. Exod. 24, 8. Levit. 8, 14, 15.

23 And they brought ‡ forth the he-goats for the ſinne-offering, before the king and the congregation, and [k] they laid their * hands upon them:

‡ Heb. *neare.*

[k] That is, the king and the elders, as Levit. 4, 15. for they that offered a ſin-offering muſt lay their hands upon it, to ſignifie that they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified. Exod. 29, 10.

24 And the prieſts killed them, and they made reconciliation with their bloud upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering and the ſinne-offering *ſhould be made* for all Iſrael.

* Levit. 4, 15. * 1 Chron. 16, 4. and 25, 6.

25 * And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the [l] commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment † of the LORD † by his prophets.

[l] This thing was not appointed of man, but it was the commandment of God.

† Heb. *by the hand of the* LORD.

26 And the Levites ſtood with the inſtruments of David, & the prieſts with the trumpets.

† Heb. *by the hand of.*

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the ſong of the [m] LORD began *alſo* with the trumpets, & with the ‡ inſtruments *ordained* by [n] David king of Iſrael.

† Heb. *in the time.*

[m] The pſalm which David had appointed to be ſung for thankſgiving.

28 And all the congregation worſhipped, and the ‡ ſingers ſang, and the trumpeters ſounded: *and* all *this continued* untill the burnt-offering was finiſhed.

† Heb. *hands of inſtruments.*

[n] Which David had appointed to praiſe the Lord with.

29 And when they had made an end of offering, the king & all that were † preſent with him, bowed themſelves and worſhipped.

† Heb. *found.*

† Heb. *ſong.*

30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the LORD, with the [o] words of David, & of Aſaph the ſeer, and they ſang praiſes with gladneſſe, and they bowed their heads and worſhipped.

[o] With that pſalm whereof mention in made 1 Chron. 16. 8.

31 Then Hezekiah anſwered & ſaid, Now ye have ‡ conſecrated your ſelves unto the LORD, come neare and bring ſacrifices, and thank-offerings unto the houſe of the LORD. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

‡ Or, *filled your hand.*

32 And the number for the burnt-offerings which the congregation brought, *was* three-ſcore and ten bullocks, an hundred rammes, *and* two hundred lambes: all theſe *were* for a burnt-offering to the LORD.

33 And the [p] conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

[p] That is, for the holy offerings.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites † did help them till the work was ended, and untill the *other* prieſts had ſanctified themſelves: for the Levites *were* [q] more upright in heart, to ſanctifie themſelves, than the prieſts.

† Heb. *ſtrengthened them.*

[q] Meaning, were more zealous to ſet forward the true religion.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoyced, and all the people, that [r] God had prepared the people: for the thing was *done* ſuddenly.

[r] He ſheweth that religion cannot proceed, except God touch the heart of the people.

CHAP. XXX.

1 Hezekiah proclaimeth a ſolemn paſſeover on the ſecond moneth for Judah and Iſrael. 13 The aſſembly having deſtroyed the altars of idolatry, keep the feaſt fourteen dayes. 27 The prieſts and Levites bleſſe the people.

AND Hezekiah ſent to all Iſrael & Judah, and wrote letters alſo to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſeover unto the LORD God of Iſrael.

[a] Meaning, all Iſrael, whom Tiglathpilnezer had not taken away into the captivity. 2 Kings. 15, 29.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſeover in the [b] ſecond moneth.

[b] Though they ought to have done it in the firſt moneth, as Exod. 12, 18. Num. 9. 3. yet if any were not clean or elſe had a long journey they might defer it unto the ſecond moneth, as Num. 9, 10, 11.

3 For

3 For they could not keep *it* at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

† Heb. *was right in the eyes of the king.*

4 And the thing † pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from [c] Beerſheba even to Dan, that they ſhould come to keep the paſſeover unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* [d] as it was written.

[c] From one end of the land to the other. North and South.

[d] In ſuch ſort and perfection, as God had appointed.

6 So the poſts went with the letters † from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and [e] he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

† Heb. *from the hand.*

[e] He will have compaſſion on them, and preſerve them,

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now † be ye not ſtiff-necked as your fathers *were*, *but* † [f] yeeld your ſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſſe of his wrath may turn away from you.

† Heb. *harden not your necks.*
† Heb. *give the hand.*
[f] Submit your ſelves to the Lord, and rebell no more.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall finde* compaſſion before them that led them captive, ſo that they ſhall [g] come again into this land: for the LORD your God *is* gracious and mercifull, and will not turn away *his* face from you, if ye return unto him.

[g] God will not only preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.

10 So the poſts paſſed from city to city, through the countrey of Ephraim and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorn, and mocked them.

* Exod. 34, 6.
[h] Though the wicked mock at the ſervants of God by whom he calleth them to repentance, as Gen 19, 14. yet the word ceaſeth not to fructifie in the hearts of Gods elect.

11 Nevertheleſſe, divers of Aſher and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them [i] one heart to do the commandment of the king and of the princes, by the word of the LORD.

[i] He sheweth the cauſe why ſome obey, and ſome mock at Gods calling, to wit, becauſe his ſpirit is with the one ſort, and moveth their heart, and the other are left to themſelves.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond moneth, a very great congregation.

14 And they aroſe, and took away the *[k] altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

* Chap. 28, 24.
[k] Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerve him aright.

15 Then they killed the paſſeover on the fourteenth *day* of the ſecond moneth: and the prieſts and the Levites were [l] aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

[l] Seeing their own negligence (who ſhould have been moſt prompt) and the readineſſe of the people, chap. 29, 36.

16 And they ſtood in † their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the [m] bloud, *which they received* of the hand of the Levites.

† Heb. *their ſtanding.*
[m] To wit, of the lambe of the paſſeover.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſeover, for every one that was not clean, to ſanctifie *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves; yet did they eat the paſſeover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, [n] The good LORD pardon every one

[n] He knew, that faith and ſincerity of heart was more agreeable to God, than the obſervation of theſe ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and [o] healed the people.

[o] That is, did accept them as purified.

21 And the children of Iſrael that were † preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven dayes with great gladneſſe: and the Levites, and the prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

† Heb. *found.*
† Heb. *inſtruments of ſtrength.*

22 And Hezekiah ſpake † comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feaſt, ſeven dayes, offering peace-offerings, and making confeſſion to the LORD God of their fathers.

† Heb. *to the heart of all. &c.*

23 And the whole aſſembly took counſel to keep other ſeven dayes: and they kept *other* ſeven dayes with gladneſſe.

24 For Hezekiah king of Judah † did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a [p] thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

† Heb. *lifted up or offered.*
[p] This great liberalitie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting forth of Gods glory.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſonne of David king of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and [q] bleſſed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling-place, *even* unto heaven.

[q] According to that which is written, Num. 6, 23. when they ſhould diſmiſſe the people.
† Heb. *the habitation of his holineſſe.*

CHAP. XXXI.

1 The people is forward in deſtroying idolatry. 2 Hezekiah ordereth the courſes of the prieſts and the Levites, and provideth for their work and maintenance. 5 The peoples forwardneſſe in offerings and tithes. 11 Hezekiah appointeth officers to diſpoſe of the tithes. 20 The ſincerity of Hezekiah.

NOw when all this was finiſhed, all Iſrael that were † preſent, went out to the cities of Judah, and *[a] brake the † images in pieces, and cut down the groves, & threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo & Manaſſeh, † until they had utterly deſtroyed them all. Then all the [b] children of Iſrael returned every man

† Heb. *found.*
* 2 Kings 18, 4.
[a] According to the commandment of the Lord, Deut. 7, 25. Iosh. 7, 1.
† Heb. *ſtatues.*
† Heb. *until to make an end*
[b] That is, all they which came to the paſſeover,

374 man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the tents [c] of the LORD.

[c] That is, in the temple where they assembled as in a tent.

3 *He appointed* also the kings portion of his substance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it *is* written in the * law of the LORD.

* Num. 28, 3, 9.

4 Moreover, he commanded the people that dwelt in Jerusalem, to give the [d] portion of the priests, and the Levites, that they might be [e] encouraged in the law of the LORD.

[d] The tythes and first fruits for the maintenance of the priests and Levites.

[e] That their mindes might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

5 ¶ And assoon as the commandment † came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oyl, and ‡ hony, and of all the increase of the field, and the tithe of all things brought they in abundantly.

† Heb. *brake forth.*
‡ Or, *dates.*

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the [f] tithes of oxen and sheep, and the * tithe of holy things, which were consecrated unto the LORD their God, and laid *them* † [g] by heaps.

[f] Which they had dedicated to the Lord by a vow.

* Levit. 27, 30. Deut. 14, 28.

† Heb. *heaps heaps.*

[g] For the relief of the priests, Levites, widows, pupils, fatherlesse, strangers, and such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heaps, and finished *them* in the seventh moneth.

8 And when Hezekiah, and the princes came and saw the heaps, they [h] blessed the LORD and his people Israel.

[h] They praised the Lord, and prayed for all prosperitie to his people.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have [i] left plenty: for the LORD hath blessed his people; and that which is left, *is* this great store.

[i] He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

11 ¶ Then Hezekiah commanded to prepare ‡ chambers in the house of the LORD; and they prepared *them*,

‡ Or, *storehouses.*

12 And brought in the offerings and the tithes, and the dedicate things faithfully: over which Kononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers ‡ under the hand of Kononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

† Heb. *at the hand.*

14 And Core the sonne of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And † next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* ‡ set office, to give to their brethren by courses, as well to the great as to the small.

† Heb. *at his hand.*
‡ Or, *trust.*

16 Beside their genealogie of males, from [k] three yeares old and upward, *even* unto every one that entreth into the house of the LORD, his daily portion for their service in their charges, according to their courses:

[k] Who had also a portion and allowance in this distribution.

17 Both to the genealogie of the priests by the house of their fathers, and the Levites from twenty yeares old and upward, in their charges by their courses:

18 And to the genealogie of all their little ones, their wives, and their sonnes, and their daughters, through all the congregation: [l] for in their ‡ set office they sanctified themselves in holinesse.

[l] Meaning, that either by the faithfull distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithfull in their office, and so depended on them.

‡ Or, *trust.*

19 Also of the sonnes of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every severall city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

[1] *Sennacherib invading Iudah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickneſſe, God giveth him a signe of recovery. 24 He waxing proud, is humbled by God. 27 His wealth and works. 31 His errour in the embassage of Babylon. 32 He dying, Manasseh succeedeth him.*

AFter * these things and the establishment *thereof*, Sennacherib king of Assyria came, and entred into Judah, and encamped against the fenced cities, and thought † to winne them for himself.

* 2 Kings 18, 13 &c. Isai 36, 1. &c.

† Heb. *to break them up.*

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem;

† Heb. *his face was to warre.*

3 He took counsel with his princes, and his mighty men, to stop the waters, of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopt all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and finde much water?

† Heb. *overflowed.*

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [a] Millo *in* the [b] city of David, and made [c] darts and shields in abundance.

[a] He made a double wall.
[b] Read 2 Sam. 5, 9.
[c] Some reade swords or daggers.

6 And he set captains of warre over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying.

† Heb. *he spake to their heart.*

7 Be

7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* mo with us, than with him.

8 With him *is* an * [d] arm of fleſh, but with us *is* the [e] LORD our God, to help us, and to fight our battels. And the people ‡ reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ * After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt [f] Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying.

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide ‡ in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his [g] altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any wayes able to deliver their lands out of mine hand?

14 Who *was there* among all the [h] gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet beleeve him: for no god of any nation or kingdome was able to [i] deliver his people out of mine hand, and out of the hand of my fathers: how much leſſe ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant [k] Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand? ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [l] cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And thy ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the [m] work of the hands of man.

20 For this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſonne of Amoz, [n] prayed and cried to heaven.

21 ¶ And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and [o] captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own [p] bowels, † ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was [q] magnified in the ſight of all nations, from thenceforth.

24 ¶ * In thoſe dayes Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he ‡ gave him a [r] ſigne.

25 But Hezekiah rendred not again, according to the benefit done unto him: for his heart was [s] lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the dayes of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oyl; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of [t] Gihon, and brought it ſtraight down to the weſt-ſide of the citie of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſſe of* the † embaſſadours of the princes of Babylon, who * ſent unto him to enquire of the wonder that was done in the land, God left him to * try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his † goodneſſe, behold, they *are* written in the viſion of Iſaiah the prophet, the ſonne of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the ‡ chiefeſt of the ſepulchres of the ſonnes of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſonne reigned in his ſtead.

* Jerem. 17, 5.
d That is, the power of man.
e This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrong, and uſed lawfull means, leſt he ſhould ſeem to tempt God.
† Heb. *leaned.*
* 2 Kings 18, 17.
f While he beſieged Lachiſh.
† Heb. *dominion.*
‡ Or, *in the ſtrong hold.*
g Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, and placed true religion, thus the papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they abolish religion.
h This is his blaſphemie, that he will compare the living God to vile idols.
i When man hath proſperity, he ſwelleth in pride, and thinketh himſelf able to reſiſt and overcome even God himſelf.
k Herein we ſee that when the wicked ſpeak evil of the ſervants of God, they care not to blaſpheme God himſelf: for if they feared God, they would love his ſervants.
l Their words are written, 2 Kings 18, 19.
m which were invented, made and authoriſed by man.
n This sheweth what is the beſt refuge in all troubles and dangers.
o To the number of an hundred foureſcore and five thouſand, as 2 Kings 19, 35. 36.
p Meaning, Adramelech and Sharezer his ſons.
† Heb. *made him fall.*
† Heb. *precious things.*
q Thus after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.
* 2 Kings 20, 1. Iſai. 38, 1.
‡ Or, *wrought a miracle for him.*
r To confirm his faith in Gods promiſe, who declared to him by his prophet that his life ſhould be prolonged fifteen years.
s He was lifted up with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the ambaſſadors of Babylon.
† Heb. *the lifting up.*
† Heb *inſtruments of deſire.*
t Which alſo was called Siloe, whereof mention is made Iſai. 8, 6. John. 9, 7.
† Heb. *interpreters.*
* 2 Kings 20, 12. Iſai. 39, 1.
u Here we ſee the cauſe, why the faithfull are tempted, which is to try whether they have faith or no, and that they may feel the preſence of God, who ſuffereth them not to be overcome by tentations, but in their weakneſſe miniſtereth ſtrength.
† Heb. *kindneſſes.*
‡ Or, *Higheſt.*

Chap. XXXIII.

1 Manaſſeh his wicked reigne. 3 He ſetteth up idolatry, and would not be admoniſhed. 11 He is carried into Babylon. 12 Upon his prayer to God he is releaſed, and putteth down idolatry. 18 His acts. 20 He dying, Amon ſucceedeth him. 21 Amon reigning wickedly, is ſlain by his ſervants. 25 The murderers being ſlain, Joſiah ſucceedeth him.

* 2 Kings 21, 1. &c. MAnaſſeh * *was* twelve yeares old when he began to reigne, and he reigned fiftie and five yeares in Jeruſalem.

2 But did that which was evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

* Deut. 18, 9,

† Heb. *he returned and built.*
* 2 Kings 18, 4.

3 ¶ For † he built again the high places which Hezekiah his father had * broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

* Deut. 12, 11. 1 kings 8, 29. and 9, 3. Chap. 6, 6. and 7, 16.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * in Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

a Read 2 Kings 16, 3.

6 [a] And he cauſed his children to paſſe through the fire in the valley of the ſonne of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſonne, In * this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

* Pſal. 132, 24.

* 2 Sam. 7, 10.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the [b] hand of Moſes.

b By the charge given to Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to erre, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

c Meaning, by his prophets, but their hearts were not touched to beleeve and repent, without the which the preaching of the word taketh no place.

10 And the LORD ſpake to [c] Manaſſeh, and to his people: but they would not hearken.

† Heb. *which were the kings.*
‡ Or, *chains.*

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers.

d Thus affliction giveth underſtanding, for he that hated God in his proſperity, now in his miſery he ſeeketh unto him.

13 And prayed unto him, and he was [d] entreated of him, and heard his ſupplication, and brought him again to Jeruſalem unto his kingdome. Then Manaſſeh knew that the LORD he *was* God.

e Read Chap 32. 30.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of [e] Gihon, in the valley, even to the entring in at the fiſh-gate, and compaſſed about ‡ [f] Ophel, and raiſed it up a very great height, and put captains of warre in all the fenced cities of Judah.

‡ Or, *the tower.*
f Read Chap. 27, 3.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he [g] repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

g Which Solomon had cauſed to be made.

17 Neverthleſſe, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God [h] onely.

h Thus by ignorance they were decieved, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatrie to worſhip God any otherwiſe then he hath appointed.

18 ¶ Now the reſt of the acts of Manaſſeh, and his [i] prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are* *written* in the book of the kings of Iſrael.

i Which albeit that it is not contained in the Hebrew, yet it is mentioned in the Greek.

19 His prayer alſo, and *how God* was entreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of ‡ the ſeers.

‡ Or, *Hoſai.*

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe: and Amon his ſonne reigned in his ſtead.

k Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the kings houſe.

21 ¶ * Amon *was* two and twenty yeares old when he began to reigne, and reigned two yeares in Jeruſalem.

* 2 Kings 21, 19. &c.

22 But he did that which was evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon † treſpaſſed more and more.

† Heb. *multiplied treſpaſſe.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſonne king in his ſtead.

Chap. XXXIIII.

1 Joſiah his good reigne. 3 He deſtroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 23 Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time. 29 Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.

* 2 Kings 22, 1. &c. IOſiah * *was* eight yeares old when he began to reigne, and he reigned in Jeruſalem one and thirty yeares.

a He followed David in all points that he followed the Lord.

2 And he did that which was right in the ſight of the LORD, and walked in the wayes of [a] David his father, and declined *neither* to the right hand nor to the left.

b When he was but ſixteen yeares old, he ſhewed himſelf zealous of Gods glory: and at twenty yeares old he abolished idolatry, and reſtored the true religion.

3 ¶ For in the eighth yeare of his reigne, while he was yet [b] young, he began to ſeek after the God of David his father: and in the twelfth yeare

yeare he began to * purge Judahand Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 * And they brake down the altars of Baalim in his [c] preſence; and the ‡ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the † graves of them that had ſacrificed unto them.

5 And he burnt the [d] bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ mattocks, round about.

7 And when he had [e] broken down the altars, and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth yeare of his reigne, when he had purged the land, and the houſe, he ſent Shaphan the ſonne of Azaliah, and Maaſiah the governour of the city, and Joah the ſonne of Joahaz the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money that was brought into the houſe of God, which the Levites that kept the doores, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen, that had the overſight of the houſe of the LORD, and they gave it to the workmen that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and ‡ to floore the [f] houſes, which the kings of Judah had deſtroyed.

12 And the men did the work [g] faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſonnes of Merari; and Zechariah, and Meſhullam, of the ſonnes of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could skill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters,

14 ¶ And when they brought out the money that was brought into the houſe of the LORD, Hilkiah the prieſt * found a [h] book of the law of the LORD, *given* † by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the [i] king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*.

17 And they have † gathered together the money that was found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king.

19 And it came to paſſe when the king had heard the words of the law, that he [k] rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſonne of Shaphan, and ‡ Abdon the ſonne of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying.

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our [l] fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, & they that the king *had appointed*, went to Huldah the propheteſſe, the wife of Shallum the ſonne of Tikvath, the ſonne of ‡ Haſrah, keeper of the † [m] wardrobe; (now ſhe dwelt in Jeruſalem ‡ in the [n] colledge) and they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the [o] man that ſent you to me.

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes that are written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their [p] hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was [q] tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I wil bring upon this [r] place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ * Then the king ſent, and gathered together all the elders of Judah and Jeruſalem,

30 And the king went up into the houſe of

* 2 Kings 13, 2.

‡ Levit. 26, 30.

c Which ſheweth that he would ſee the reformation with his own eyes.

‡ Or, *ſunne-images.*

† Heb. *face of the graves.*

d Reade 2 Kings 23, 16.

‡ Or, *mauls.*

e This great zeale of this godly king the holy Ghoſt ſetteth forth as an example and patern to other kings and rulers, to teach them what God requireth of them.

† Heb. *to make powder.*

‡ Or, *to raſter.*

f For there were many portions and pieces annexed to the temple.

g Meaning, that they were in ſuch credit for their fidelity, that they made no accounts of that which they received. 2 Kings 22, 7, 9.

* 2 Kings 22, 8. &c.

h Reade 2 Kings 22, 8.

† Heb. *by the hand of.*

i For the king was commanded to have continually a copy of this book, and to reade therein day and night, Deut. 17, 18.

† Heb. *to the hand of.*

† Heb. *poured out*, or *melted.*

† Heb. *in it.*

k For ſorrow, that the word of God had been ſo long ſupreſſed, and the people kept in ignorance, conſidering alſo the curſes contained therein againſt the transgreſſours.

‡ Or, *Achbor.* 2 Kings 22, 12.

l Thus the godly do not onely lament their own ſins, but alſo that their fathers and predeceſſours have offended God.

‡ Or, *Harhas.* 2 Kings 22, 14.

† Heb. *garments.*

m Meaning, either of the Prieſts apparell, or of the kings.

‡ Or, *in the ſchoole* or *in the ſecond part.*

n Reade thereof, 2 Kings 22, 15.

o That is, to the King.

p This ſhe ſpeaketh in contempt of the idolaters, who contrary to reaſon and nature make that a god, which they have made and framed with their own hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to aſſure the unrepentant of their deſtruction.

r It may appear that very few were touched with true repentance, ſeeing that God ſpared them for a time onely for the kings ſake.

* 2 Kings 13, 1.

378 the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people † great and ᶠsmall: and he read in their eares all the words of the book of the covenant, that was found in the house of the LORD.

† Heb. *from great even to small.*
f Forasmuch as neither yoong nor old could be exempted from the curses contained therein, if they did transgresse, he knew it pertained to all, and was his duty to see it read to al sorts, that every one might learn to avoid those punishments by serving God aright.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant which are written in this book.

† Heb. *found.*

32 And he caused all that were † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

t because he had charge over all, and must answer for every one that perished, he thought it his duty to see that all should make profession to receive the word of God.

33 And Josiah took away all the abominations out of all the countreys that *pertained* to the children of Israel, and made ᵗ all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his dayes they departed not † from following the LORD, the God of their fathers.

† Heb. *from after.*

CHAP. XXXV.

1 Josiah keepeth a most solemn passeover. 20 He provoking Pharaoh Necho, is slain at Megiddo. 25 Lamentations for Josiah.

* 2 Kings 23, 21, 22.

MOreover, *Josiah kept a passeover unto the LORD in Jerusalem: and they killed the ᵃ passeover on the * fourteenth *day* of the first moneth.

a The scripture useth in sundry places to call the lambe, the passeover, which was but the signe of the passeover, because in all Sacraments the signes of the things have the names which are signified.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD.

b So that the Levites charge was not onely to minister in the temple, but also to instruct the people in the word of God.

3 And said unto the Levites that ᵇ taught all Israel, which were holy unto the LORD, Put the holy ark in the house, which Solomon the sonne of David king of Israel did build; *it shall* not *be* a ᶜ burden upon *your* shoulders: serve now the LORD your God, and his people Israel.

c As it was before the temple was built: therefore your office onely is now to teach the people, and to praise God.

4 And prepare *your selves* by the * houses of your fathers, after your courses, according to the * writing of David king of Israel, and according to the * writing of Solomon his sonne.

* 1 Chron. 9, 10.
* 1 Chron. 23, and 24, and 25, and 26.

5 And stand in the holy *place* according to the divisions of † the families of the fathers of your brethren † the people, and after the division of the families of the Levites.

* Chap. 8, 14.
† Heb. *the house of the fathers.*
† *the sonnes of the people.*

6 So kill the passeover, and sanctifie your selves, and ᵈ prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moses.

d Exhort every one to examine themselves, that they be not unmeet to eat of the passeover.

7 And Josiah † gave to the people, of the flock, lambes and kids, all for the passeover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the kings substance.

† Heb. *offered.*

8 And his princes † gave willingly unto the people, to the priests and to the Levites: Hilkiah, and Zachariah, and Jehiel, rulers of the house of God, gave unto the priests for the passeover-offerings, two thousand and six hundred *small cattel*, and three hundred oxen.

† Heb. *offered.*

9 ᶜ Conaniah also, and Shemaiah, and Nethaneel, his brethren; and Hashabiah, and Jehiel, and Jozabad chief of the Levites † gave unto the Levites for passeover-offerings, five thousand *small cattel*, and five hundred oxen.

c So that every one, and of all sorts gave of that they had, a liberall portion to the service of God.
† Heb. *offered.*

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment.

11 And they killed the passeover, and the priests ᶠ sprinkled *the bloud* from their hands, and the Levites † flayed *them*.

f Meaning of the lambe, which was called the passeover: for onely the priests might sprinkle, and in necessitie the Levites might kill the sacrifice.
† See chap. 29, 34.

12 And they removed the ᵍ burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

g They reserved for the people that which was not expedient to be offered, that every man might offer peace-offerings and so have his portion.
* Exod. 22. 8, 9.

13 And they * rosted the passeover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pannes, and † divided *them* speedily among all the people.

† Heb *made them run.*

14 And afterward they made ready for themselves, and for the priests: because the priests the sonnes of Aaron *were busied* in offering of burnt-offerings, and the fat untill night; therefore the Levites prepared for themselves and for the priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph, *were* in their † place, according to the * commandment of David, and Asaph, and Heman, and Jeduthun the kings ʰ seer; and the porters * *waited* at every gate, they might not depart from their service; for their brethren the Levites prepared for them.

† Heb. *station.*
* 1 Chron. 25. 1. &c.

h Meaning hereby his prophet, because he appointed the psalmes and prophesies which were to be sung.
* 1 Chron. 9, 17. 18, and 26, 14, &c.

16 So all the service of the LORD was prepared the same day, to keep the passeover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were † present, kept the passeover at that time, and the feast of unleavened bread seven dayes.

† Heb. *found.*

18 And there was no passeover like to that kept in Israel, from the dayes of Samuel the prophet, neither did all the kings of Israel keep such a passeover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the ⁱ eighteenth yeare of the reigne of Josiah, was this passeover kept.

i Which was in the six and twentieth yeare of his age.

20 ¶ * After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against ᵏ Carchemish by Euphrates: and Josiah went out against him.

* 2 Kings. 23. 29.
† Heb. *house.*

k Which was a citie of the Assyrians, and Josiah fearing least he passing through Judah, would have taken his kingdome, made warre against him, and consulted not with the Lord.

21 But he sent embassadours to him, saying, What have I to do with thee, thou king of Judah? I *come* not against thee this day, but against † the house wherewith I have warre: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he destroy thee not.

† Heb. *the house of my warre.*

22 Nevertheless Josiah would not ˡ turn his face from him, but disguised himself that he might

l That is, armed himself, or disguised himself, because he might not be known.

might fight with him, and hearkned not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore † wounded.

† Heb. *made sick.*

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*; and they brought him to Jerusalem, and he died, and was buried ‡ in *one of the* sepulchres of his fathers: and * all Judah and Jerusalem [m] mourned for Josiah.

‡ Or, *among the sepulchres.*
* Zech. 12, 11.
m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a proverb.

25 ¶ And Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the [n] lamentations.

n Which some think Jeremie made, wherein he lamented the state of the church after this kings death.

26 Now the rest of the acts of Josiah, and his † goodnesse, according to that which was written in the law of the LORD.

† Heb. *kindnesse.*

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem for the sinnes of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

THen * the people of the land took Jehoahaz the sonne of Josiah, and made him king in his fathers stead in Jerusalem.

* 2 Kings 23, 30, &c.

2 Jehoahaz *was* twenty and three yeares old when he began to reigne, and he reigned [a] three moneths in Jerusalem.

a For three monethsafter the death of Josiah came Necho to Jerusalem, and so the plagues began, which Huldah, and the prophets forewarned should come upon Jerusalem.

3 And the king of Egypt † put him down at Jerusalem, and † condemned the land in an [b] hundred talents of silver, and a talent of gold.

† Heb. *removed him.*
† Heb. *mulcted*
b To pay this as a yearely tribute.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

c Because he and the people turned not to God by this first plague, he brought a new upon him, and at length rooted them out.

5 ¶ Jehoiakim *was* twenty & five yeares old when he began to reigne, & he reigned eleven yeares in Jerusalem: and he did that which was [c] evil in the sight of the LORD his God.

‡ Or, *chains.*
* 2 Kings 24, 13. Dan. 1, 1, 2.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in ‡ fetters to carry him to Babylon.

7 * Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

d He meaneth, superstitious marks, which were found upon his body, when he was dead: which thing declareth how deepely idolatry was rooted in his heart, seeing he bare the marks in his flesh.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was [d] found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ‡ Jehoiachin his sonne reigned in his stead.

‡ Or, *Jeconiah.* 1 Chron. 3, 16, or, *Coniah.* Jer. 22, 24.

9 ¶ * Jehoiachin *was* [e] eight yeares old when he began to reigne, and he reigned three moneths and ten dayes in Jerusalem; and he did that which was evil in the sight of the LORD.

* 2 Kings 24, 8.
e That is, he began his reigne at eight yeare old, and raigned ten yeares when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned alone three moneths and ten dayes.

10 And † when the yeare was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the † goodly vessels of the house of the LORD, and made ‡ * Zedekiah his brother, king over Judah and Jerusalem.

† Heb. *at the return of the yeare.*
† Heb. *vessels of desire.*
‡ Or, *Mattaniah* 2 Kings 24, 17.
* Jer. 37, 1.

11 ¶ * Zedekiah *was* one and twenty yeares old when he began to reigne, and reigned eleven yeares in Jerusalem.

* Jer. 5, 2. 1. &c. 2 Kings, 24, 18.

12 And he did that which was evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

* Jer. 25, 3, 4. and 35. 15.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

† Heb. *by the hand of his messengers.*
‡ By this phrase the scripture, meaneth, oftentimes and diligently, as Jer. 11. 6. and 25, 3. and 26, 5 and 32, 33.

14 ¶ Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD which he had hallowed in Jerusalem.

" That is, *continually and carefully.*

15 * And the LORD God of their fathers sent to them † by his messengers [f] rising up "betimes, and sending; because he had compassion on his people, and on his dwelling-place.

† Heb. *healing.*
g Till God could no longer suffer their sins, but must needs punish them.

16 But they mocked the messengers of God, and despised his words, and misused his prophets, untill the wrath of the LORD arose against his people, till *there was* no † [g] remedy.

h Whither they fled, thinking to have been saved, for the holinesse thereof.
* 2 Kings 25, 1. &c.

17 * Therefore he brought upon them the king of the Caldees, who slew their young men with the sword in the house of their [h] sanctuary, and had no compassion upon young man or maiden, old man, or him that stouped for age, he [i] gave *them* all into his hand.

i Which is not because God approveth him, which yet is the minister of his justice, but because God would by his just judgement punish this people: for this king was led with ambition and vain glory whereunto were joyned furie and cruelty: therefore his work was condemnable, notwithstanding it was just and holy on Gods part, who used this wicked instrument to declare his justice.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

† Heb. *there-mainder from the sword.*

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

k When Cyrus king of Persia had made the Babylonians subject.

20 And † them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sonnes, untill the reigne of the kingdome of [k] Persia:

l Who threatned the vengeance of God, and seventy yeares captivity, which he calleth the Sabbaths, or rest of the land Jer. 25, 11.

21 To fulfill the word of the LORD by the [l] mouth of * Jeremiah, untill the land * had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfill threescore and ten yeares.

* Jer. 25, 9, 12. and 29, 10.
* Levit. 26, 34, 35, 43.

22 ¶ * Now in the [m] first yeare of Cyrus king of Persia (that the word of the LORD *spoken* by the mouth of * Jeremiah, might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdome, and *put it* also in writing, saying,

m In the first year that he reigned over the Caldeans, Ezra 1, 1.
* Jer. 25, 12, 13, and 29, 10.
n God had so forewarned by his prophet above an hundred yeares before Cyrus was born, Isa. 44, 28. that Jerusalem and the temple should be built again by Cyrus his anointed: so called, because God used his service for a time to deliver his church.

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the LORD God of heaven given me, and he hath [n] charged me to build him an house in Jerusalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, & let him go up.

EZRA.

EZRA.

AS the Lord is ever mercifull unto his church, and doeth not punish them, but to the intent they should see their own miseries, and be exercised under the crosse, that they may contemn the world and aspire unto the heavens: so after that he had visited the Jews and kept them now in bondage seventy yeares in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them up a deliverer, and moved both the heart of the chief ruler to pitie them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domestic all enemies, which endevour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the prophets they went forward by little and little till their work was finished. The authour of this book was Ezra, who was priest, and scribe of the law, as chap 7, 6. He returned to Jerusalem the sixt year of Darius, who succeeded Cyrus, that is, about fifty years after the return of the first under Zerubbabel when the the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

a After that he and Darius had wonne Babylon.

NOw in the [a] first yeare of Cyrus king of Persia, (that the word of the LORD *by the [b] mouth of Jeremiah, might be fulfilled) the LORD stirred up the [c] spirit of Cyrus king of Persia, that he † made a proclamation throughout all his kingdome, and *put it* also in writing, saying,

* 2 Chron. 36, 22. Ierem. 25, 12, and 29, 10.

b Who promised them deliverance after that 70 yeares were past.

c That is, moved him, and gave him heart.

† Heb. *caused a voice to passe.*

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath give me [d] all the kingdoms of the earth, and he hath * charged me to build him an house at Jerusalem, which *is* in Judah.

d For he was chief Monarch, and had many nations under his dominion, which this heathen king confesseth to have received of the living God.

* Isa. 44, 28, and 45, 13.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Jerusalem.

† Heb. *lift him up.*

e If any through povertie were not able to return, the kings commission was, that he should be furnished with necessaries

4 And whosoever remaineth in any place where he sojourneth, let the men of his place † [e] help him with silver, and with gold, and with goods, & with beasts, besides the freewill-offering [f] for the house of God that *is* in Jerusalem.

f Which they themselves should send toward the reparation of the temple.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the LORD which *is* in Jerusalem.

g The Babylonians and Chaldeans gave them these presents: thus rather than the childen of God should want for their necessities, he would stirre up the heart of the very infidels to help them.

6 And all [g] they that *were* about them, "strengthened their hands with vessels of silver, with gold, with goods, & with beasts, & with precious things, besides all *that* was willingly offered.

" That is, *helped them.*

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, * which Nebuchadnezzar had brought forth out of Jerusalem, & had put them in the house of his gods.

* 2 Kings 24, 13. 2 Chron. 36, 7.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer and numbred them unto * [h] Sheshbazzar the prince of Judah.

* See Chap 5, 14.

h So the Chaldeans called Zerubbabel, who was the chief governour, so that the preeminence still remained in the house of David.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty [i] knives.

i Which served to kill the beasts that were offered in sacrifice.

10 Thirty basons of gold, silver basons of a second sort foure hundred and ten, *and* other vessels a thousand.

k With the Iews that had been kept captives in Babylon.

† Heb. *the transportation.*

11 All the vessels of gold and silver, *were* five thousand & foure hundred. All *these* did Sheshbazzar bring up with [k] *them of* † the captivity, that were brought up from Babylon unto Jerusalem.

CHAP. II.

1 The number that return of the people. 36 of the priests, 40 of the Levites. 43 of the Nethinims, 55 of Solomons servants, 62 of the priests which could not shew their pedegree. 64 The whole number of them with their substance. 98 Their oblations.

NOw * these *are* the children of the [a] province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

* Nehem. 7, 6, &c.

a Meaning, Iudea, which was a province, that is, a country which was in subjection.

2 Which came with [b] Zerubbabel: Jeshua, Nehemiah, ‡ Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah: the number of the [d] men of the people of Israel.

b Zerubbabel was chief captain and Ieshua the high priest: but Nehemiah a man of great authority went not now, but came after 64 yeares.

‡ Or, *Azariah.* Nehem. 7, 7.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of * Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

* Nehem. 7, 11.

7 The children of Elam, a thousand two hundred fifty and foure.

8 The children of Zattu, nine hundred fourty and five.

9 The children of Zaccai, seven hundred (and threescore.

10 The children of ‡ Bani, six hundred fourty and two.

‡ Or, *Binnui* Nehem. 7, 15.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, foure hundred (fifty and foure.

16 The children of Ater of [e] Hezekiah, ninety and eight.

e which were of the posterity of Hezekiah.

17 The

17 The children of Bezai, three hundred twenty and three.

‡ Or, *Hariph*, Nehem. 7, 24.

18 The children of ‡ Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

‡ Or, *Gibeon*, Nehem. 7, 25. † That is, inhabitants: for ſo this word (children) ſignifieth, when it is joyned with the names of places.

20 The children of † Gibbar, ninety and five.

21 The [f] children of Beth-lehem, an hundred twenty and three.

22 The children of Nethophah, fifty and ſix.

23 The men of Anathoth, an hundred twentie and eight.

‡ Or, *Beth-azmaveth*, Neh. 7, 28.

24 The children of ‡ Azmaveth, fourty & two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and fourtie and three.

26 The children of Ramah and Gaba, ſix hundred twentie and one.

27 The men of Michmas, an hundred twentie and two.

28 The men of Bethel and Ai, two hundred twentie and three.

29 The children of Nebo, fiftie and two.

30 The children of Magbiſh, an hundred fiftie and ſix.

* See verſe 7.

31 The children of the other * Elam, a thouſand two hundred fiftie and foure.

32 The children of Harim, three hundred and twentie.

‡ Or, *Harid*, as it is in ſome copies.

33 The children of Lod, ‡ Hadid, and Ono, ſeven hundred twentie and five.

34 The children of Jericho, three hundred fourtie and five.

35 The children of Senaah, three thouſand and ſix hundred and thirtie.

g Before, he had declared the two tribes of Iudah and Benjamin; and now he commeth to the tribe of Levi, and beginneth at the prieſts.
* 1 Chron. 24, 7.
* 1 Chron. 24, 14.
* 1 Chron. 9, 12.
* 1 Chron. 24, 8.

36 ¶ The [g] prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventie and three.

37 The children of * Immer, a thouſand fiftie and two.

38 The children of * Paſhur, a thouſand two hundred fourtie and ſeven.

39 The children of * Harim, a thouſand and ſeventeen.

‡ Or, *Judah* chap. 3, 2, called alſo *Hodevah*, Nehem. 7, 43.

40 ¶ The Levites: the children of Jeſhua, and Kadmiel, of the children of ‡ Hodaviah, ſeventie and foure.

41 ¶ The ſingers: the children of Aſaph, an hundred twentie and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all, an hundred thirtie and nine.

h So called, becauſe they were given for the temple, to cut wood, and bear water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Ioshua, Ioshua 9, 23.

43 ¶ The [h] Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah[i], the children of Hagabah, the children of Akkub,

‡ Or, *Shamlai*.

46 The children of Hagab, the children of ‡ Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

‡ Or, *Bazlith* in Nehem.

52 The children of ‡ Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

i Which came of them which Solomon had appointed for the work of the temple.
‡ Or, *Perida*, in Nehem.

55 ¶ The children of Solomons [i] ſervants: the children of Sotai, the children of Sophereth, the children of ‡ Peruda;

56 The children of Jaalah, the children of Darkon, the children of Giddel,

‡ Or, *Amon*, in Nehem.
* Iosh. 9, 21, 27.
† 1 Chron. 9, 2.
† 1 Kings. 9, 21.

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

58 All the * Nethinims, and the children of * Solomons ſervants, *were* three hundred † ninetie and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ‡ ſeed, whether they *were* of Iſrael:

‡ Or, *pedegree*.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fiftie and two.

k Of him is made mention 2 Sam. 17, 27. and 19, 31. and becauſe the prieſts office was had in contempt; theſe would have changed their eſtate by their name, and ſo by Gods juſt judgement loſt both the eſtimation of the world, and the dignity of their office.
* 2 Sam. 17, 27.
† Heb. *they were polluted from the prieſthood.*

61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of [k] Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name)

‡ Or, *governour*.
l This is a Caldee name, and ſignifieth him that hath authoritie over others.
m Read Exod. 28, 30.
* 1 Chron. 26, 20.

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogie, but they were not found: therefore † were they, as polluted, put from the prieſthood.

63 And the ‡ [l] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with [m] Urim and with Thummim.

n Which mount to of our money, 24826 li. 13 ſ. 4 d. eſteeming the French crown at 6 ſ. 4 d.; for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.

64 ¶ The whole congregation together, *was* fourtie and two thouſand three hundred *and* threeſcore:

65 Beſides their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirtie and ſeven: and *there were* among them two hundred ſinging-men, & ſinging-women.

66 Their horſes *were* ſeven hundred thirtie & ſix: their mules, two hundred fourtie and five:

67 Their camels, foure hundred thirtie and five: *their* aſſes, ſix thouſand ſeven hundred and twentie.

o Which are called *mina*, and contain a piece two marks: ſo 5000 *mina* make 550000 franks, which mount to, of our money 69666 li. 13 ſ. 4 d. ſo that the whole ſum was 94493 li. 6 ſ. 8 d.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:

69 They gave after their ability, unto the * treaſure of the work, threeſcore & one thouſand [n] drams of gold, and five thouſand [o] pound

of

382 of silver, and one hundred priests garments.

70 So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Chap. III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the [a] seventh moneth was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.

2 Then stood up † Jeshua the sonne of Jozadak, & his brethren the priests, & "[b] Zerubbabel the sonne of * Shealtiel, & his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* * written in the law of Moses the man of God.

3 And they set the altar upon his [c] bases (for fear *was* upon them, because of the people of those countreys) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, * as *it is* written, and * offered the daily burnt-offerings by number, according to the custome, † as the duty of every day required.

5 And afterward *offered* the [d] continuall burnt-offering, both of the new moons, & of all the set feasts of the LORD, that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh moneth began they to offer burnt-offerings unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the ‡ carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of * Joppa: according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second yeare of their coming unto the house of God at Jerusalem in the second moneth, began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty yeares old and upward, to set forward the work of the house of the LORD.

9 Then [f] stood Jeshua, *with* his sonnes and his brethren, Kadmiel and his sonnes, the sonnes of ‡ Judah † together, to set forward the workmen in the house of God: the sonnes of Henadad, *with* their sonnes and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sonnes of Asaph, with cymbals to praise the LORD, after the * ordinance of David king of Israel.

11 And they sung together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the LORD; because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, [g] wept with a loud voice, and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard farre of.

Chap. IIII.

1 The adversaries being not accepted in the building of the temple with the Iews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindred.

NOW when the [a] adversaries of Judah and Benjamin, heard that † the children of the captivity builded the temple unto the LORD God of Israel:

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, since the dayes of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [b] You have nothing to do with us, to build an house unto our God, but we our selves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And [c] hired counsellers against them, to frustrate their purpose, all the dayes of Cyrus king of Persia, even untill the reigne of Darius king of Persia.

6 And in the reigne of † [d] Ahasuerus, in the beginning of his reigne, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the dayes of [e] Artaxerxes wrote Bishlam, Mithridath, Tabeel, and the rest of their † companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellour, and Shimshai the ‡ scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, & the rest of their † companions; the [f] Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And

a Called Tishri, which answereth to part of September, and part of October.

‡ Or, *Joshuah*, Hag. 1, 1.
" Called *Zorobabel*. Matt. 1, 12. Luke. 3. 27.
b Meaning, nephew: for he was the son of Pedaiah, read 1 Cron. 3, 19.
* Matth. 1, 12. and Luke 3, 27. called *Salathiel*.
* Deut. 12, 5.
c In the place where Solomon had placed it.

* Exod. 23, 16.

* Num. 29, 12. &c.

† Heb. *the matter of the day in his day.*
d That is, after the feast of tabernacles.

† Heb. *the temple of the LORD was not yet founded.*

‡ Or, *workmen.*

* Act. 9, 36.

e Which moneth contained part of April and part of May, for in the mean season they had provided things necessary for the work.

f They gave them exhortations, and encouraged every man forward in the work.
‡ Or, *Hodaviah*, chap. 2. 40.
† Heb. *as one.*

* 2 Chron. 6, 31. and 16, 7. and 25, 1.

g Because they saw that it was nothing so glorious as that temple which Solomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautifull than the first, meaning the spirituall temple, which are the members of Christs body.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2 Kings 17, 24. and 19, 17. These professed God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.
† Heb. *the sonnes of the transportation.*

b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion.

c They bribed the governours under the king, to hinder their work, thus they that halt, cannot abide, that God should be purely served.
† Heb. *Ahashuerosh.*
d He was also called Artaxerxes, which is a Persian name: some think it was Cambyses, Cyrus son, of Darius, as verse, 5.
e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.
‡ Or, *in peace.*
† Heb. *societies.*
‡ Or, *secretary.*

† Heb. *societies.*

f These were certain people, which the Assyrians placed in Samaria, in stead of the ten tribes.

10 And the rest of the nations whom the great and noble [g] Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the [h] river, and [i] at such a time.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king, Thy servants on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‡ set up the walls thereof; and † joyned the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, then will they not † pay toll, tribute, and [k] custome, and so thou shalt endamage the ‡ revenue of the kings.

14 Now because † we have maintenance from *the kings* palace, and it was not meet for us to see the kings dishonour: therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou finde in the book of the records, & know, that this city *is* a rebellious city, and hurtfull unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed.

16 We certifie the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellour, and to Shimshai the scribe, and to the rest of their † companions that dwell in Samaria, and unto the rest beyond the river, [l] Peace, [m] at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And ‡ I commanded, and search hath been made, and it is found, that this city of old time hath † made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countreys* beyond the river; and toll, tribute, and custome was paid unto them.

21 † Give ye now commandment, to cause these men to cease, and that this city be not builded, untill *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter was read before Rehum and Shimshai the scribe, & their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease † by force and power.

24 Then [n] ceased the work of the house of God, which *is* at Jerusalem. So it ceased unto the second yeare of the reigne of Darius king of Persia.

g Some think it was Senacherib, but rather Salmanasar.
h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.
i In Chadee Cheeneth: some think they were a certain people that envied the Jews.
‡ Or, *finished.*
† Cald. *sowed together.*
† Cald. *give.*
k Meaning, the gifts that are wont to be given to kings when they passe by any countrey.
‡ Or, *strength.*
† Cald. *we are salted with the salt of the palace.*
† Cald. *made.*
† Cald. *in the midst thereof.*
† Cald. *societies.*
l Salutation, or greeting.
m See verse 10.
‡ Cald. *by me a decree is set.*
† Cald. *lifted up it self.*
† Cald. *make a decree.*
† Cald. *by arm and power.*
n Not altogether: for the prophets exhorted them to continue, but they used lesse diligence because of the troubles.

CHAP. V. 383

1 *Zerubbabel and Ieshua, incited by Haggai and Zechariah, set forward the buildmg of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Iews.* 6 *Their letter to Darius against the Iews.*

THen the prophets, * Haggai the prophet, and * Zechariah the sonne of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

* Haggai 1: 1.
* Zech. 1: 1.

2 Then rose up Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the prophets of God [a] helping them.

a Which incouraged them to go forward, and accused them that they were more carefull to build their own houses, than zealous to build the temple of God.

3 ¶ At the same time came to them Tatnai, governour on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 [b] Then said we unto them after this manner, What are the names of the men † that make this building;

b That is, the enemies asked this as verse 10.
† Cald. *that build this building.*

5 But the [c] eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

c His favour and the spirit of strength.

6 ¶ The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, & his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

† Cald. *in the midst whereof.*

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, & timber is laid in the walls, & this work goeth fast on, and prospereth in their hands.

† Cald. *stones of rolling.*

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certifie thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying. We are the servants of the God of heaven and earth, & build the house that was builded these many yeares ago, which a [d] great king of Israel builded, * and set up.

d To wit, Solomon.
* 1 Kings 6: 1.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the king of Babylon the Caldean, who destroyed this house, and carried the people away into Babylon.

* 2 Kings 24: 2. and 25: 8.

13 But in the [e] first yeare of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

e Read Chap. 1. verse 1, 2.

14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple

* Chap. 1: 7, 8. and 6. 5.

384 of Babylon, and they were delivered unto one whose name *was* [f] Sheshbazzar, whom he had made ‡ governour:

[f] Read Chap. 1, 8.
‡ Or, *deputy.*

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even untill now, hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings [g] treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

[g] Meaning, in the library, or, places where lay the registers, or records of times.

CHAP. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the passeover.*

† Cald. *books.*

THen Darius the king made a decree, and search was made in the house of the † rolls, where the treasures were † laid up in Babylon.

† Cald. *made to descend.*
‡ Or, *Echatana, or, in a coffer.*
a Wherein were the acts of the kings of Medes and Persians.

2 And there was found at ‡ [a] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein was a record thus written:

3 In the first yeare of Cyrus the king, *the same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the kings house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † [b] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

† Cald. *go.*
b Meaning, by Zerubbabel, to whom he giveth charge.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, [c] be ye farre from thence:

† Cald. *their societies.*
c Meddle not with them, neither hinder them.

7 Let the work of this house of God alone, let the governour of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not † [d] hindred.

† Cald. *by me a decree is made.*
† Cald., *made to cease.*
d For lack of money.

9 And that which they have need of, both young bullocks, and rammes, and lambes, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices † of sweet savours unto the God of heaven, and pray for the life of the king, and of his sonnes.

† Cald. *of rest.*

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, and let his house be made a dunghill for this.

† Cald. *let him be destroyed.*

12 And the God that hath caused his name to [e] dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed,

e Who hath appointed that place to have his name called upon there.

13 ¶ Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of [f] Haggai the prophet, and Zechariah the sonne of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of Cyrus and Darius, and Artaxerxes king of Persia.

f Whom God stirred up, to assure them that he would give their work good successe.
† Cald., *decree.*

15 And this house was finished on the third day of the moneth [g] Adar, which was in the [h] sixt yeare of the reigne of Darius the king.

g That is, the twelfth moneth, and containeth part of February and part of March.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with joy,

h And the two and fourtieth after their first return.
† Cald. *the sonnes of the transportation.*

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rammes, foure hundred lambes; and for a sinne-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it is written in the book of Moses.

† Cald. *according to the writing.*
* Num. 3. 6. & 8, 9.

19 And the children of the captivity kept the passeover, upon the fourteenth *day* of the first moneth.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passeover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had [i] separated themselves unto them, from the filthinesse of the heathen of the land, to seek the LORD God of Israel, did eat,

i Which were of the heathen, and forsooke their idolatry to worship the true God.

22 And kept the feast of unleavened bread seven dayes with joy: for the LORD had made them joyfull, and turned the heart of the king of [k] Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

k Meaning, Darius who was king of the Medes, Persians, and Assyrians.

CHAP.

Chap. VII.

1 Ezra goeth up to Jeruſalem. 11 The gracious commiſſion of Artaxerxes to Ezra. 27 Ezra bleſſeth God for his favour.

NOw after theſe things, in the reigne of [a] Artaxerxes king of Perſia, Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

a The Hebrews write that divers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Romane Emperours.

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah: the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Uzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of [b] Aaron the chief prieſt:

b Ezra deduceth his kinred, till he cometh to Aaron, to prove that he came of him.

6 This Ezra went up from Babylon, and he *was* a ready [c] ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

c He sheweth here what a ſcribe is, who had charge to write the law and to expound it, whom Mark called a ſcribe, Mark 12. 28. Matthew and Luke call him a lawyer, or doctour of the law, Matth. 22, 35. Luke 10, 25.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh yeare of Artaxerxes the king.

8 And he came to Jeruſalem in the [d] fifth moneth, which *was* in the ſeventh yeare of the [e] king.

d That containeth part of July, and part of Auguſt.

e Of king Darius.

9 For upon the firſt *day* of the firſt moneth † began he to go up from Babylon, and on the firſt *day* of the fifth moneth, came he to Jeruſalem, according to the good hand of his God upon him.

† Heb. was *the foundation of the going up.*

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgements.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

‡ Or, to Ezra the prieſt, a perfect ſcribe of the law of the God of heaven, peace, &c.

12 Artazerxes king of kings, ‡ Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at [f] ſuch a time.

f Some take the word Cheeneth here, for the name of a people, ſome for the time or continuance, meaning that the king wished him long life.

13 I make a decree, that all they of the people of Iſrael, and of his prieſts, and [g] Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

14 Foraſmuch as thou art ſent † of the king, and of his * ſeven counſellers, to [h] enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine [i] hand:

† Cald. *from before the king.*

* Eſth. 1, 14.

h To examine who lived according to the law.

15 And to carry the ſilver and gold, which the king & his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem.

i Whereof thou art expert.

16 * And all the ſilver and gold that thou canſt finde in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem.

* Chap. 8, 25.

17 That thou mayeſt buy ſpeedily with this money, bullocks, rammes, lambes, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your [k] God, which *is* in Jeruſalem.

k As ye know beſt may ſerve to Gods glory.

18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needfull for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the [l] river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

l Which was the river Euphrates, and they were beyond it in reſpect of Babylon.

22 Unto an hundred talents of ſilver, and to an hundred † meaſures of wheat, and to an hundred baths of wine, and to an hundred [m] baths of oyl, and ſalt without preſcribing *how much.*

† Cald. *Cors.*

m Read 1 Kings 7, 26. & 2 Chro. 2, 10.

23 † Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the [n] realm of the king and his ſonnes?

† Heb. *whatſoever is of the decree.*

n This declareth that the feare of Gods judgements cauſed him to uſe this liberality, and not the love that he bare to Gods glory or affection to his people.

24 Alſo we certifie you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawfull to impoſe toll, tribute, or cuſtome upon them.

25 And thou, Ezra, after the wiſdome of thy God, that *is* in thine hand, [o] ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

o He gave Ezra full authoritie to reſtore all things according to the word of God, and to punish them that reſiſted, and would not obey.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether *it be* unto death, or † to baniſhment, or to confiſcation of goods, or to impriſonment.

† Cald. *to rooting out.*

27 ¶ [p] Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautifie the houſe of the LORD which *is* in Jeruſalem:

p Thus Ezra gave God thanks, for that he gave him ſo good ſucceſſe in his affairs, by reaſon of the king.

28 And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: & I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

Chap. VIII.

1 The companions of Ezra, who returned from Babylon. 15 He ſendeth to Iddo for miniſters for the temple. 21 He keepeth a faſt. 24 He committeth the treaſures to the cuſtody of the prieſts. 31 From Ahava they come to Jeruſalem. 33 The treaſure is weighed in the temple. 36 The commiſſion is delivered.

THeſe *are* now the chief of their fathers, and *this is* the genealogie of them that went up with me from Babylon, in the reigne of Artaxerxes the king.

386

2 Of the ſonnes of Phinehas; Gerſhom: of the ſonnes of Ithamar; Daniel: of the ſonnes of David; Hattuſh.

3 Of the ſonnes of Shechaniah, of the ſonnes of Pharoſh; Zechariah: and with him were reckoned by genealogie of the males, an hundred and fifty.

4 Of the ſonnes of Pahath-moab; Elihoenai the ſonne of Zerahiah, and with him two hundred males.

5 Of the ſonnes of Sechaniah; the ſonne of Jahaziel, and with him three hundred males.

6 Of the ſonnes alſo of Adin: Ebed the ſonne of Jonathan; and with him fifty males.

7 And of the ſonnes of Elam; Jeſhaiah the ſonne of Athaliah, & with him ſeventy males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, and with him foureſcore males.

9 Of the ſonnes of Joab; Obadiah the ſonne of Jehiel, and with him two hundred and eighteen males.

10 And of the ſonnes of Shelomith; the ſonne of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſonnes of Bebai; Zechariah the ſonne of Bebai, and with him twenty and eight males.

12 And of the ſonnes of Azgad; Johanan, ‡ the ſonne of Hakkatan, and with him an hundred and ten males.

‡ Or, *the youngeſt ſonne.*

13 And of the [b] laſt ſonnes of Adonikam, whoſe names *are* theſe, Eliphelet, Jehiel, and Shemaiah, and with them threeſcore males.

b That came to go with Ezra.

14 Of the ſonnes alſo of Bigvai; Uthai, and ‡ Zabbud, and with them ſeventy males.

‡ Or, *Zaccur* as ſome read.

15 ¶ And I gathered them together to the [c] river that runneth to Ahava: and there ‡ abode we in tents three dayes: and I viewed the people, and the prieſts, and found there none of the ſonnes of Levi.

c To that place of Euphrates, where Ahavah the river entreth into it.
‡ Or, *pitched.*

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men: alſo for Jarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the [d] chief, at the place Caſiphia, & † I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

d He was the chiefeſt that taught there the law of God unto the Levites.
†Heb. *I put words in their mouth.*

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſonnes of Mahli, the ſonne of Levi, the ſonne of Iſrael, and Sherebiah, with his ſonnes and his brethren, eighteen.

19 And Haſhabiah, and with him Jeſhaiah of the ſonnes of Merari, his brethren and their ſonnes, twenty.

e Read chap. 2, 43.

20 Alſo of the [e] Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river Ahava, that we might [f] afflict our ſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

f He ſhewed that the end of faſting is to humble the body to the ſpirit, which muſt proceed of the heart lively touched, or elſe it is but hypocriſie.

22 For I was [g] aſhamed to require of the king a band of ſouldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

g He thought it better to commit himſelf to the protection of God, than by ſeeking theſe ordinary means, to give an occaſion to others to think that he did doubt of Gods power.

* 23 So we faſted and beſought our God for this, and he was entreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them.

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellers, and his lords, and all Iſrael there preſent, had offered.

26 I even weighed unto their hand, ſix hundred and fifty [h] talents of ſilver, and ſilver veſſels an hundred talents, and of gold an hundred talents:

h Read 1 Kings 9, 14.

27 Alſo twenty baſons of gold, of a thouſand [i] drammes, *and* two veſſels of † fine copper, † precious as gold.

i Read Chap. 8, 69.
† Heb. *yellow*, or *ſhining braſſe.*
† Heb. *deſireable.*

28 And I ſaid unto them, Ye *are* holy unto the LORD, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, untill ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt moneth, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in [k] wait by the way.

k This declared that their journey was full of danger, and yet God delivered them according to their prayer.

32 And we came to Jeruſalem, and abode there three dayes.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſonne of Uriah the prieſt, and with him *was* Eleazar the ſonne of Phinehas, and with them *was* Jozabad the ſonne of Jeſhua, and Noadiah the ſonne of Binnui, [l] Levites:

l This was a token of a good conſcience, and of his integrity, that he would have witneſſes of his fidelitie.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rammes, ſeventy and ſeven lambes, twelve

twelve he-goats for a ſinne-offering, all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the kings commiſſions unto the kings lieutenants, and to the governours on this ſide the river, and they furthered the people, and the houſe of God.

CHAP. IX.

1 *Ezra mourneth for the affinity of the people with ſtrangers.*
5 *He prayeth unto God with confeſſion of ſinnes.*

NOw when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have not [a] ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home under Zerubbabel untill the coming of Ezra, they had degenerated contrary to the law of God and married where it was not lawfull, Deut. 7, 3.

2 For they have taken of their daughters for themſelves, and for their ſonnes: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea the hand of the [b] princes and rulers hath been chief in this treſpaſſe.

y That is, the governours are the chief beginners thereof.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down [c] aſtonied.

c As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied untill the evening ſacrifice.

‡ Or, *affliction.*

5 ¶ And at the evening ſacrifice, I aroſe up from my ‡ heavineſſe, and having rent my garment, and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* [d] head, and our ‡ treſpaſſe is grown up unto the [e] heavens.

d That is, we are drowned in ſin.
‡ Or, *guiltineſſe.*
e They ſo exceed that they cannot grow greater.

7 Since the dayes of our fathers, *have* we *been* in a great treſpaſſe unto this day, and for our iniquities have we, our kings *and* our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

† Heb. *moment.*

8 And now for a † little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us ‡ a "[f] nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

‡ Or, *a pinne.*
" That is *conſtant and ſure abode.*
f In giving us a reſting place. It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nails to hang things upon, Iſai, 22, 23.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and † to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

† Heb. *to ſet up.*

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments.

† Heb. *by the hand of thy ſervants.*

11 Which thou haſt commanded † by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſſe it, is an unclean land with the filthineſſe of the people of the lands, with their abominations, which have filled it † from one end to another, with their uncleanneſſe.

† Heb. *from mouth to mouth.*

12 Now therefore * give not your daughters unto their ſonnes, neither take their daughters unto your ſonnes, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

* Exod. 23, 32. Deut. 7, 3.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſſe, ſeeing that thou our God † haſt puniſhed us leſſe than our [g] iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

† Heb. *haſt withheld beneath our iniquities.*
g Haſt not utterly caſt us down and deſtroyed us for our ſins, Deut. 28, 13.

14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous, for we [h] remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

h He ſheweth that God is juſt in puniſhing his people, and yet mercifull in reſerving a reſidue to whom he ſheweth favour.

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6 *Ezra mourning, aſſembleth the people.* 9 *The people at the exhortation of Ezra, repent and promiſe amendment.* 15 *The care to perform it.* 18 *The names of them which had married ſtrange wives.*

NOw when Ezra had prayed, and when he had [a] confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people † wept very ſore.

a He coſeſſed his ſins, and the ſins of the people.
† Heb. *wept a great weeping.*

2 And Shechaniah the ſonne of Jehiel, *one* of the ſonnes of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is [b] hope in Iſrael concerning this thing.

b Meaning, that God would receive them to mercy.

3 Now therefore let us make a covenant with our God, † to put away all the [c] wives, and ſuch as are born of them according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

† Heb. *to bring forth.*
c Which are ſtrangers and married contrary to the law of God.

4 Ariſe, for this matter *belongeth* unto thee, we alſo *will be* with thee: be of good courage, and do *it*.

d d Becauſe God hath given thee authority, and learning to perſwade the people therein, and to command them

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſonne of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſ-

388 greſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivitie, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three dayes, according to the counſel of the princes and the elders, all his ſubſtance ſhould be † forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three dayes: it *was* the [e] ninth moneth, & the twentieth *day* of the moneth, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for † the great [f] rain.

e Which contained part of November and part of December.

† Heb. *the ſhowers.*

f For the ſeaſon was given to rain, and ſo the weather was more ſharp and cold, and alſo their conſcience touched them.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and † have taken ſtrange wives to [g] increaſe the treſpaſſe of Iſrael.

† Heb. *have cauſed to dwell*, or, *have brought back.*

g Ye have laid one ſin upon another.

11 Now therefore make [h] confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

h Read Joſh. 7. 19.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do:

13 But the people are many, and it *is* a time of much rain, and we are not able to ſtand without, neither *is* this a work of one day or two: for ‡ we are many that have tranſgreſſed in this thing.

‡ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation [i] ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, untill the fierce wrath of our God ‡ for this matter, be turned from us.

i Let them be appointed to examine this matter.

‡ Or, *till this matter* be diſpatched.

15 ¶ Onely Jonathan the ſonne of Aſahel, and Jahaziah the ſonne of Tikvah, † were employed about this matter: and Meſhullam, and Shabbethai the Levite helped them.

† Heb *ſtood.*

16 And the children of the captivity did [k] ſo: and Ezra the prieſt *with* certain chief of the fathers, after the houſe of their fathers, & all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth moneth to examine the matter.

k They went to the chief cities to ſit on this matter which was three moneths in finiſhing.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt moneth.

18 ¶ And among the ſonnes of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſonnes of Jeſhua the ſonne of Jozadak, and his brethren; Maaſiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their [l] hands, that they would put away their wives; and *being* guilty, *they offered* a ramme of the flock for their treſpaſſe.

l As a token that they would keep promiſe and do it.

20 And of the ſonnes of Immer; Hanani, and Zebadiah.

21 And of the ſonnes of Harim; Maaſiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſonnes of Paſhur; Elioenai, Maaſiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelitah) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of [m] Iſrael: of the ſonnes of Paroſh; Ramiah, and Jeſiah, and Malchiah and Miamin, and Eleazar, and Malchijah, and Benaiah,

m Meaning, of the common people: for before he ſpake of the prieſts and Levites.

26 And of the ſonnes of Elam; Mattaniah, Zechariah, and Jehiel and Abdi, and Jerimoth, and Eliah.

27 And of the ſonnes of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſonnes alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſonnes of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſonnes of Pahath-moab; Adna, and Chelal, Benaiah, Maaſiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſonnes of Haſhum; Mattenai, Mattatha, Zabad, Eliphelet, Jeremai, Manaſſeh, and Shimei.

34 Of the ſonnes of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Bennui, Shimei,

39 And Shelemiah, & Nathan, & Adaiah,

40 ‡ Machnadebai, Shaſhai, Sharai,

‡ Or, *Mabnadebai*, according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſonnes of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and [n] ſome of them *had* wives by whom they had children.

n Which alſo were made illegitimate becauſe the marriage was unlawfull.

THE BOOK OF NEHEMIAH.

THE ARGUMENT.

GOd doth in allages and at all times set up worthy persons for the commoditie and profit of his church, as now within the compasse of seventie years he raised up divers excellent men for the preservation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the temple was builded: the second reformed their manners and planted Religion: and the third builded up the walles, delivered the people from oppression, and provided that the law of God was put in execution among them. He was a godly man, and in great authoritie with the king, so that the king favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This book is also called of the Latines the second book of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah understanding by Hanani, the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THe words of Nehemiah the sonne of Hachaliah. And it came to passe in the moneth [a] Chisleu, in the twentieth yeare, as I was in Shushan the palace,

a Which containeth part of November, and part of December, and was their ninth moneth.

2 That Hanani, one of my [b] brethren, came, he and *certain* men of Judah, and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

b A Iew, as I was.

3 And they said unto me, The remnant that are left of the captivity there in the [c] province, *are* in great affliction and reproch: the wall of Jerusalem also * *is* broken down, and the gates thereof are burnt with fire.

c Meaning, in Judea.

* 2 Kings 25, 10.

4 ¶ And it came to passe when I heard these words, that I sat down and wept, and mourned *certain* dayes, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, * O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

* Dan. 9, 4.

6 Let thine eare now be attentive, and thine eyes open, that thou mayest heare the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confesse the sinnes of the children of Israel, which we have sinned against thee: both I, and my fathers house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments nor the statutes nor the judgements which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying,

* Deut. 4, 25, &c. * *If* ye transgresse, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

* Deut. 30, 4.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine eare be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to [d] fear thy name: and prosper, I pray thee, thy servant this day, and graunt him mercy in the sight of [e] this man. For I was the kings cup-bearer.

d That is, to worship thee.

e To wit, the king Artaxerxes.

CHAP II.

1 Artaxerxes understanding the cause of Nehemiahs sadnesse sendeth him with letters and commission to Ierusalem. 9 Nehemiah, to the grief of the enemies, cometh to Ierusalem. 12 He vieweth secretly the ruines of the walls. 17 He inciteth the Iews to build in despite of the enemies.

AND it came to passe in the moneth [a] Nisan, in the twentieth yeare of [b] Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king: Now I had not been *before-time* sad in his presence.

a Which was the first moneth of the year, and containeth part of March, and part of April.

b Who is also called Darius: read Ezra 7, 1. and was the sonne of Hystaspis.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the citie, the place of my fathers sepulchres *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, for what dost thou make request? So I [c] prayed to the God of heaven.

c I desired God in mine heart to prosper mine enterprise.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah unto the citie of my fathers sepulchres, that I may build it.

6 And the king said unto me, (the † queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

† Heb. wife.

7 Moreover, I said unto the king, If it please

390 the king, let letters be given me to the governours beyond the river, that they may convey me over till I come into Judah:

8 And a letter unto Aſaph the keeper of the kings forreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wal of the citie, and for the houſe that I ſhall enter into: and the king granted me, according to the [d] good hand of my God upon me.

d As God moved me to aſk, and as he gave me good ſucceſſe therein.

9 ¶ Then I came to the governours beyond the river, and gave them the kings letters, (now the king had ſent captains of the army, and horſemen with me)

10 When [e] Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard of it, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

e Theſe were great enemies to the Iews, and laboured alwayes both by force and ſubtiltie to overcome them, and Tobiah, becauſe his wife was a Ieweſſe, had advertiſement ever of their affaires, and ſo wrought them great trouble.

11 So I came to Jeruſalem, and was there three dayes.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I any man what God had put in my heart to do at Jeruſalem: neither *was there* any beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſſe.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſſe that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a [f] reproach.

f That is, contemned of other nations, as though God had forſaken us,

18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up & build. So they [g] ſtrengthened their hands for this good *work*.

g They were incouraged, & gave themſelves to do well, and to travail in this worthy enterprife.

19 But when Sanballat the Horonite and Tobiah the ſervant the Ammonite, and [h] Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye [i] rebell againſt the king?

h Theſe were three chief governours under the King of Perſia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, ever lay treaſon unto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor [k] memoriall in Jeruſalem.

k Neither are ye of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your Predeceſſours ever fear God.

Chap. III.

1 *The names and order of them that builded the wall.*

THen Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they [a] ſanctified it, and ſet up the doores of it; even unto the tower of Meah they ſanctified it, unto the tower of * Hananeel.

a That is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintain it.

* Jer. 31, 38.

2 And † next unto him builded the men of Jericho: and next to them builded Zaccur the ſonne of Imri.

† Heb. *at his hand.*

3 But the fiſh-gate did the ſonnes of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doores thereof, the locks thereof, and the barres thereof.

4 And next unto them repaired Merimoth the ſonne of Urijah, the ſonne of Koz: & next unto them repaired Meſhullam the ſonne of Berechiah, the ſonne of Meſhezabeel: & next unto them repaired Zadok the ſonne of Baana.

5 And next unto them the Tekoites repaired; but their [b] nobles put not their necks to the work of their LORD.

b The rich and mighty would not obey them, which were appointed officers in this work, neither would they thelp thereunto.

6 Moreover, the old gate repaired Jehoiada the ſonne of Paſeah, and Meſhullam the ſonne of Beſodaiah; they layd the beams thereof, and ſet up the doores thereof, and the locks thereof, and the barres thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [c] throne of the governour on this ſide the river.

c Unto the place where the duke was wont to ſit in judgement, who governed the countrey in their abſence.

8 Next unto him repaired Uzziel the ſonne of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſonne of *one of* the apothecaries, and they [‡] fortified Jeruſalem unto the broad wall.

‡ Or, *left Jeruſalem unto the broad wall.*

9 And next unto them repaired Rephaiah the ſonne of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſonne of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſonne of Haſhabniah.

11 Malchijah the ſonne of Harim, and Haſhub the ſonne of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *ſecond meaſure.*

12 And next unto him repaired Shallum the ſonne of Haloeſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doores thereof, the locks thereof, and the barres thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſonne of Rechab, the ruler of part of Bethhaccerem: he built it, and ſet up the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountain repaired Shallun the ſonne of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doores thereof, the locks thereof, and the barres thereof, and the wall of the pool of

* John. 9. 7. of * Siloah by the kings garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſonne of Azbuk the ruler of the half part of Bethzur, unto *the place* over againſt the ſepulchres
* 2 Kings 20, 20. of David, and to the * pool that was made, and unto the houſe of the mighty.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſonne of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſonne of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the [d] armoury at the turning *of the wall*.

[d] where the weapons and armour of the citie lay.

20 After him Baruch the ſonne of ‡ Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the doore of the houſe of Eliaſhib the high prieſt.

‡ Or, *Zaccai*.

21 After him repaired Meremoth the ſonne of Urijah, the ſonne of Koz, another piece, from the doore of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the [e] plain.

[e] Which dwelt in the plain countrey by Jordan and Jericho.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſonne of Maaſeiah, the ſonne of Ananiah, by his houſe.

24 After him repaired Binnui the ſonne of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſonne of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the kings high houſe, that *was* by the
* Jer. 32, 2. * court of the priſon: after him, Pedaiah the ſonne of Paroſh.

[f] Read Ezra Chap. 2. 43.

26 Moreover, the [f] Nethinims dwelt in * ‡ Ophel, unto *the place* over againſt the water-gate
* 2 Chron. 27, 3. toward the eaſt, and the tower that lieth out.

‡ Or, *the tower*.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſonne of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſonne of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſonne of Shelemiah, and Hanun the [g] ſixth ſonne of Zalaph, another piece: after him repaired Meſhullam the ſonne of Berechiah, over againſt his chamber.

[g] Meaning, the laſt of his ſons.

31 After him repaired Malchiah, the goldſmiths ſonne, unto the place of the Nethinims, and of the merchants, over againſt the gate
[h] Which was the place of judgement or execution. [h] Miphkad, and to the ‡ going up of the corner.

‡ Or, *corner-chamber*.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP. IIII.

1 *While the enemies ſcoff, Nehemiah prayeth and continueth the work.* 7 *Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUt it came to paſſe, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his [a] brethren and the army of Samaria, and ſaid, What do theſe [b] feeble Jews? will they † fortifie themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

[a] Of his companions that dwelt in Samaria.

[b] Thus the wicked, that conſider not that Gods power is ever in a readineſſe for the defence of his, mock them, as though they were weak and feeble.

† Heb. *leave to themſelves*.

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

4 [c] Heare, O our God, for we are † deſpiſed: and turn their reproch upon their own head, and give them for a [d] prey in the land of captivity:

[c] This is the remedy that the children of God have againſt the deriſion and threatnings of their enemies, to flee to God by prayer.

† Heb. *deſpite*.

[d] Let them be ſpoiled and led away captive.

5 And cover not their [e] iniquity, and let not their ſinne be blotted out from before thee: for they have provoked *thee* to anger before the builders.

[e] Let thy plagues declare to the world that they ſet themſelves againſt thee, and againſt thy church: thus he prayeth onely having reſpect to Gods glory, and not for any private affection or grudge.

6 So built we the wall; and all the wall was joyned together unto the half thereof: for the people had a minde to work.

7 ¶ But it came to paſſe that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem † were made up, and that the breaches began to be ſtopped, then they were very wroth,

† Heb. *aſcended*.

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and † to hinder it.

† Heb. *to make an errour to it*.

9 Neverthleſſe, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbish, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

[f] That is, oftentimes.

‡ Or, *that from all places ye muſt return to us*.

12 And it came to paſſe that when the Jews which dwelt by them, came, they ſaid unto us [f] ten times, ‡ [g] From all places, whence ye ſhall return unto us, *they will be upon you*.

[g] They which brought the tidings, ſaid thus, When you leave your work, and go either to eat or to reſt, your enemies will aſſail you.

13 ¶ Therefore ſet I † in the lower places behinde the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

† Heb. *from the lower parts of the place, &c.*

14 And I looked, and roſe up and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: [h] remember the LORD which is great and terrible, and fight for your brethren, your ſonnes and your daughters, your wives and your houſes.

[h] Who is ever at hand to deliver his out of danger, and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſervation of their own lives, & of others, he encourageth them to play the valiant men.

15 And it came to paſſe when our enemies heard that it was known unto us, and God had brought

392 brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to passe from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* [i] behinde all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought *in* the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded † by his side, and *so* builded: and he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, [k] resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the starres appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‡ *saving that* every one put them off for [l] washing.

i To oversee them, and to encourage them to their work.

† Heb. *on his legs.*

k Meaning, to resist their enemies, if need required.

‡ Or, *every one went with his weapon for water.*

l That is, when they purified themselves, or else when they washed their clothes.

Chap. V.

1 Iews complain of their debt, morgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution. 14 He forbeareth his own allowance, and keepeth hospitalitie.

AND there was a great crie of the people, and of their wives, [a] against their brethren the Jews.

2 For there were that said, We, our sonnes, and our daughters *are* many: therefore we take up [b] corn *for them*, that we may eat, and live.

3 Some also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the kings [c] tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the [d] flesh of our brethren, our children as their children: and lo, we bring into bondage our sonnes and our daughters, to be servants, and some of our daughters are brought unto bondage *already*, neither is it in our [e] power *to redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and these words.

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact [f] usury, every one of his brother. And I set a great [g] assembly against them.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought unto.

c To pay our tribute to the king of the Persians, which was exacted yearely of us.

d By nature the rich is no better than the poore.

e We are not able to redeem them, but for povertie are constrained to hire them to others.

† Heb. *my heart consulted in me.*

f You presse them with usury, and seek how to bring all things into your hands.

g Both because they should be moved with pitie, seeing how many were by them oppreſt, and also heare the judgement of others, which should be as it were witnesses of their dealing toward their brethren.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren? or shall they be [h] sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also [i] I said, it *is* not good that ye do: ought ye not to walk in the fear of our God, because of the [k] reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine and the oyl, that ye [l] exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth yeare, even unto the two and thirtieth yeare of Artaxerxes the king, *that is*, twelve yeares, I and my brethren have not eaten the [m] bread of the governour.

15 But the former governours that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beside fourty shekels of silver, yea even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now that which was prepared *for me* daily, *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten dayes, [n] store of all sorts of wine: yet for all this required not I the bread of the governour, because the bondage was heavy upon this people.

19 * Think upon me, my God, for good, *according* to all that I have done for this people.

h Seeing God hath once delivered them from the bondage of the heathen, shall we make them our slaves?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our acts are no better than theirs.

l Which ye take of them for the lone.

† Heb. *empty or void.*

m I received not that portion, and diet, which the governours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, than his own commoditie.

n Whereas at other times they had by measure, at this time they had most liberally.

* Chap. 13: 22.

Chap. VI.

1 Sanballat practiseth by craft, by rumours, by hired prophesies, to terrifie Nehemiah. 15 The work is finished to the terrour of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Iudah.

NOw it came to passe, when Sanballat, and Tobiah, and Gershem the Arabian, and the

the reſt of our enemies heard that I had builded the wall, and that there was no [a] breach left therein; (though at that time I had not ſet up the doores upon the gates)

2 That Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: [b] why ſhould the work ceaſe, whileſt I leave it and come down to you?

4 Yet they ſent unto me foure times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and † Gaſhmu ſaith *it*, *that* thou and the Jews think to rebell: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe [c] words.

7 And thou haſt alſo appointed [d] prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſonne of Delaiah, the ſonne of Mehetabel, who *was* [e] ſhut up? and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doores of the temple; for they will come to ſlay thee, yea in the night will they come to ſlay thee.

11 And I ſaid, [f] Should ſuch a man as I flee? and who *is there*, that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſinne, and that they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the [g] propheteſſe Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the moneth* [h] Elul, in [i] fifty and two dayes.

16 And it came to paſſe that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe dayes the nobles of Judah † ſent many [k] letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſonne in law of Shechaniah the ſonne of Arah; and his ſonne Johanan had taken the daughter of Meſhullam, the ſonne of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah ſent letters to put me in fear.

Chap. VII.

1 Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. 5 A regiſter of the genealogie of them which came at the firſt out of Babylon, 9 Of the people, 39 Of the Prieſts, 43 Of the Levites, 46 Of the Nethinims, 57 Of Solomons ſervants, 63 And of the Prieſts which could not finde their pedegree. 66 The whole number of them with their ſubſtance. 70 Their oblations.

NOw it came to paſſe when the wall was built, and I had ſet up the doores, and the porters and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithfull man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, untill the ſunne be hot; and while they [a] ſtand by, let them ſhut the doores, and barre *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* † large and great: but the people *were* few therein, and the houſes were not builded.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogie: and I found a regiſter of the genealogie of them which came up at the firſt, and found written therein,

6 * Theſe *are* the [b] children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nahum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The

a That is, that they were joyned together, as Chap. 4, 6.

a Meaning, that if he ſhould obey their requeſt, the work, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit our ſelves to the hands of the wicked.

‡ Or, *Geshem*, verſ. 2.

c As the ſame goeth.

d Thou haſt bribed, and ſet up falſe prophets to make thy ſelf king, and ſo to defraud the king of Perſia of that ſubjection, which you owe unto him.

e As though he would be ſecret to the intent that he might pray unto God with greater libertie, and receive ſome revelation, which in him was but hypocriſie.

f He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſel, he ſhould have diſcouraged all the people: thus God giveth power to his, to reſiſt falſe prophecies, though they ſeem to have never ſo great probabilitie.

g Very grief cauſed him to pray againſt ſuch, which under the pretence of being the miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby that where there is one true miniſter of God, the devil hath a great ſort of hirelings.

h Which was the ſixt moneth, and contained part of Auguſt, and part of September.

i After that I had ſent Sanballat his anſwer.

† Heb. *multiplied their letters paſſing to Tobiah.*

k Thus the church of God hath evermore enemies within it ſelf, which are more dangerous than the outward and profeſſed enemie.

‡ Or, *matters.*

a To wit, they that are mentioned, verſ. 2.

† Heb. *broad in ſpaces.*

* Ezra 2. 1, &c.

b That is, the inhabitants of Judah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah. Chap. 2, 2.

394

12 The children of Elam, a thouſand two hundred fiftie and foure.
13 The children of Zattu, eight hundred fourty and five.
14 The children of Zaccai, ſeven hundred and threeſcore.
Or, Bani. 15 The children of ‡ Binnui, ſix hundred fourty and eight.
16 The children of Bebai, ſix hundred twenty and eight.
17 The children of Azgad, two thouſand three hundred twenty and two.
18 The children of Adonikam, ſix hundred threeſcore and ſeven.
19 The children of Bigvai, two thouſand threeſcore and ſeven.
20 The children of Adin, ſix hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Haſhum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and foure.
‡ Or, Iora. 24 The children of ‡ Hariph, an hundred and twelve.
d That is, the inhabitans of Gibeon. † Or, Gibbar. 25 The [d] children of † Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred foureſcore and eight.
27 The men of Anathoth, an hundred twenty and eight.
† Or, Azmaveth. 28 The men of † Beth-azmaveth, fourty and two.
‡ Or, Kirjath-arim. 29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred fourty and three.
30 The men of Ramah and Geba, ſix hundred twenty and one.
31 The men of Michmaſh, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
e For there were two cities of this name. * See verſ. 22. 33 The men of the [e] other Nebo, fifty and two.
34 The children of the other * Elam, a thouſand two hundred fifty and foure.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred fourty and five.
37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.
38 The children of Senaah, three thouſand nine hundred and thirty.
* 1 Chron 24:7. 39 ¶ The prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.
40 The children of Immer, a thouſand fifty and two.
41 The children of Paſhur, a thouſand two hundred fourty and ſeven.
42 The children of Harim, a thouſand and ſeventeen.
43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of † Hodevah, ſeventy and foure.
‡ Or, Hodaviah. Ezra 2: 40. or, Iudah. Ezra 3: 9.
44 ¶ The ſingers: the children of Aſaph, an hundred fourty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
f Read Ezra 2. verſ. 58. 46 ¶ [f] The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth.
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaſeah,
52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harſha.
55 The children of Barkos, the children of Siſera, the children of Tamah,
56 The children of Neziah, the children of Hatipha,
57 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of † Amon.
† Or, Ami. 60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.
* Ezra 2: 59. 61 * And theſe *were* they which went up alſo from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ‡ ſeed, whether they *were* of Iſrael.
‡ Or, pedigree. 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fourty and two.
63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogie, but it was not found, therefore were they, as polluted, put from the prieſthood.
‡ Or, the governour. g Meaning, Nehemiah: for Tirshatha in the Caldee tongue ſignifieth a butler. 65 And ‡ the [g] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.
66 ¶ The whole congregation together, *was* fourty

fourty and two thousand three hundred and threescore.

67 Beside their man-servants and their maid-servants of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred fourty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred fourty and five:

69 *Their* camels, foure hundred thirty and five: six thousand seven hundred and twenty asses.

† Heb. *part.*

70 ¶ And † some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure, a thousand [h] drammes of gold, fifty basons, five hundred and thirty priests garments.

h Read Ezra 2. verse 69.

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drammes of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave, *was* twenty thousand drammes of gold, and two thousand pound of silver, and threescore and seven priests garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, *dwelt* in their cities; and when the [i] seventh moneth came, the children of Israel *were* in their cities.

i Which containeth part of September, and part of October.

Chap. VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardnesse of them to heare, and be instructed. 16 They keep the feast of tabernacles

* Ezra 3: 1.

AND all * the people gathered themselves together as one man, into the street that *was* before the water-gate, and they

a Read Ezra 7:6.

spake unto Ezra the [a] scribe, to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all † [b] that could heare with understanding, upon the first day of the seventh moneth.

† Heb. *that understood in hearing.*
b Which had age and discretion to understand.

3 And he read therein before the street that *was* before the water-gate, † from the morning untill [c] mid-day, before the men and the women, and those that could understand; and the eares of all the people *were attentive* unto the book of the law.

† Heb. *from the light.*
c This declareth the great zeale that the people had to hear the word of God.

4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, & Shemah, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

† Heb. *tower of wood.*

5 And Ezra opened the book in the † sight of all the people: (for he was [d] above all the people) and when he opened it, all the people stood up.

† Heb. *eyes.*
d To the intent that his voice might be the better heard.

6 And Ezra blessed the LORD the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD, with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book, in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah which *is* ‡ the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God, mourn not nor weep: for all the people [e] wept, when they heard the words of the law.

‡ Or, *the governour.*
e In considering their offences against the law: therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies, forasmuch as they are repentant.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is [f] prepared: for this day *is* holy unto our Lord neither be you sorry, for the [g] joy of the LORD is your strength.

f That is, remember the poor.
g Rejoyce in the Lord, and he will give you strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even ‡ to understand the words of the law.

‡ Or, *that they might instruct in the words of the law.*

14 And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in * booths, in the feast of the seventh moneth:

† Heb. *by the hand of.*
* Levit. 23: 34: Deut. 16: 13.

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the [h] roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

h For their houses were made flat above, read Deut. 22: 8.

17 And all the congregation of them that were come again out of the captivity, made booths, and sat under the booths: for since the dayes of [i] Jeshua the sonne of Nun, unto that day, had not the children of Israel done so: and there was very great gladnesse.

i Which was almost a thousand years.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven dayes, and on the eighth day *was* † a solemn assembly, according unto the manner.

† Heb. *a restraint.*

CHAP. IX.

1 *A solemn fast. and repentance of the people.* 4 *The Levites make a religious confession of Gods goodnesse, and their wickednesse.*

NOw in the twenty and fourth day of *[a] this moneth the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all † strangers, and stood and confessed their sinnes, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God, *one* fourth parte of the day, and *another* fourth part they [b] confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the ‡ stairs, of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* blesse the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou art LORD alone, * thou hast made heaven, the heavens of heaven with all their host, the earth and all things that *are* therein, the seas and all that *is* therein, and thou preservest them all, and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose * Abram, and broughtest him forth out of Ur of the Caldees, and gavest him the name of * Abraham:

8 And foundest his heart * faithfull before thee, and madest a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words, for thou *art* righteous.

9 * And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And * shewedst signes and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee a name, as *it is* this day.

11 * And thou didst divide the sea before them, so that they went through the midst of the sea on the drie land, and their persecuters thou threwest into the deeps, as a stone into the * mighty waters.

12 Moreover, thou * leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 * Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgements, and † true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And * gavest them bread from heaven, for their hunger; and * broughtest forth water for them out of the rock, for their thirst; and promisedst them that they should * go in to possesse the land, † which thou hadst sworn to give them.

16 Bnt they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindfull of the wonders that thou didst among them: but hardened their necks, and in their rebellion appointed * a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and mercifull, slow to anger, and of great kindnesse, and forsookest them not.

18 Yea, * when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies, forsookest them not in the wildernesse: the * pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy * good spirit, to instruct them, and withheldest not thy * manna from their mouth, and gavest them * water for their thirst.

21 Yea fourty yeares didst thou sustain them in the wildernesse *so that* they lacked nothing: their * clothes waxes not old, and their feet [c] swelled not.

22 Moreover, thou gavest them kingdomes, and nations, and didst divide [d] them into corners: so they possessed the land of * Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the starres of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possesse *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, ‡ wells digged, vineyards and olive-yards, and † fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodnesse.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behinde their backs, and slew thy * prophets which

[a] Meaning, the seventh.

[b] They made confession of their sinnes, and tried prayers.

‡ Or, *scaffold.*

[c] Though the way was tedious and long.

[d] Meaning the heathen whome he drove not out.

† Heb. *laws of truth.*

† Heb. *which thou hadst lift up thine hand to give them.*

† Heb. *a God of Pardons.*

‡ Or, *cisterns.*

† Heb. *tree of food.*

* Chap. 8: 2.
* Exod. 16. vers. 14, 15.
* Exod. 17: 6. Numb. 20: 9. &c.
* Deut. 1: 8.
* Num. 14: 4.
* Exod. 32: 4.
* Exod. 13: 22. Num. 14: 14. 1 Cor. 10: 1.
* Num. 11: 17.
* Exod. 16: 15. Josh. 5: 12.
* Exod. 17: 6.
* Deut. 8: 4.
* Num. 21: 21. &c.
* 1 Kings 19. 10.
* Gen. 1: 1.
* Gen. 11: 31. and 12: 1.
* Gen. 17: 5.
* Gen. 15: 6.
* Gen. 12: 7. & 15: 18. & 17: 7, 8.
* Exod. 3: 7. & 14: 10.
* Exod. 7: 8, 9, 10, 12. & 14 chap.
* Exod. 14: 21, 22.
* Exod. 15: 10.
* Exod. 13: 21.
* Exod. 19: 20. & 20: 1.

which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their [e] enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had [f] rest, † they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven, and many times didst thou deliver them, according to thy mercies:

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgements (which if a man do, he shall live in them) and † [g] withdrew the shoulder, and hardened their neck, and would not [h] heare.

30 Yet many yeares didst thou † forbear them, and testifiedst * against them by the spirit † in thy prophets: yet would they not give eare, therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and mercifull God.

32 Now therefore our God, the great, the mighty, and the terrible God, who keepest * covenant and mercy; let not all the † trouble seem little before thee, † that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of [i] Assyria, unto this day.

33 Howbeit, thou art just in all that is brought upon us, for thou hast done [k] right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy testimonies wherewith thou didst [l] testifie against them.

35 For they have not served thee in their kingdome, and in thy great goodnesse that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and for the land that thou gavest unto our fathers, to eat the [m] fruit thereof, and the good thereof, behold, we *are* servants in it.

37 And it yeeldeth much increase unto the kings whom thou hast set over us, because of our sinnes: also they have dominion over our bodies, and over our cattel, at their pleasure, and we *are* in great distresse.

38 And because of all this, we make a [n] sure *covenant*, and write *it*, and our princes, Levites, *and* priests † seal *unto it*.

e Taking heaven and earth to witnesse: that God would destroy them, except they returned, as 2 Chron. 24: 19.

f He declareth how Gods mercies even contended with the wickednesse of the people, who ever in their prosperitie forgate God.

† Heb. *they returned to do evil.*

† Heb. *they gave a with-drawing shoulder.*

g Which is a similitude taken of oxen that shrink at the yoke, or burthen, as Zech. 7. verse 11.

h When thou didst admonish them by thy prophets.

† Heb. *protract over them.*

* 2 Kings. 17: 13. 2 Chron. 36: 15.

† Heb. *in the hand of thy prophets.*

* Exod. 34: 6, 7.

† Heb. *wearinesse.*

† Heb. *that hath found us.*

i By whom we were led away into captivitie, and have been appointed to be slain, as Esther 3: 13.

k He confesseth that all these things came to them justly for their sinnes, but he appealeth from Gods justice to his mercies.

l That thou wouldest destroy them, except they would return to thee, as verse 26.

m That is, to be the lords thereof.

n Thus by affliction they promise to keep Gods commandements, whereunto they could not be brought by Gods great benefits.

† Heb. are *at the sealing*, or, *sealed.*

CHAP. X. 397

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

NOw † those that sealed *were*, Nehemiah † the Tirshatha, the sonne of Hachaliah, ‡ and Zidkijah,

† Heb. *at the sealings.*

‡ Or, *the governour.*

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the [a] priests.

a Which subscribed to keep the promise.

9 And the Levites: both Jeshua the sonne of Azaniah, Binnui of the sonnes of Henadad, Kadmiel:

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu:
14 The chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hanania, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the [b] Nethinims, and all they that had [c] separated themselves from the people of the lands, unto the law of God, their wives, their sonnes and their daughters, every one having knowledge, and having understanding;

b Reade Ezra 2. verse 43.

c Which being idolaters, forsook their wickednes, and gave themselves to serve God.

29 They clave to their [d] brethren, their nobles, and entred into a [e] curse, and into an oath to walk in Gods law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgements and his statutes:

d They made the oath in the name of the whole multitude.

e Whereunto they gave themselves if they brake the law, as Deut. 28: 15.

† Heb. *by the hand of.*

30 And that we would not give * our daughters unto the people of the land, nor take their daughters for our sonnes:

* Exod. 34: 16. Deut. 7: 3.

31 * And *if* the people of the land bring ware or any victuals on the sabbath-day, to sell, *that* we would [f] not buy it of them on the sabbath, or on the holy day: and *that* we would leave the * seventh yeare, and the * exaction of † every debt.

* Exod. 20: 10. Levit. 23: 3. Deut. 5: 12. Chap. 13: 15. &c.

f Which notwithstanding they brake soon after, as chap. 13. verse 15.

* Levit. 25: 4.

* Deut. 15: 2.

† Heb. *every hand.*

32 Also we made ordinances for us, to charge our selves yearly, with the third part of a shekel, for the service of the house of our God,

g This declareth wherefore they gave this third part of the shekel, which was besides the half shekel, that they were bound to pay, Exod. 30: 13.

33 For the [g] shew-bread, and for the continuall meat-offering, and for the continuall

398

burnt-offering, * of the ſabbaths, of the new moons, for the ſet feaſts, and for the holy things, and for the ſinne-offerings, to make an atonement for Iſrael, and for all the work of the houſe of our God.

* See Num. 28. and 29.

34 And we caſt the lots among the prieſts, the Levites, and the people, for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, yeare by yeare, to burn upon the altar of the LORD our God, as *it is* written in the law:

* Exod 23: 19. Levit. 19: 23.

35 And * to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, yeare by yeare, unto the houſe of the LORD:

36 Alſo the firſt-born of our ſonnes and of our cattel, (as *it is* [h] written * in the law) and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

h By this rehearſall is meant, that there was no part nor ceremony in the law whereunto they did not bind themſelves by covenant.

37 * And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the prieſts, to the chambers of the houſe of our God, and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes, in all the cities of our [i] tillage.

* Exod. 23: 2. * Levit. 23: 17. Num. 15: 19. & 18: 12. &c.

i Whereſoever we laboured, the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

38 And the prieſt the ſonne of Aaron, ſhall be with the Levites, * when the Levites take tithes, and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers into the treaſure-houſe.

* Num. 18: 26.

39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers, and we will not [k] forſake the houſe of our God.

k We will not leave it deſtitute of that, that ſhall be neceſſary for it.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem.* 3 *A catalogue of their names.* 20 *The reſidue dwell in other cities.*

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to [a] bring one of ten, to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities,

a Becauſe their enemies dwelt round about them, they provided that it might be replenished with men, and uſed this policie, becauſe there were few that offered themſelves willingly.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomons ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſonne of Uzziah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahalaleel, of the children of [b] Perez;

b Which came of Perez the ſon of Judah.

5 And Maaſeiah the ſonne of Baruch, the ſonne of Col-hozeh, the ſonne of Hazaiah, the ſonne of Adaiah, the ſonne of Joiarib, the ſonne of Zechariah, the ſonne of Shiloni,

6 All the ſonnes of Perez that dwelt at Jeruſalem, *were* foure hundred threeſcore and eight valiant men.

7 And theſe *are* the ſonnes of Benjamin; Sallu the ſonne of Meſhullam, the ſonne of Joed, the ſonne of Pedaiah, the ſonne of Kolaiah, the ſonne of Maaſeiah, the ſonne of Ithiel, the ſonne of Jeſaiah.

8 And after him Gabai, Sallai, nine hundred twenty and eight.

9 And Joel the ſonne of Zichri *was* their overſeer: and Judah the ſonne of Senuah, *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſonne of Joiarib, Jachin.

11 Seraiah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub, *was* the [c] ruler of the houſe of God.

c That is, was the high prieſt.

12 And their brethren that did the [d] work of the houſe, *were* eight hundred twenty and two: and Adaiah the ſonne of Jeroham, the ſonne of Pelaiah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Paſhur, the ſonne of Malchiah,

d That ſerved and miniſtred in the temple.

13 And his brethren chief of the fathers, two hundred fourty & two: & Amaſhai, the ſonne of Azareel, the ſonne of Ahaſai, the ſonne of Meſhillemoth, the ſonne of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, ‡ the ſonne of *one of* the great men.

‡ Or, *the ſonne of Haggedolim.*

15 Alſo of the Levites: Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the overſight of the outward buſineſſe of the houſe of God,

† Heb. wete *over.*

17 And Mattaniah the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, *was* the principall to [e] begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abda the ſonne of Shammua, the ſonne of Galal, the ſonne of Jeduthun.

e That is, he began the pſalm, and was the chanter.

18 All the Levites in the holy city, *were* two hundred foureſcore and foure.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † [f] the gates, *were* an hundred ſeventy and two.

† Heb. *at the gates.* f Meaning, of the temple.

20 ¶ And the [g] reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

g Of them which dwelt not in Jeruſalem.

21 *But the Nethinims dwelt in ‡ Ophel: and Ziha, and Giſpa *were* over the Nethinims.

* See chap 3: 26. ‡ Or, *the tower.*

22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſonne of Bani, the ſonne of Haſhabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſonnes of Aſaph, the ſingers *were* over the buſineſſe of the houſe of God.

23 For

23 For *it was* the kings commandment concerning them, that ‡ a certain portion ſhould be for the ſingers, due for every day.

‡ Or, *a ſure ordinance.*

24 And Pethahiah the ſonne of Mèſhezabeel, of the children of Zerah the ſonne of Judah, *was* at the kings [h] hand in all matters concerning the people.

h Was chief about the king for all his affaires.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjatharba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof.

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-sheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanah, Adullam, and *in* their villages, at Lachish and the fields thereof, at Azekah and in the villages thereof. And they dwelt from Beer-sheba, unto the valley of Hinnom.

‡ Or, *of Geba.*

‡ Or, *to Michmash.*

31 The children alſo of Benjamin ‡ from Geba, *dwelt* ‡ at Michmash, and Aija, and Beth-el, and in their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

Chap. XII.

‡ *The prieſts, 8 and the Levites which came up with Zerubbabel. 10 The ſucceſſion of high prieſts. 22 Certain chief Levites. 27 The ſolemnity of the dedication of the walls. 43 The offices of prieſts and Levites appointed in the temple,*

* Ezra 2: 1.

Now theſe *are* the * prieſts and the Levites that [a] went up with Zerubbabel the ſonne of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

a From Babylon unto Jeruſalem.

‡ Or, *Melicu*, verſe 14.

‡ Or, *Shebaniah*, verſe 14.

‡ Or, *Harim*, verſe 15.

‡ Or, *Meraioth*, verſe 15.

‡ Or, *Ginnethon*, verſe 16.

‡ Or, *Miniamin*, verſe 17.

‡ Or, *Moadiah*, verſe 17.

‡ Or, *Sallai*, verſe 20.

2 Amariah, ‡ Malluch, Hattush,

3 ‡ Shecaniah, ‡ Rehum, ‡ Meremoth,

4 Iddo, ‡ Ginnetho, Abijah,

5 ‡ Miamin, ‡ Madiah, Bilgah,

6 Shemiah, and Joiarib, Jedaiah,

7 † Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the [b] chief of the prieſts, and of their brethren in the dayes of Jeshua.

b Next in dignitie to the high prieſts, and which were of the ſtock of Aaron.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‡ [c] the thankſgiving, he and his brethren.

‡ That is, *the pſalmes of thankſgiving.*

c Had charge of them that ſang the pſalms.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over against them in the [d] watches.

d They kept the wards and watches according to their turns, as 1 Chron. 23: 6.

10 ¶ And Jeshua begat Joiakim, Joiakim alſo begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the dayes of Joiakim, were prieſts, the chief of the fathers: of [e] Seraiah, Meraiah: of Jeremiah, Hananiah:

e That is, next to Seraiah, or rather of the order which was called after the name of Seraiah.

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of [f] Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

f Whereof was Zacharie John Baptiſts father.

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Hashabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the dayes of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reigne of Darius the Perſian.

23 The ſonnes of Levi, the chief of the fathers, *were* written in the book of the * chronicles, even untill the dayes of Johanan the ſonne of Eliashib.

* 1 Chron. 9. verſe 14. &c.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the ſonne of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, [g] ward over against ward.

g That is, one after another, and every one in his courſe.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ threſholds of the gates.

‡ Or, *treaſuries.* Or, *aſſemblies.*

26 Theſe *were* in the dayes of Joiakim the ſonne of Jeſhua, the ſonne of Jozadak, and in the dayes of Nehemiah the governour, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſſe, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, aud with harps.

28 And the ſonnes of the ſingers gathered themſelves together, both out of the plain countrey round about Jeruſalem, and from the villages of [h] Netophathi,

h Which were a certain family and had their poſſeſſions in the fields. 1 Chron. 2: 54.

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then [i] I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

i Meaning, Nehemiah.

31 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſonnes with trumpets: *namely*, Zechariah the ſonne of Jonathan, the ſonne of Shemaiah, the ſonne of

400 Mattaniah, the ſonne of Michaiah, the ſonne of Zaccur, the ſonne of Aſaph:

k That is, the brethren of Zaccur.

36 And his k brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſicall inſtruments of David the man of God, and Ezra the ſcribe before them.

l Which was the going up to the mount Zion, which is called the citie of David.

37 And at the fountain-gate, which was over againſt them, they went up by the l ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zachariah, *and* Hananiah with trumpets.

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, with Jezrahiah *their* overſeer.

† Heb. *made their voice to be heard.*

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afarre off.

m Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things. 2 Chron. 31: 11. and now were repaired againe for the ſame uſe.

44 ¶ And at that time were ſome appointed over the m chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions " of the law for the prieſts and Levites: † for Judah rejoyced for the prieſts and for the Levites † that waited.

" That is, *appointed by the law.*
† Heb. *for the joy of Iudah.*
† Heb. *that ſtood.*

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification,* according to the commandment of David, *and* of Solomon his ſonne.

* 1 Chron. 25, and 26.

46 For in the dayes of David * and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

* 1 Chron. 25. verſ. 1, &c.

47 And all Iſrael in the dayes of Zerubbabel, and in the dayes of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, & they " ſanctified *holy things* unto the Levites, * and the Levites ſanctified n *them* unto the children of Aaron.

" That is, *ſet apart.*
* Num. 18: 26.
n That is, the tenth part of the tithes.

Chap. XIII.

1 Vpon the reading of the law, ſeparation is made from the mixed multitude. 4 Nehemiah at his return cauſeth the chambers to be cleanſed. 10 He reformeth the offices in the houſe of God, 15 the violation of the ſabbath, 23 and the marriages with ſtrange wives.

† Heb. *there was read.*
† Heb. *eares.*

ON that day † they read in the book of Moſes in the † audience of the people; and therein was found written, * that the

* Deut. 23: 3.

Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

* Num 22: 5. Josh. 24: 9.

3 Now it came to paſſe when they had heard the law, that they ſeparated from Iſrael a all the mixed multitude.

a That is, all ſuch which had joyned in unlawfull marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

4 ¶ And before b this, Eliaſhib the prieſt, † having the overſight of the chamber of the houſe of our God, *was* c allied unto Tobiah:

b That the ſeparation was made.
† Heb. *being ſet over.*
c He was joyned in affinitie with Tobiah the Ammonite, and enemie of the Jews.

5 And he had prepared for him a great chamber, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

† Heb. *the commandment of the Levites.*

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth yeare of d Artaxerxes king of Babylon, came I unto the king, and † after certain dayes ‡ obtained I leave of the king:

d Called alſo Darius, Ezra 7: 1.
† Heb. *at the end of dayes.*
‡ Or, *I earneſtly requeſted.*

7 And I came to Jeruſalem, and underſtood of the e evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

e Thus wee ſee what inconveniences the people fall into; when they are deſtitute of one that hath the feare of God, ſeeing that their chief governour was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo Exod. 32: 1.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? and I gathered them together, and ſet them in their † place.

† Heb. *ſtanding.*

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the ‡ treaſures.

‡ Or, *ſtore houſes.*

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the ſonne of Zaccur, the ſonne of Mattaniah: for they were counted faithfull, and † their office *was* to diſtribute unto their brethren.

† Heb. *at their hand.*
† Heb. it was *upon them.*
* Verſe 22.

14 * Remember me, O my God, concerning this, and wipe not out my † f good deeds that I have done for the houſe of my God, and for the ‡ offices thereof.

† Heb. *kindneſſes.*
f He proteſteth that he did his duty with a good conſcience yet he doth not juſtifie himſelf herein, but deſireth God to favour him, and to be merciſull unto him for his own goodneſſe ſake, as ver. 22, & 31.
‡ Or, *obſervations.*

15 ¶ In thoſe dayes ſaw I in Judah, *ſome* treading wine-preſſes on the ſabbath, and bringing in sheaves, and lading aſſes, as alſo wine, grapes, and figs, and all *manner of* burdens which they brought into Jeruſalem on the ſabbath-day: and I g teſtified *againſt them* in the day wherein they ſold victuals.

g I declared unto them, that God would not ſuffer ſuch tranſgreſſours of his law to be unpunished.

16 There

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem:

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

h Was not this a great cauſe, why God plagued us in times paſt? meaning, that if they transgreſſed now in the ſame again, their plague ſhould be greater.

18 Did not your fathers [h] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

i About the time that the ſun went down: for the ſabbath laſted from the ſun going down of the one day, to the ſun ſetting of the other.

19 And it came to paſſe, that when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kinde of ware, lodged without Jeruſalem once or twice.

† Heb. *before the wall.*

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come *and* keep the [k] gates, to ſanctifie the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‡ greatneſſe of thy mercy.

k Meaning, of the temple, that none that was unclean, ſhould enter.

‡ Or, *multitude.*

23 ¶ In thoſe dayes alſo ſaw I Jews *that* † had married wives of [l] Ashdod, of Ammon, *and* of Moab:

† Heb *had made to dwell* with them.

l Which was a citie of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.

24 And their children ſpake half in the ſpeech of Ashdod, and ‡ could not ſpeak in the Jews language, but according to the language † of each people.

† Heb. *they diſcerned not to ſpeak.*

‡ Heb. *of people and people.*

25 And I contended with them, and ‡ [m] curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſonnes, nor take their daughters unto your ſonnes, or for your ſelves.

‡ Or, *reviled them.*

m That is, I did excommunicate them, and drive them out of the congregation.

26 Did not Solomon king of Iſrael ſinne by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: * nevertheleſſe, even him did outlandiſh women cauſe to ſinne.

* 1 Kings 11. verſ. 1. &c.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſſe againſt our God, in marrying ſtrange wives?

28 And *one* of the ſonnes of Joiada, the ſonne of Eliashib the high prieſt, *was* ſonne in law to Sanballat the Horonite: therefore I chaſed him from me.

† Heb. *for the defilings.*

29 Remember them, O my God, † becauſe they have [n] defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

n Punish them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſſe:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, [o] for good.

o That is, to ſhew mercy unto me.

THE BOOK OF ESTHER.

THE ARGUMENT.

BEcauſe of the diverſitie of names, whereby they uſed to name their kings, and the ſupputation of yeares wherein the Hebrews, and the Grecians doe varie, divers Authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. and 9. 1. that he was Darius king of the Medes, and ſon of Aſtyages, called alſo Ahaſuerus, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church: who never faileth them in their greateſt dangers; but when all hope of wordly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour, and their ſudden fall when they are at the higheſt: and how God preſerveth, and perferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 *Ahaſuerus maketh royall feaſts.* 10 *Vashti ſent for, refuſeth to come.* 13 *Ahaſuerus by the counſel of Memucan, maketh the decree of mens ſovereignitie.*

NOw it came to paſſe in the dayes of [a] Ahaſuerus, (this *is* Ahaſuerus which reigned from India even unto Ethiopia, over an [b] hundred and ſeven and twenty provinces)

a Called alſo Darius, who was now the ſovereigne Monarch, and had the government of the Medes, Perſians and Caldeans: ſome think he was Darius Hyſtaſpis ſon, called alſo Artaxerxes.

b Daniel chap. 6: 1. maketh mention but of ſix-ſcore, leaving out the number that is unperfect, as the ſcripture in divers places uſeth.

2 *That* in thoſe dayes, when the king Ahaſuerus [c] ſat on the throne of his kingdome, which *was* in Shushan the palace,

c That is, had reſt and quietneſſe.

3 In the third yeare of his reigne, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdome, and the honour of his excellent majeſtie, many dayes, *even* an hundred and foureſcore dayes.

402

5 And when theſe dayes were expired, the king made a feaſt unto all the people that were † preſent in Shuſhan the palace, both unto great and ſmall, ſeven dayes, in the court of the garden of the kings palace,

† Heb. *found.*

6 *Where were* white, green, and ‡ blue *hangings*, faſtened with cords of fine linnen and purple, to ſilver rings, and pillars of marble: the [d] beds *were* of gold, and ſilver, upon a pavement ‡ of red, and blue, and white, and black marble.

‡ Or, *violet.*

d Which they uſed in thoſe countreys in ſtead of tables.

7 And they gave *them* drink in veſſels of gold, (the veſſels being diverſe one from another) and † royall wine in abundance, † according to the [e] ſtate of the king.

‡ Or, *of porphyre, and marble, and alabaſter, and ſtone of blue colour.*

† Heb. *wine of the kingdome.*

† Heb. *according to the hand of the king.*

e As was beſeeming for ſo magnificall a king.

8 And the drinking *was* according to the law, none did [f] compell: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

f None might be compelled to drink more than it pleaſed him.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royall houſe which *belonged* to king Ahaſuerus.

10 ¶ On the [g] ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven ‡ chamberlains that ſerved in the preſence of Ahaſuerus the king,

g Which was the laſt day of the feaſt that the king made for the people, as verſe 5.

‡ Or, *eunuchs.*

11 To bring Vaſhti the queen before the king, with the crown royall, to ſhew the people and the princes her beauty: for ſhe *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vaſhti refuſed to come at the kings commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of his eunuchs.*

13 ¶ Then the king ſaid to the wiſe men which knew the [h] times, (for ſo *was* the kings manner towards all that knew law and judgement:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next unto him *was* Carſhena, Shetar, Admatha, Tarſhish, Meres, Marſena, *and* Memucan, the * ſeven princes of Perſia and Media, which ſaw the kings [i] face, *and* which ſat the firſt in the kingdome)

* Ezra 7: 14.

i Which were his chief counſellers, that might have alwayes acceſſe to him.

15 † What ſhall we do unto the queen Vaſhti according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

† Heb. *what to do.*

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done [k] wrong to the king onely, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

k By her diſobedience ſhe hath given an example to all women to do the like to their husbands.

17 For *this* [l] deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

l That is, her diſobedience.

18 *Likewiſe* ſhall the [m] ladies of Perſia & Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt & wrath.

m Meaning, that they would take firſt occaſion hereof to do the like, and that the reſt of women would by continuance do the ſame.

19 † If it pleaſe the king, let there go a royall commandment † from him, and let it be written among the laws of the Perſians and the Medes, † that it be not altered, that Vaſhti [n] come no more before king Ahaſuerus, and let the king give her royall eſtate † unto another that is better than she.

† Heb. *if it be good with the king.*

† Heb. *from before him.*

† Heb. *that it paſſe not away.*

n Let her be divorced, and another made queen.

† Heb. *unto her companion.*

20 And when the kings decree which he ſhall make, ſhall be published throughout all his empire, (for it is [o] great) all the wives ſhall give to their husbands honour, both to great and ſmall.

o For he had under him an hundred twenty and ſeven countreys.

21 And the ſaying † pleaſed the king and the princes, and the king did according to the word of Memucan:

† Heb. *was good in the eyes of the king.*

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould [p] bear rule in his own houſe, and † that *it* ſhould be published according to the language of every people.

p That is, that the wife ſhould be ſubject to the husband, and at his commandment.

† Heb. *that one ſhould publiſh it according to the language of his people.*

Chap. II.

1 Out of the choice of virgins, a queen is to be choſen. 5 Mordecai the nurſing father of Eſther. 8 Eſther is preferred by Hegai before the reſt. 12 The manner of purification, and going in to the king. 15 Eſther beſt pleaſing the king, is made queen. 21 Mordecai diſcovering a treaſon, is recorded in the chronicles.

AFter theſe things, when the wrath of king Ahaſuerus was appeaſed, he [a] remembred Vaſhti, and what ſhe had done, and what was [b] decreed againſt her.

a That is, he called the matter again into communication.

b By the ſeven wiſe men of his counſel.

2 Then ſaid the kings ſervants, that miniſtred unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdome, that they may gather together all the fair young virgins unto Shushan the palace, to the houſe of the women, † unto the cuſtody of ‡ Hege the kings chamberlain, [c] keeper of the women, and let their things for [d] purification be given *them*:

† Heb. *unto the hand.*

‡ Or, *Hegai*, verſe 8.

c The abuſe of theſe countreys was ſo great, that they invented many means to ſerve the luſts of princes, and therefore, as they ordained wicked laws that the king might have whoſe daughters he would, ſo they had divers houſes appointed; as one for them, whiles they were virgins, another when they were concubines, and for the queens another.

d Read what this purification was, verſe 12.

4 And let the maiden which pleaſeth the king, be queen in ſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 ¶ *Now* in Shushan the palace, there was a certain Jew, whoſe name *was* Mordecai, the ſonne of Jair, the ſonne of Shimei, the ſonne of Kish, a Benjamite:

6 * Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

* 2 Kings 24: 15. 2 Chron. 36: 10. Jerem 24: 1.

7 And he † brought up Hadaſſah (that *is* Eſther) his uncles daughter, for ſhe had neither father nor mother, and the maid *was* † fair and beautifull, whom Mordecai (when her father and mother were dead) took for his own daughter.

† Heb. *nourished.*

† Heb. *fair of form and good of countenance.*

8 ¶ So it came to paſſe, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the kings

kings houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſſe of him, and he ſpeedily gave her things for purification, with † ſuch things as belonged to her, and ſeven maidens, which were meet to be given her, out of the kings houſe, and † he preferred her and her maids, unto the beſt *place* of the houſe of the women.

† Heb. *her portions.*

† Heb. *he changed her.*

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked [e] every day before the court of the womens houſe, † to know how Eſther did, and what ſhould become of her.

[e] For though ſhe was taken away by a cruell law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to heare of her.

† Heb. *to know the peace.*

12 ¶ Now when every maids turn was come, to go in to king Ahaſuerus, after that ſhe had been twelve moneths according to the manner of the women, (for ſo were the dayes of their purifications accompliſhed, *to wit*, ſix moneths with oyl of myrrhe, and ſix moneths with ſweet odours, and with *other* things for the purifying of the women)

13 Then thus came every maiden unto the king, whatſoever ſhe [f] deſired was given her, to go with her out of the houſe of the women, unto the kings houſe.

[f] What apparell ſhe asked of the eunuch, that was he bound to give her.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required [g] nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

[g] Wherein her modeſty appeared, becauſe ſhe ſought not apparell to commend her beauty, but ſtood to the eunuchs appointment.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royall, in the tenth moneth (which *is* the moneth [h] Tebeth) in the ſeventh yeare of his reigne.

[h] Which contained part of December, and part of January.

17 And the king loved Eſther above all the women, and ſhe obtained grace and ‡ favour † in his ſight, more than all the virgins; ſo that he ſet the royall crown upon her head, and made her queen in ſtead of Vashti.

‡ Or, *kindneſſe.*
† Heb. *before him.*

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers [i] feaſt, and he made a † [k] releaſe to the provinces, and gave gifts, according to the [l] ſtate of the king.

[i] That is, made for her ſake.
† Heb. *reſt.*
[k] He releaſed their tribute.
[l] That is, great and magnificall.

19 And when the virgins were gathered together the [m] ſecond time, then Mordecai ſat in the kings gate.

[m] That is, at the marriage of Eſther, which was the ſecond marriage of the king.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe dayes (while Mordecai ſat in the kings gate) two of the kings chamberlains, ‡ Bigthan and Teresh, of thoſe which kept † the doore, were wroth, and ſought to lay [n] hand on the king Ahaſuerus:

‡ Or, *Bigthana*; chap. 6: 2.
† Heb. *the threshold.*
[n] Meaning, to kill him.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the [o] chronicles before the king.

[o] In the Chronicles of the Medes and Perſians as Chap. 10: 2.

Chap. III.

1 Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Iews. 7 He caſteth lots. 8 He obtaineth by calumniation, a decree of the king to put the Iews to death.

AFter theſe things did king Ahaſuerus promote Haman the ſonne of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai [a] bowed not, nor did *him* reverence.

[a] The Perſians manner was to kneel down and reverence their kings, and ſuch as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſſe, when they ſpake daily unto him, and he hearkened not unto them, that they [b] told Haman, to ſee whether Mordecai his matters would ſtand, for he had told them that he *was* a Jew.

[b] Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence: then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone, for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdome of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt moneth (that *is* the moneth Niſan) in the twelfth yeare of king Ahaſuerus, they caſt Pur, that *is*, the lot, [d] before Haman, from day to day, and from moneth to moneth, *to* the twelfth moneth, that *is* the moneth [e] Adar.

[c] Which anſwereth to part of March and part of April.
[d] To know what moneth and day ſhould be good to enterpriſe this thing, that it might have good ſucceſſe: but God diſappointed their lots and expectation.
[e] Containing part of February, and part of March.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdome, and their laws *are* diverſe from all people, neither keep they the kings [f] laws; therefore it *is* not † for the kings profit to ſuffer them.

[f] Theſe be the two arguments which commonly the worldlings and the wicked uſe toward princes againſt the godly, that is, the contempt of their laws, and diminiſhing of their profite: without reſpect how God is either pleaſed or diſpleaſed.
† Heb. *meet* or, *equall.*

9 If it pleaſe the king, let it be written † that they may be deſtroyed: and I will † pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſſe, to bring *it* into the kings treaſuries.

† Heb. *to deſtroy them.*
† Heb. *weigh.*

10 And the king took his ring from his hand, and gave it unto Haman the ſonne of Hammedatha the Agagite, the Jews ‡ enemy.

‡ Or, *oppreſſour.*

11 And the king ſaid unto Haman, The ſil-

ver

404 ver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

‡ Or, *ſecretaries.* 12 Then were the kings ‡ ſcribes called on the thirteenth day of the firſt moneth, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women in one day, *even* upon the thirteenth *day* of the twelfth moneth, (which *is* the moneth Adar) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed, unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the kings commandment, and the decree was given in Shushan the palace: and the king and Haman ſat down to drink, but the § city Shuſhan was perplexed.

§ To wit, the Jews that were in Shushan.

Chap. IIII.

1 The great mourning of Mordecai and the Iews. 4 Eſther underſtanding it, ſendeth to Mordecai, who sheweth the cauſe. and adviſeth her to undertake the ſuit. 10 She excuſing her ſelf, is threatned by Mordecai. 15 She appointing a faſt, undertaketh the ſuit.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter crie:

a Becauſe he would advertiſe Eſther of this cruel proclamation.

2 And came even before the kings [a] gate: for none *might* enter into the kings gate clothed with ſackcloth.

3 And in every province whitherſoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing, and † many lay in ſackcloth and ashes.

† Heb. *ſackcloth and ashes were laid under many.*

4 ¶ So Eſthers maids, and her † chamberlains came and told *it* her: then was the queen exceedingly grieved, and she ſent raiment to cloath Mordecai, and to take away his ſackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Eſther for Hatach, *one* of the kings chamberlains, † whom he had apppointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had ſet before him.*

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the ſumme of the money that Haman had promiſed to pay to the kings treaſuries for the Jews; to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that she ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for the people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings ſervants and the people of the kings provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſcepter, that he may live: but I have not been called to come in unto the king, theſe thirty dayes.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the kings houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there † [b] enlargement and deliverance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed: and who knoweth, [c] whether thou art come to the kingdome for *ſuch* a time as this?

† Heb. *reſpiration.*

b Thus Mordecai ſpake in the confidence of that faith, which all Gods children ought to have: which is, that God will deliver them, though all worldly means fail.

c For to deliver Gods church out of theſe preſent dangers.

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews that are † preſent in Shushan, and faſt ye for me, and neither eat nor drink three dayes, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I perish, [d] I perish.

† Heb. *found.*

d I will put my life in danger, and referre the ſucceſſe to God, ſeeing it is for his glory, and the deliverance of his church.

17 So Mordecai † went his way, and did according to all that Eſther had commanded him.

† Heb. *paſſed.*

Chap. V.

1 Eſther adventuring on the kings favour, obtaineth the grace of the golden ſcepter, and inviteth the king and Haman to a banquet. 6 She being encouraged by the king in her ſuit, inviteth them to another banquet the next day. 9 Haman proud of his advancement, repineth at the contempt of Mordecai. 14 By the counſel of Zeresh, he builded for him a pair of gallows.

NOw it came to paſſe on the [a] third day that Eſther put on *her* royall *apparel*, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royall throne in the royall houſe, over againſt the gate of the houſe.

a To wit, after that the Jews had begunne to faſt.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king [b] held out to Eſther the golden ſcepter that *was* in his hand: ſo Eſther drew neare and touched the top of the ſcepter.

b Which was a ſigne that the coming was agreeable unto him, as chap. 4. verſe 11.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee, to the [c] half of the kingdome.

c Meaning hereby, that whatſoever she asked, should be graunted, as Mar. 6. 23.

4 And

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said: so the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the [d] banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdome it shall be performed.

7 Then answered Esther, and said, My petition, and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath [e] said.

9 ¶ Then went Haman forth that day, joyfull, and with a glad heart: but when Haman saw Mordecai in the kings gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself, and when he came home, he sent and † called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the kings gate.

14 ¶ Then said Zeresh his wife, and all his friends unto him, Let a † gallows be made of [g] fifty cubits high, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

Chap. VI.

1 Ahasuerus reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his finall destinie.

ON that night † could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ‡ Bigthana and Teresh, two of the kings chamberlains, the keepers of the † doore, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai [a] for this? Then said the kings servants that ministred unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? (now Haman was come into the outward court of the kings house, to speak unto the king, to [b] hang Mordecai on the gallows that he had prepared for him)

5 And the kings servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in: and the king said unto him, What shall be done unto the man † whom the king delighteth to honour? (now Haman thought in his heart, To whom would the king delight to do honour more than to my self?)

7 And Haman answered the king, For the man † whom the king delighteth to honour.

8 † Let the royall apparel be brought † which the king *useth* to wear, and the [c] horse that the king rideth upon, and the crown royall which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the kings most noble princes, that they may aray the man *withall* whom the king delighteth to honour, and † bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said unto Haman, Make haste, *and* take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the kings gate: † let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate, but Haman hasted to his house, mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely [d] fall before him.

14 And while they *were* yet talking with him, came the kings chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Chap. VII.

1 Esther entertaining the king and Haman, maketh suit for her own life and her peoples. 5 She accuseth Haman. 7 The king in his anger understanding of the gallows, which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came † to banquet with Esther the queen.

2 And the king said again to Esther, on the second day, at the [a] banquet of wine, What *is* thy petition, queen Esther? and it shall be granted

[d] Because they used to drink excessively in their banquets, they called the banquet by the name of that which was most in use or esteemed.

† Heb. *to do.*

[e] I wil declare what things I demand.

† Heb. *caused to come.*

[f] Thus the wicked when they are promoted, in stead of acknowledging their change, & humbling themselves, wax ambitious, disdainfull, and cruell.

† Heb. *tree.*

[g] Meaning, the higheſt that could be found.

* Heb. *the kings sleep fled away.*

‡ Or, *Bigthan*, chap. 2: 21.
† Heb. *threshold.*

[a] For he thought it unworthy his estate to receive a benefit, and not reward it.

[b] Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

† Heb. *in whose honour the king delighteth.*

† Heb. *in whose honour the king delighteth.*
† Heb. *let them bring the royall apparel.*
† Heb. *wherewith the king clotheth.*
[c] Meaning hereby that the king should make him next unto himself, as Joseph hereby was known to be next to Pharaoh, Gen. 41. verſ. 42.
† Heb. *cause him to ride.*

† Heb. *suffer not a whit to fall.*

[d] Thus God sometime putteth in the mouth of the very wicked to speak that thing, which he hath decreed shall come to passe.

† Heb. *to drink.*

[a] Read Chap. 5. verſ. 6.

406 granted thee: and what *is* thy requeſt? and it ſhall be performed even to the half of the kingdome,

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, † to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men & bond-women, I had held my tongue, although the enemy could [b] not countervail the kings damage.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he † that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, † The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid ‡ before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was [c] evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was [d] fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo † before me in the houſe? As the word went out of the kings mouth, they [e] covered Hamans face.

9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken [f] good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king wrath pacified.

Chap. VIII.

1 Mordecai is advanced 3 Eſther maketh ſuit to reverſe Hamans letters. 7 Ahaſuerus granteth to the Iews to defend themſelves. 15 Mordecai's honour, and the Iews joy.

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai [a] came before the king; for Eſther had told what he *was* [b] unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet † and beſought him with tears, to put away the [c] miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king [d] held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, & if I have found favour in his ſight, and the king *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe † the letters deviſed by Haman the ſonne of Hammedatha the Agagite, ‡ which he wrote to deſtroy the Jews which *are* in all the kings provinces:

6 For how can I † endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, * may no man [e] reverſe.

9 Then were the kings ſcribes called at that time in the third moneth (that *is* the moneth [f] Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the [g] writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to [h] ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey:

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth moneth, which *is* the moneth [i] Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to [k] avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels, went out, being haſtened and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royall apparel of ‡ blue and white, and with a great crown of gold, and with a garment of fine linnen, and purple; and the city of Shuſhan rejoyced and was glad:

16 The Jews had [l] light and gladneſſe, and joy, and honour.

17 And in every province, and in every city, whitherſoever the kings commandment and

† Heb. *that they ſhould deſtroy and kill, and cauſe to periſh.*

[b] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the jews, and the tribute which he hath of them.

† Heb. *whoſe heart hath filled him.*

† Heb. *the man adverſary.*

‡ Or, *at the preſence of.*

[c] His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.

[d] He fell down at the beds feet or couch, whereupon she ſate, and made requeſt for his life.

† Heb. *with me.*

[e] This was the manner of the Perſians when one was out of the kings favour.

† Heb. *tree.*

[f] Which diſcovered the conſpiracy againſt the king. Chap. 2. 21. 22.

[a] That is, was received into the kings favour and preſence.

[b] That he was her uncle, and had brought her up.

† Heb. *and ſhe wept and beſought him.*

[c] Meaning, that he ſhould abolish the wicked decrees, which he had made for the deſtruction of the Jews.

[d] Read chap. 5. verſe 2.

† Heb. *the device.*

‡ Or, *who wrote.*

† Heb. *be able, that I may ſee.*

* See chap. 1. 19.

[e] This was the law of the Medes and Perſians, as Dan. 6. 15. notwithſtanding the king revoked the former decree granted to Haman for Eſthers ſake.

[f] Which containeth part of May and part of June.

[g] That is, in ſuch letters and language, as was uſuall in every province.

[h] That is, to defend themſelves againſt all that would aſſail them.

[i] Which hath part of February, and part of March.

† Heb. *revealed.*

[k] The king gave them liberty to kil all that did oppreſſe them.

‡ Or, *violet.*

[l] He ſheweth by theſe words that follow, what this light was.

and

and his decree came, the Jews had joy and gladneſſe, a feaſt and a good day: and many of the people of the land [m] became Jews; for the fear of the Jews fell upon them.

m Conformed themſelves to the Jews religion.

CHAP. IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) ſlay their enemies, with the ten ſons of Haman. 12 Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, and Hamans ſonnes to be hanged. 20 The two dayes of Purim are made feſtivall.

NOw in the twelfth moneth (that *is*, the moneth Adar) on the thirteenth day of the ſame; when the kings commandment and his decree drew neare to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was [a] turned to the contrary, that the Jews had rule over them that hated them)

a This was by Gods great providence, who turneth the joy of the wicked into ſorrow, and the tears of the godly into gladneſſe.

2 The Jews gathered themſelves together in their cities, throughout all the ptovinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king, [b] helped the Jews: becauſe the fear of Mordecai fell upon them,

† Heb. *thoſe which did the buſineſſe that* belonged *to the king.*
b Did them honour, and shewed them friendship.

4 For Mordecai *was* great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their [c] enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did † what they would unto thoſe that hated them.

c Which had conſpired their death, by the permiſſion of wicked Haman.
† Heb. *according to their will.*

6 And in Shuſhan the palace the Jews ſlew and deſtroyed [d] five hundred men.

d Beſides thoſe three hundred, that they ſlew the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſonnes of Haman the ſonne of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their [e] hand.

e Whereby they declared that this was Gods juſt judgement upon the enemies of his church, forasmuch as they ſought not their own gain, but to execute his vengeance.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, † was brought before the king.

† Heb. *came.*

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſonnes of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan, to do to [f] morrow alſo according unto this dayes decree, and † let Hamans ten ſonnes be hanged upon the gallows.

f This she requireth not for deſire of vengeance, but with zeal to ſee Gods judgements executed againſt his enemies.
† Heb. *let men hang.*

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſonnes.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the moneth Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and [g] ſtood for their lives, and had reſt from their enemies, and ſlew of their [h] foes ſeventy and five thouſand; but they laid not their hands on the prey.

g Read. Chap. 8. verſe 11.
h Meaning, that they laid hands on none that were not the enemies of God.

17 On the [i] thirteenth day of the moneth Adar, and on the fourteenth day † of the ſame, reſted they, and made it a day of feaſting and gladneſſe.

i Meaning, in all places ſaving in Shushan.
† Heb. *in it.*

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſſe.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the [k] fourteenth day of the moneth Adar, *a day of* gladneſſe and feaſting, and a good day, and of ſending portions one to another.

k As the Jews do even to this day, calling it in the Perſians language purim, that is, the day of lots.

20 ¶ And Mordecai [l] wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and farre,

l The Jews gather hereof, that Mordecai wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly:

22 As the dayes wherein the Jews reſted from their enemies, and the moneth which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them dayes of feaſting and joy, and of [m] ſending portions one to another, and gifts to the poore.

m He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship, and relief of the poore.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſonne of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had [n] caſt Pur (that *is*, the lot) to † conſume them, and to deſtroy them:

n Read, chap. 3: 7.
† Heb. *cruſh.*

25 But [o] when *Eſther* came before the king, he commanded by letters, that his [p] wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſonnes ſhould be hanged on the gallows.

o To intreat for her people.
p Theſe are the words of the kings commandment to diſanull Hamans wicked enterpriſe.

26 Wherefore they called theſe dayes Purim, after the name of "Pur: therefore for all the words of this letter, and of that which they had ſeen concerning this matter, and which had come unto them,

" That is, *lot.*

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not † fail, that they would keep theſe [q] two dayes, according to their writing, and according to their *appointed* time every yeare:

† Heb. *paſſe.*
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that theſe dayes *ſhould be* remembred, and kept throughout every generation, every family, every province, and every city,

408.

and that theſe dayes of Purim ſhould not † fail from among the Jews, nor the memoriall of them † periſh from their ſeed.

† Heb. *paſſe.*

† Heb. *be ended.*

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with † all authority, to confirm this ſecond letter of Purim.

† Heb. *all ſtrength.*

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdome of Ahaſuerus, *with* [r] words of peace and truth:

[r] Which were letters declaring unto them quietneſſe, and aſſurance, and putting them out of doubt and fear.

31 To confirm theſe dayes of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed † for themſelves and for their ſeed, the matters of the [s] faſtings and their cry.

† Heb. *for their ſouls.*

[s] That they would obſerve this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word (their crie)

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

Chap. X.

1 Ahaſuerus his greatneſſe. 3 Mordecai's advancement.

AND the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſſe of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

† Heb. *made him great.*

[a] Theſe three points are here ſet forth as commendable and neceſſary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle, and loving toward them.

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and [a] accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

THE BOOK OF JOB.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience. For this holy man Job was not onely extreamly afflicted in outward things and in his body, but alſo in his minde and conſcience, by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtil diſputations brought him almoſt to deſpair: for they ſet forth God as a ſevere Judge, and mortall enemy unto him, which had caſt him off, therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more than did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we have to mark, that Job maintaineth a good cauſe, but handleth it evil: again, his adverſaries have an evil matter, but they defend it craftily. For Job held that God did not alway punish men according to their ſinnes, but that he hath ſecret judgements, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences, and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle wel. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding upon Gods providence, his juſtice, and mans ſinnes, yet their intention is evil: for they laboured to bring Job into deſpair, and ſo they maintain an evil cauſe. Ezekiel commendeth Job as a juſt man, Ezek. 14, 14. *and James ſetteth out his patience for an example,* James 5, 11.

Chap. I.

1 The holineſſe, riches, and religious care of Iob for his children. 6 Satan appearing before God, by calumniation obtaineth leave to tempt Iob. 13 Vnderſtanding of the loſſe of his goods and children, in his mourning he bleſſeth God.

THere was a man in the land of [a] Uz, whoſe name *was* Job, and that man was * perfect and [b] upright, and one that [c] feared God, and eſchewed evil.

[a] That is, of the countrey of Idumea, as Lament. 4:21. or bordering thereupon: for the land was called by the name of Uz the ſon of Dishan the ſon of Seir. Gen. 36: 28.

* Chap. 2. 3.

[b] Foraſmuch as he was a Gentile, and not a Jew, and yet is pronounced upright and without hypocriſie, it declareth that amongſt the heathen God hath his.

2 And there were born unto him ſeven ſonnes, and three daughters.

3 His ‡ [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſheaſſes, and a very great † houſhold; ſo that this man was the greateſt of all the † men of the [e] eaſt.

[c] Hereby is declared, what is meant by an upright and juſt man.

‡ Or, *cattel.*

[d] His children and riches are declared to commend his vertue in his proſperity, and his patience and conſtancy, when God had taken them from him.

† Heb. *husbandry.*

† Heb. *ſonnes of the eaſt.*

[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.

4 And his ſonnes went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the dayes of *their* feaſting were gone about, that Job ſent and [f] ſanctified them, and roſe up early in the morning, [g] & offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſonnes have ſinned, and [h] curſed God in their hearts. Thus did Job [i] continually.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

[g] That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

6 ¶ Now there was a day, when the [k] ſonnes

[h] In Hebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1 Kings 21: 10. and 13, &c.

† Heb. *all the dayes*

[i] While the feaſt laſted.

[k] Meaning, the angels which are called the ſons of God, becauſe they are willing to execute his will.

of

] Becauſe our infirmity cannot comprehend God in his Majeſty, he is ſet forth unto us as a king, that our capacity may be able to underſtand that which is ſpoken of him.
† Heb. *the adverſary.*
m This declareth, that although Satan be adverſary to God, yet he is compelled to obey him, and to do him all homage, without whoſe permiſſion and appointment he can do nothing.
‡ Heb. *in the midſt of them.*
n This queſtion is asked for our infirmity: for God knew whence he came.
* 1 Pet. 5: 8.
o Herein is deſcribed the nature of Satan: which is ever ranging for his prey.
† Heb, *haſt thou ſet they heart on.*
p He feareth thee not for thine own ſake, but for the commodity that he receiveth by thee.
q Meaning, the grace of God, which ſerved Job as a rampare againſt all temptations.
‡ Or, *cattel.*
r This ſignifieth, that Satan is not able to touch us, but it is God that muſt do it.
† Heb. *if he curſe thee not to thy face.*
ſ Satan noteth the vice whereunto men are commonly ſubject: that is, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their adverſity.
† Heb, *hand.*
t God giveth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giveth him.
u That is, went to execute that which God had permitted him to do: for elſe he can never go out of Gods preſence.
x That is, the Arabians.
‡ Or, *a great fire.*
y Which thing was alſo done by the craft of Satan, to tempt Job the more grievouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made war againſt him.
† Heb, *rushed.*
z This laſt plague declareth that when one plague is paſt, which ſeemeth hard to be born, God can ſend us another far more grievous to trie his, & teach them obedience.

of God came to preſent themſelves [1] before the LORD, and, † Satan [m] came alſo † among them.

7 And the LORD ſaid unto Satan, Whence [n] comeſt thou? Then Satan anſwered the LORD, and ſaid, from * [o] going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, † Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for [p] nought?

10 Haſt not thou made an [q] hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ‡ ſubſtance is increaſed in the land.

11 But put forth thine hand now, & [r] touch all that he hath, † and he will curſe thee to thy [ſ] face

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy † [t] power, onely upon himſelf put not forth thine hand. So Satan went forth from the [u] preſence of the LORD.

13 ¶ And there was a day, when his ſonnes and his daughters *were* eating and drinking wine in their eldeſt brothers houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the [x] Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

16 While he was yet ſpeaking, there came alſo another, and ſaid, ‡ The [y] fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I onely am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Caldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, [z] Thy ſonnes and thy daughters *were* eating and drinking wine in their eldeſt brothers houſe:

19 And behold, there came a great winde † from the wilderneſſe, and ſmote the foure corners of the houſe, and it fell upon the young men, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Job aroſe, and [a] rent his ‡ mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, * Naked came I out of my mothers wombe, and naked ſhall I rerurn [b] thither: the LORD gave, and the LORD hath taken away, bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor ‡ [c] charged God [d] fooliſhly.

a Which came not of impatience, but declareth that the children of God are not inſenſible like blocks but that in their patience they feel affliction, and grief of minde: yet they keep a mean herein, and rebell not againſt God, as the wicked do. ‡ Or *robe.* * Eccl. 5. verſ. 15. b Tim 6: 7. k That is, into the belly of the earth, which is the mother of all. † Or. *attributed folly to God.* c Herein he confeſſeth that God is juſt and good, although his hand be ſore upon him. d But declareth that God did all things according to juſtice and equitie.

CHAP. II. 409

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He ſmiteth him with ſore boyls.* 9 *Job reproveth his wife, moving him to curſe God.* 11 *His three friends condole with him in ſilence.*

AGain there was a day, when the [a] ſonnes of God came to preſent themſelves before the LORD, and [b] Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And * Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down *in* it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, * a perfect and an upright man, one that feareth God, and eſcheweth evil? [c] and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, † to deſtroy him [d] without cauſe.

4 And Satan anſwered the LORD, and ſaid, [e] Skinne for skinne, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his [f] bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold he *is* in thine hand, ‡ but [g] ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore [h] boyls, from the ſole of his foot unto his crown.

8 And he took him a [i] potſherd to ſcrape himſelf withall; and he ſat down among the aſhes.

9 ¶ Then ſaid his [k] wife unto him, Doſt thou ſtill [l] retain thine integrity? [m] curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh; what? ſhall we receive good at the hand of God, and ſhall we not [n] receive evil? In all this did not Job ſinne with his [o] lips.

11 ¶ Now when Jobs three [p] friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they liſt up their eyes afarre off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and ſprinkled [q] duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven dayes and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very [r] great.

a That is, the angels, as Chap. 1: 6.
b Read chap. 1: 6.
* Chap. 1: 7.
* Chap. 1: 1, 8.
c He proveth Jobs integrity by this, that he ceaſed not to fear God when his plagues were grievouſly upon him.
† Heb. *to ſwallow him up.*
d That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.
e Hereby he meant that a mans own skin is dearer unto him than any other mans.
f Meaning, his own perſon.
‡ Or, *onely.*
g Thus Satan can go no further in punishing, than God hath limited him.
h This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod. 9: 9. and threatneth to punish the rebellious people, Deut. 28: 27. So that this temptation was moſt grievous: for if Job had meaſured Gods favour by the vehemencie of his diſeaſe, he might have thought that God had caſt him off.
i As deſtitute of all otherr help and means, and wonderfully afflicted with the ſorrow of his diſeaſe.
k Satan uſeth the ſame inſtrument againſt Job, as he did againſt Adam.
l Meaning, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enimie?
This is the moſt grievous temptation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain.

m For death was appointed to the blaſphemer, and ſo she meant, that he should be ſoon rid out of his pain. n That is, to be patient in adverſitie, as we rejoyce when he ſendeth proſperity, and ſo to acknowledge him to be both merciſull and juſt. o He ſo bridled his affections, that his tongue through impatiencie did not murmur againſt God. p Which were men of authority, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an evil opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins. q This was alſo a ceremony, which they uſed in thoſe Countreys, as the renting of their clothes in ſigne of ſorrow, &c. r And therefore thought that he would not have hearkned to their counſel.

410

CHAP. III.

1 Iob curseth the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFter [a] this opened Job his mouth, and [b] cursed his day.

2 And Job † spake, and said,

3 *Let the day [c] perish wherein I was born, and the night *in which* it was said, There is a man-childe conceived.

4 Let that day be darkneſſe, let not God [d] regard it from above, neither let the light ſhine upon it.

5 Let darkneſſe and the [e] ſhadow of death ‡ ſtain it, let a cloud dwell upon it, ‡ let the blackneſſe of the day terrifie it.

6 As for that night, let darkneſſe ſeiſe upon it, ‡ let it not be joyned unto the dayes of the year, let it not come into the number of the moneths.

7 Lo, let that night be ſolitarie, let no joyfull voice come therein.

8 Let them curſe it that [f] curſe the day, who are ready to raiſe up ‡ their mourning.

9 Let the ſtarres of the twilight thereof be dark, let it look for light but *have* none, neither let it [g] ſee † the dawning of the day:

10 Becauſe it ſhut not up the doores of my *mothers* womb, nor hid ſorrow from mine eyes.

11 [h] Why died I not from the wombe? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt

14 With kings and counſellers of the earth, which built [k] deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked [l] ceaſe *from* troubling: and there the † weary be at reſt.

18 *There* the [m] priſoners reſt together, they heare not the voice of the oppreſſour.

19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and [n] life unto the bitter *in* ſoul?

21 Which † long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoyce exceedingly, *and* are glad when they can finde the grave?

23 *Why is light given* to a man whoſe way is [o] hid, * and whom God hath hedged in?

24 For my ſighing cometh † before I eat, and my roarings are poured out like the waters.

25 For † the thing which I greatly [p] feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet: yet [q] trouble came.

a The ſeven dayes ended, Chap. 2: 13.
b Here Job beginneth to feel his great imperfection, in this battel between the ſpirit and the fleſh, Rom. 7: 18. and after a manner yeeldeth, yet in the end he getteth victory, though he was in the meane time greatly wounded.
† Heb. *anſwered.*
* Chap. 10: 18, 19. Jer. 20: 14.
c Men ought not to be wearie of their life, and curſe it becauſe of the infirmities that it is ſubject unto, but becauſe they are given to ſin and rebellion againſt God.
d Let it be put out of the number of dayes, and let it not have the light of the ſun to ſeparate it from the night.
e That is, moſt obſcure darkneſſe, which maketh them afraid of death, that are in it.
‡ Or, *challenge it.*
‡ Or, *let them terrifie it as thoſe* who have *a bitter day.*
‡ Or, *let it not rejoyce among the dayes.*
f Which curſe the day of their birth, let them lay that curſe upon this night.
‡ Or, *a leviathan.*
g Let it be alwayes night, and never ſee day.
† Heb. *the eye-lids of the morning.*
h This, and that which followeth, declareth that when man giveth place to his paſſions, he is not able to ſtay, nor keep meaſure, but runneth headlong into all evil, except God call him back.
i The vehemency of his afflictions made him to utter theſe words, as though death were the end of al miſeries, and as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to burſt out into this errour of the wicked.
k He noteth the ambition of them, which for their pleaſure, as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortall.
l That is, by death the cruelty of the tyrants hath ceaſed.
† Heb. *wearied in ſtrength.*
m All they that ſuſtain any kinde of calamity and miſery in this world: which he ſpeaketh after the judgement of the fleſh.
n He ſheweth that the benefits of God are not comfortable, except the heart be joyfull, and the conſcience quieted.
† Heb. *wait.*
o That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods providence.
* Chap. 19: 8.
† Heb. *before my meat.*
† Heb. *I feared a fear, and it came upon me.*
p In my proſperity I looked ever for a fall, as is now come to paſſe.
q The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Eliphaz reproveth Iob for want of religion. 7 He teacheth Gods judgements to be not for the righteous, but for the wicked. 12 His fearfull viſion, to humble the excellencies of creatures before God.

THen Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay † to commune with thee, wilt thou be grieved? but † [a] who can withhold himſelf from ſpeaking?

3 Behold, thou haſt [b] inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened † the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy [c] fear, thy confidence; and the uprightneſſe of thy wayes, thy hope?

7 Remember, I pray thee, who *ever* periſhed, being [d] innocent; or where were the righteous cut off?

8 Even as I have ſeen, * they that [e] plow iniquity, and ſow wickedneſſe, reap the ſame.

9 By the [f] blaſt of God they perish, and "by the breath of his noſtrils are they conſumed.

10 The roaring of the [g] lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad.

12 Now a thing was † [h] ſecretly brought to me, and mine eare received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear † came upon me, and trembling, which made † all my bones [i] ſhake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, ‡ *there was* [k] ſilence, and I heard a voice, *ſaying*,

17 Shall mortall man be more [l] juſt than God? ſhall a man be more pure than his maker?

18 Behold, he * put no truſt in his ſervants: ‡ and his [m] angels he charged with folly:

19 How much leſſe *on* them that dwell in * houſes of [n] clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are † deſtroyed from [o] morning to evening: they periſh for ever without any [p] regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without [q] wiſdome.

† Heb. *a word.*
† Heb. *who can refrain from words.*
a Seeing this thine inpatiencie.
b Thou haſt comforted others in their afflictions, and canſt not now comfo. t thy ſelf.
† Heb. *the bowing knees.*
c This he concludeth that Job was but an hypocrite and had no true fear nor truſt in God.
d He concludeth that Job was reproved, ſeeing that God handled him ſo extremely which is the argument that carnall men make againſt the children of God.
* Prov. 22: 8. Hoſe. 10: 13.
e They that doe evil, cannot but receive evil.
f He ſheweth that God needeth no great preparation to deſtroy his enemies for he can do it with the blaſt of his mouth.
" That is, *by his anger*, as Iſa. 30: 33.
g Though men according to their office doe not puniſh tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his juſtice will puniſh them.
† Heb. *by ſtealth.*
h A thing that I knew not before, was declared unto me by viſions, that is, that whoſoever thinketh himſelf juſt, ſhall be found a ſinner, when he cometh before God.
† Heb. *met me.*
† Heb. *the multitude of my bones.*
i In theſe viſions which God ſheweth to his creatures, there is ever a certain feat joyned, that the authoritie thereof might be had in greater reverence.
‡ Or, *I heard a ſtil voice.*
k When all things were quiet, or when the feat was ſomewhat aſſwaged, as God appeared to Elijah, 1 King. 19: 12.
l He proveth that if God did punish the innocent, the creature should be more juſt than the Creator, which were a blaſphemie.
* Chap. 15: 15. 2 Pet. 2: 4.
‡ Or, *nor in his angels* in whom *he put light.*
m If God finde imperfection in his angels, when they are not maintained by his power, how much more ſhall he lay folly to mans charge, when he would juſtifie himſelf againſt God?
* 2 Cor. 5: 1.
n That is, in this mortall body, ſubject to corruption, 2 Corinth. 5: 1.
† Heb. *beaten in pieces.*
o They ſee death continually before their eyes, and daily approaching toward them.
p No man for all this doeth conſider it,
q That is, before that any of them were ſo wiſe as to think on death.

Chap. V.

1 *The harm of inconsideration.* 3 *The end of the wicked in misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of Gods correction.*

CAll now, if there be any that will [a] answer thee, and to which of the saints wilt thou ‡ turn?

2 For [b] wrath killeth the foolish man, and ‡ envy slayeth the silly one.

3 I have seen the [c] foolish taking root: but suddenly I [d] cursed his habitation.

4 His [e] children are farre from safety, and they are crushed in the [f] gate, neither *is there* any to deliver *them.*

5 Whose harvest the hungry eateth up, and taketh it even out of the [g] thorns, and the robber swalloweth up their substance.

6 Although ‡ affliction cometh not forth of the dust, neither doth trouble spring out of the [h] ground:

7 Yet man is born unto ‡ [i] trouble, as † the sparks flie upward.

8 I would seek unto [k] God, and unto God would I commit my cause:

9 * Which doth great [l] things † and unsearchable; marvellous things † without number.

10 Who [m] giveth rain upon the earth, and sendeth waters upon the † fields:

11 * To set up on high those that be low; that those which mourn way be exalted to safety.

12 * He disappointeth the devices of the crafty, so that their hands ‡ cannot perform *their* enterprise.

13 * He taketh the wise in their own craftinesse: and the counsel of the froward is carried headlong.

14 * They ‡ meet with [n] darkenesse in the day time, and [o] grope in the noon-day as in the night.

15 But he saveth the [p] poore from the sword, from their [q] mouth, and from the hand of the mighty.

16 * So the poore hath hope, and iniquity [r] stoppeth her mouth.

17 * Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 * For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 * He shall deliver thee in † [f] six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and *in* warre † from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt [r] laugh: neither shalt thou be afraid of the beasts of the earth.

23 * For thou *shalt be* in league with the [u] stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know † that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‡ [x] sinne.

25 Thou shalt know also that thy seed *shall be* ‡ great, and thine offspring as the grasse of the earth.

26 Thou shalt come to *thy* grave in a [y] full age, like as a shock of corn † cometh in, in his season.

27 Lo [z] this, we have searched it, so it *is*; heare it, and know thou *it* † for thy good.

a He willeth Job to consider the example of all them that have lived, or doe live godly, whether any of them be like unto him, in raging against God as he doth.
‡ Or, *look.*
b Murmuring against God in afflictions increaseth the pain, and uttereth mans folly.
‡ Or, *indignation.*
c That is, the sinner that hath not the feare of God.
d I was not moved with his prosperitie, but knew that God had cursed him, and his.
e Though God sometime suffer the fathers to passe in this world, yet his judgements will light upon their wicked children.
f By publick judgement they shall be condemned, and none shall pitie them.
g Though there be but two or three eares left in the hedges, yet these shall be taken from him.
‡ Or, *iniquity.*
h That is, the earth is not the cause of barrennesse and mans miserie, but his own sinne.
‡ Or, *labour.*
i Which declareth that sinne is ever in our corrupt nature, for before sinne it was not subject to pain and affliction.
† Heb. *the sonnes of the burning coal lift up to fly.*
k If I suffered as thou doest, I would seek unto God.
* Chap. 9: 10. Psal. 72: 18. Rom. 11: 33.
l He counselleth Job to humble himself unto God, to whom all creatures are subject, and whose works declare that man is inexcusable, except he glorifie God in all his works.
† Heb. *and* there is *no search.*
† Heb. *till* there be *no number.*
m He sheweth by particular examples what the works of God are.
† Heb. *out-places.*
* 1 Sam. 2: 7. Psal. 113: 7.
* Neh. 4: 15. Psal. 33: 10. Isa. 8: 10.
‡ Or, *cannot perform any thing.*
* 1 Cor. 3: 19.
* Deut. 28: 29.
† Or, *runne into.*
n In things plain, and evident, they shew themselves fools in stead of wise men.
o This declareth that God punisheth the worldly wise, as he threatned Deut. 28: 29
p That is, he that humbleth himself before God.
q He compareth the slander of the wicked to sharp swords.
* Psal. 107: 42.
r If the wicked be compelled at Gods works to stop their mouths, much more they that professe God.
* Prov. 3: 12. Hebr. 12: 5. James 1: 12. Apoc 3: 19.
* Deut. 32: 39.
s Sam. 2: 6. Isa 30: 26. Hose. 6: 1.
* Psal. 91: 3.
t He will send trouble, after trouble, that his children may not for one time, but continually trust in him: but they shall have a comfortable issue, even in the greatest and the last, which is here called the seventh.
† Heb. *from the hands.*
‡ Or, *when the tongue scourgeth.*
r Whereas the wicked lament in their troubles, thou shalt have occasion to rejoyce.
* Hose 2: 18.
u When we are in Gods favour, all creatures shall serve us.
‡ Or, *that peace is thy tabernacle.*
‡ Or, *erre.*
x God shall so blesse thee, that thou shalt have occasion to rejoyce in all things, and not to be offended.
‡ Or, *much.*
y Though the children of God have not alwayes this promise performed, yet God doeth recompense it otherwise to their advantage.

† Heb. *ascendeth.*
z We have learned these points by experience, that the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth cometh for his own sin.
† Heb. *for thy self.*

Chap. VI.

1 *Iob sheweth that his complaints are not causelesse.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindnesse.*

BUt Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity † laid in the [a] balances together!

3 For now it would be heavier than the sand of the sea, therefore ‡ my words are [b] swallowed up.

4 * For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrours of God do [c] set themselves in array against me.

5 Doth the [d] wilde asse bray † when he hath grasse? or loweth the ox over his fodder?

6 Can that which is [e] unsavory be eaten without salt? or is there any taste in the white of an egge?

7 The things *that* my soul refused to touch, are as my sorrowfull meat.

8 O that I might have my [f] request! and that God would grant *me* † the thing that I long for!

9 Even that it would please God to destroy me, that he would let loose his hand and cut me off.

10 Then should I yet have comfort, yea I would harden my self in sorrow; let him not spare, [g] for I have not concealed the words of the holy One.

11 What *is* my strength, that I should hope? and what *is* mine [h] end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh † of brasse?

13 *Is* not my [i] help in me? and is wisdome driven quite from me?

14 † To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a [k] brook, *and* as the stream of brooks they passe away:

16 Which are blackish by reason of the yce, *and* wherein the snow is hid:

† Heb. *lifted.*
a To know whether I complain without just cause.
‡ That is, *I want words to expresse my grief.*
b My grief is so great, that I lack words to expresse it.
* Psalm. 38: 2.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battel that the faithfull can have.
d Think you that I cry without cause, seeing the brute beasts do not complain when they have what they would?
† Heb. *at grasse.*
e Can a mans taste delight in that that hath no savour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are unsavory to the mouth.
f Herein he sinneth double, both in wishing through impaciencie to die, and also in desiring of God a thing which was not agreable to his will.
† Heb. *my expectation.*
g That is, let me die at once, before I come to distrust in Gods promise through mine impaciencie.
h He feared least he should be brought to inconveniences, if his sorrows should continue.
† Heb. *brasen.*
i Have I not sought to help my self as much as was possible?
† Heb. *to him that melteth.*
k He compareth those friends which comfort us not in misery, to a brook, which in summer, when wee need water, is dry; in winter, is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

412

17 What time they wax warm, † they vaniſh: † when it is hot, they are † conſumed out of their place.

18 The paths of their way are turned aſide they go to nothing, and periſh.

19 The troups of [l] Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 ‡ For now ye are † [m] nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me; Or give a reward for me of your [n] ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will [o] hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How [p] forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to [q] reprove words, and the ſpeeches of one that is deſperate, which *are* as winde?

27 Yea, † ye overwhelm the fatherleſſe, and you dig *a pit* for your friend.

28 Now therefore be content, [r] look upon me, for *it is* † evident unto you, if I lie.

29 Return I pray you, let it not be iniquity; yea, return again, my righteouſneſſe *is* "in it.

30 Is there iniquity in my tongue? cannot † my taſte diſcern perverſe things?

† Heb. *they are cut off.*
† Heb. *in the heat there of.*
‡ Heb. *extinguiſhed.*

l They that paſſe thereby to go into the hot countreys of Arabia, think to finde water there to quench their thirſt, but they are deceived.

‡ Or, *for now ye are* like *to them*, † Heb. *to it.* Heb. *not.*

m That is, like to this brook, which deceiveth them that think to have water there in their need, as I looked for conſolation at your hands.

n He toucheth the worldlings, which for no neceſſitie will give part of their goods, and much more theſe men, which would not give him comfortable words.

o Shew me wherein I have erred, and I will confeſſe my fault.

p He that hath a good conſcience doeth not ſhrink at the ſharp words or reaſonings of others, except they be able to perſwade him by reaſon.

q Do you cavill at my words becauſe I ſhould be thought to ſpeak foolishy, which am now in miſery. † Heb. *ye cauſe to fall upon.* r Conſider whether I ſpeak as one that is driven to this impatiencie through very ſorrow, or as an hypocrite, as you condemn me. † Heb. *before your face.* " That is, *in this matter.* † Heb. *my palate.*

Chap. VII.

1 Iob excuſeth his deſire of death. 12 He complaineth of his own reſtleſneſſe, and Gods watchfulneſſe.

‡ Or, *a warfare.*

IS *there* not ‡ an appointed time to man upon earth? *are not* his dayes alſo like the dayes of an [a] hireling?

2 As a ſervant † earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſſe [b] moneths of vanity, and wearisome nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and † the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is [c] clothed with worms and clods of duſt, my skinne is broken, and become loath-ſome.

6 * My dayes are ſwifter than a [d] weavers ſhuttle, and are ſpent without hope.

7 O remember that my life *is* winde: mine eye † ſhall no more ‡ ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more*: thine eyes *are* upon me and "I *am* not.

9 [e] *As* the cloud is conſumed, & vaniſheth away: ſo he that goeth down to the grave, ſhall come up [f] no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [g] refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſſe of my ſoul.

12 *Am* I a ſea, or a [h] whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou [i] ſcareſt me with dreams, and terrifieſt me through viſions.

15 So that my ſoul [k] chooſeth ſtrangling, *and* death rather † than my life.

16 I loath *it*, I would not live alway: let me [l] alone, for my dayes *are* vanity.

17 * What *is* man, that thou ſhouldeſt [m] magnifie him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpitle?

20 I have [n] ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquitie? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* [o] not *be*.

a Hath not an hired ſervant ſome reſt and eaſe? then in this my continuall torment I am worſe than a hireling.

† Heb. *gapeth after.*

b My ſorrow hath continued from moneth to moneth, and I have looked for hope in vain.

† Heb. *the evening be meaſured.*

c This ſignifieth that his diſeaſe was rare and moſt horrible.

* Chap. 16: 22. Pſalm 90: 6. and 102: 11. and 103: 15. and 144: 4. Iſai. 40: 6. Jam. 4: 14.

d Thus he ſpeaketh in reſpect of the brevitie of mans life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to have compaſſion on him.

† Heb. *ſhall not return.*

‡ To ſee, that is, *to enjoy.*

" That is, *I can live no longer.*

e If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence. f Shall no more enjoy this mortall life. g Seeing I can by no other means comfort my ſelf, I will declare my griefe by words; and thus he ſpeaketh as one overcome with griefe of minde.

h Am not I a poore wretch? what needeſt thou then to lay ſo much pain on me?

i So that I can have no reſt, night nor day.

k He ſpeaketh as one overcome with ſorrow, and not of judgement, or of the examination of his faith.

† Heb. *than my bones.*

l Seeing my term of life is ſo ſhort, let me have ſome reſt and eaſe.

* Pſal. 8: 4. and 144: 3. Heb. 2: 6.

m Seeing that man of himſelf is ſo vile, why doeſt thou give him that honour to contend againſt him? Job uſeth all kindes of perſwaſion with God, that he might ſtay his hand.

n After all temptations, faith burſteth forth, and leadeth Job to repentance? yet it was not in ſuch perfection, that he could bridle himſelf from reaſoning with God, becauſe that he ſtill tried his faith.

o That is, I ſhall be dead.

Chap. VIII.

1 Bildad ſheweth Gods juſtice, in dealing with men according to their works. 8 He alledgeth antiquity to prove the certain deſtruction of the hypocrite. 20 He applieth Gods juſt dealing to Iob.

THen anſwered Bildad the Shuhite, & ſaid,

2 How long wilt thou ſpeak theſe things? and *how long ſhall* the words of thy mouth *be like* a [a] ſtrong winde?

3 * Doth God pervert judgement? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away † for their [b] tranſgreſſion.

5 * If thou wouldeſt [c] ſeek unto God betimes, and make thy ſupplication to the Almighty:

6 If thou *wert* pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſſe proſperous.

7 Though thy beginning was [d] ſmall, yet thy latter end ſhould greatly increaſe.

8 * [e] For enquire, I pray thee, of the former age, and prepare thy ſelf to the ſearch of their fathers.

9 (For * we *are but of* [f] yeſterday, and know † nothing, becauſe our dayes upon earth *are* a ſhadow)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the [g] ruſh grow up without mire? can the flagge grow without water?

12 * Whileſt it *is* yet in his greenneſſe, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the * hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* † [h] a ſpiders web.

a He declareth that their words which would diminiſh any thing from the juſtice of God, is but as a puffe of winde that vaniſheth away.

* Deut. 32: 4. 2 Chron. 19: 7. Dan. 9: 14.

† Heb. *in the hand of their tranſgreſſion.*

b That is, hath rewarded them according to their iniquity, meaning that Job ought to be warned by the example of his children, that he offend not God.

* Chap. 22: 23.

c That is, if thou turn betime whiles God calleth thee to repentance.

d Though the beginnings be not ſo pleaſant, as thou wouldeſt deſire, yet in the end thou ſhalt have ſufficient occaſion to content thy ſelf.

* Deut. 4: 32.

e He willeth Job to examine all antiquitie, and he ſhall finde it true which he here ſaith.

* Gen. 47: 9. 1 Chron. 29: 15. Chap. 7: 6. Pſalm. 39: 5. and 144: 4.

f Meaning, that it is not enough to have the experience of our ſelves, but to be confirmed by the examples of them that went before us. † Heb. *not.*

g As a ruſh cannot grow without moiſtneſſe, ſo cannot the hypocrite becauſe he hath not faith, which is moyſtened with Gods Spirit. * Pſal. 129: 6. Jer. 17: 6. * Chap 11: 20. and 18: 14. Pſal. 112: 10. Prov. 10: 28. † Heb. *a ſpiders houſe.* h Which is to day and to morrow ſwept away.

15 He

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure,

16 He *is* green before the sunne, and his [i] branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* [k] shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* [l] the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he † help the evil doers:

21 Till he fill thy mouth with [m] laughing, and thy lips with † rejoycing.

22 They that hate thee shall be clothed with shame, and the dwelling place of the wicked † shall come to nought.

i He compareth the just to a tree, which although it be removed out of one place unto another, yet flourisheth: so the affliction of the godly turneth to their profit.
k That is, so that there remain nothing there to prove whether the tree had growen there or no.
l To be planted in another place, where it may grow at pleasure.
† Heb. *take the ungodly by the hand.*
m If thou be godly, he will give thee occasion to rejoyce, and if not, thine affliction shall increase. † Heb. *shouting for joy.* † Heb. *shall not be.*

CHAP. IX.

1 Iob acknowledging Gods justice, sheweth there is no contending with him. 22 Mans innocency is not to be condemned by afflictions.

THen Job answered and said,

2 I know *it is* so of a truth: but how should * man be [a] just ‡ with God?

3 If he will contend with him, he cannot answer him one of a [b] thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [c] shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sunne, and it riseth not: and sealeth up the starres.

8 * Which alone spreadeth out the heavens, and treadeth upon the † waves of the sea.

9 * Which maketh † [d] Arcturus, Orion, and Pleiades, and the chambers of the south.

10 * Which doth great things past finding out, yea, and wonders without number.

11 Lo, he [e] goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 * Behold, he taketh away, † [f] who can hinder him? who will say unto him, What doest thou?

13 *If* God [g] will not withdraw his anger, the † proud helpers do [h] stoop under him.

14 How much lesse shall I answer him, *and* choose out my [i] words *to reason* with him?

15 Whom, though I were righteous, *yet* would I [k] not answer, *but* I would make supplication to my judge.

16 If I had [l] called, and he had answered me; *yet* would I not beleeve that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [m] without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If *I speak* of strength, lo *he is* [n] strong: and if of judgement, who shall set me a time *to plead?*

20 If I justifie my self, mine own mouth shall condemn me: *if I say*, I am [o] perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one thing, therefore I said *it*, he destroyeth the [p] perfect and the wicked.

23 If the scourge [q] slay suddenly, he will [r] laugh at the triall of the innocent.

24 The earth is given into the hand of the wicked: he [s] covered the faces of the judges thereof; if not, [t] where, *and* who *is* he?

25 Now my dayes are swifter than a post: they flee away, they see no good.

26 They are passed away as the †‡ swift ships: as the eagle *that* hasteth to the prey.

27 [u] If I say, I will forget my complaint, I will leave off my heavinesse, and comfort *my self:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then [x] labour I in vain?

30 [y] If I wash my self with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own [z] clothes shall † abhorre me.

32 For *he is* not a man as I *am, that* I should answer him, *and* we should come together in judgement.

33 Neither is there † any † [a] dayes-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrifie me.

35 *Then* would I speak, and not fear him; † [b] but *it is* not so with me.

* Psal. 143: 2.
a Job here answereth to that point of Eliphaz and Bildads oration, touching the justice of God, and his innocence, confessing God to be infinite in justice, and man to be nothing in respect.
‡ Or, *before God.*
b Of a thousand things which God could lay to his charge, man cannot answer him one.
c He declareth what is the infirmitie of man, by the mightie and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.
* Gen. 1: 6.
† Heb. *heights.*
* Chap. 38: 31. &c. Amos 5: 8.
† Heb. *Ash, Cesil, and Cimah.*
d These are the names of certain starres, whereby he meaneth that all starres both known and unknown are at his appointment.
* Chap. 5: 9.
e I am not able to comprehend his works, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.
* Isa. 45: 9. Jer. 18: 6. Rom. 9: 20.
† Heb. *who can turn him away?*
f He sheweth that when God doth execute his power, he doeth it justly, forasmuch as none can controll him.
g God will not be appeased for ought that man can say for himself for his justification. † Heb. *helpers of pride*, or *strength.*
h That is, all the reasons that men can say to approve their cause.
i How should I be able to answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they spake.
k Meaning, in his own opinion, signifying that man will sometime flatter himself to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but burst forth into many inconveniences, although I know still that God is just.
m I am not able to feel my sins so great, as I feel the weight of his plagues: and this he speaketh to condemn his dulnesse, and to justifie God.
n After he hath accused his own weaknesse, he continueth to justifie God and his power.
o If I would stand in mine own defence, yet God hath just cause to condemn me, if he examine mine heart and conscience.
p If God punish according to his justice, he will destroy as well them that are counted perfect, as them that are wicked.
q To wit, the wicked.
r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5: 3. why should he suffer the innocents to be so long tormented by them?
s That they cannot see to do justice.
t That can shew the contrary.
† Heb. *ships of desire.*
‡ Or, *ships of Ebeh.*
u I think not to fall into these affections, but my sorrows bring me to these manifold infirmities, and my conscience condemneth me.
x Why doth not God destroy me at once, thus he speaketh according to the infirmitie of the flesh.
y Though I seem never so pure in mine own eyes, yet all is but corruption before God.
z Whatsoever I would use to cover my filthinesse with, shall disclose me so much more.
‡ Or, *make me to be abhorred.* † Heb. *one that should argue.* ‡ Or, *umpire.*
a Which might make an accord between God and me, speaking of impatiencie, and yet confessing God to be just in punishing him. † Heb. *but I am not so with my self.*
b Signifying that Gods judgements keep him in awe.

CHAP. X.

1 Iob, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul is † [a] weary of my life, I will leave my [b] complaint upon my self; I will speak in the bitternesse of my soul.

2 I will say unto God, Do not [c] condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee, that thou shouldest [d] oppresse? that thou shouldest despise † the work of [e] thine hands? and [f] shine upon the counsel of the wicked?

4 Hast thou eyes of [g] flesh? or seest thou as man seeth?

5 *Are* thy dayes as the [h] dayes of man? *are* thy yeares as mans dayes.

6 That thou enquirest after mine iniquitie, and searchest after my sinne?

‡ Or, *cut off while I live.*
a I am more like to a dead man than to one that liveth.
b I will make an ample declaration of my torments accusing my self and not God.
c He would not that God should proceed against him by his secret justice, but by the ordinarie means that he punisheth others.
d Is it agreeable to thy justice to do me wrong?
† Heb. *the labour of thine hands.*
e Wilt thou be without compassion? f Wilt thou gratifie the wicked and condemn me? g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemy?

414.

7 † Thou knowest that I am not [i] wicked, and *there is* none that can deliver out of thine hand.

8 [k] Thine hands † have made me and fashioned me together round about; yet thou doest destroy me.

9 Remember, I beseech thee, that thou hast made me as the [l] clay, and wilt thou bring me into dust again?

10 * Hast thou not poured me out as milk, and cruddled me like cheese?

11 Thou hast clothed me with skinne and flesh, and hast † fenced me with bones and sinews.

12 Thou hast granted me life and [m] favour, and thy [n] visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart: I [o] know that this *is* with thee.

14 If I sinne, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me, and *if* I be righteous, *yet* will I [p] not lift up my head: *I am* full of confusion, therefore see thou mine affliction:

16 For it increaseth: thou hunteſt me as a fierce lion: and again thou shewest thy self [q] marvellous upon me.

17 Thou renewest ‡ thy witnesses against me, and increasest thine indignation upon me; [r] changes and warre *are* against me.

18 * Wherefore then hast thou brought me forth out of the wombe? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been, I should have been carried from the wombe to the grave.

20 * *Are* not my dayes few? [s] cease then, and let me alone that I may take comfort a little:

21 Before I go *whence* I shall [t] not return, *even* to the land of darknesse, and the shadow of death;

22 A land of darknesse, as darknesse it self, *and* of the shadow of death, without any [u] order, and *where* the light *is* as darknesse.

† Heb. Is *is upon thy knowledge.*
i By affliction thou keepest me as in a prison, and restrainest me from doing evil, neither can any set me at libertie.
k In these 8 verses following he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew himself rigorous against him.
† Heb. *took paines about me.*
l As brittle as a pot of clay.
* Psal. 139. 14, 15, 16.
† Heb. *hedged.*
m That is, reason and understanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and providence, whereby thou preservest me, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
p I will alway walk in fear and humilitie, knowing that none is just before thee.
q Job being sore assaulted in this battel between the flesh and the spirit, bursteth out into these affections, wishing rather short dayes than long pain.
‡ That is, *thy plagues.*
r That is, diversitie of diseases and in great abundance: shewing that God hath infinite means to punish man.
* Chap. 3: 11.
* See Chap. 7, 6, and 8, 9.
s He wisheth that God would leave off his affliction, considering his great miserie, and the brevitie of his life.
t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods judgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.
u No distinction between light and darknesse, but where all is very darknesse it self.

Chap. XI.

1 *Zophar reproveth Job for justifying himself.* 5 *Gods wisdome is unsearchable.* 13 *The assured blessing of repentance.*

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk be [a] justified?

3 Should thy ‡ lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My [b] doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee,

† Heb. *a man of lips.*
a Should he perswade by his great talk, that he is just?
‡ Or, *devices.*
b He chargeth Job with this, that he should say, that the thing which he spake was true, and that he was without sin in the sight of God.

6 And that he would shew thee the [c] secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *lesse* than thine iniquitie *deserveth.*

7 Canst thou by searching finde out God? canst thou finde out the Almighty unto perfection?

8 It *is* † as high as heaven, what canst thou do? [d] deeper than hell, what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he ‡ cut off, and [e] shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he seeth wickednesse also, will he not then consider *it?*

12 For † vain man would be wise, though man be born like a [f] wilde asses colt.

13 If thou [g] prepare thine heart, and stretch out thine hands towards him;

14 If iniquitie *be* in thine [h] hand, put it farre away, and let not wickednesse dwell in thy tabernacles.

15 For then shalt thou lift up thy [i] face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* passe away:

17 And *thine* age † shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope, yea thou shalt dig *about thee, and* * thou shalt take thy rest in safetie.

19 Also thou shalt lie down, and none shall make thee afraid; yea many shall † make suit unto thee.

20 But the eyes of the wicked shall [k] fail, and † they shall not escape, and * their hope *shall be as* ‡ the giving up of the ghost.

c Which is not to stand in justifying of thy self: he signifieth that man will never be overcome, whiles he reasoneth with another, and therefore God must break off the controversie, and stop mans mouth.
† Heb. *the heights of heaven.*
d That is, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creatour?
‡ Or, *make no change.*
e If God should turn the state of things, and establish a new order in nature, who could controll him?
† Heb. *who can turn him away?*
† Heb. *emptie.*
f That is, without understanding: so that whatsoever gifts he hath afterward, come of God and not of nature.
g If thou repent, pray unto him.
h Renounce thine own evil works, and see that they offend not God.
i He declareth what quietnesse of conscience and successe in all things such shall have, which turn to God by true repentance.
† Heb. *shall arise above the noon-day.*
* Levit. 26: 5.
† Heb. *intreat thy face.*
k He sheweth that contrary things shall come unto them that do not repent.
† Heb. *flight shall perish from them.*
* Chap. 8: 14. and 18: 14.
‡ Or, *a puff of breath.*

Chap. XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the generall doctrine of Gods omnipotency.*

ANd Job answered and said,

2 No doubt but ye *are* the people, and [a] wisdome shall die with you.

3 But I have † understanding as well as you, † *I am* not inferiour to you: yea, † who knoweth not such things as these?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, & [c] he answereth him: the just upright man is laughed to scorn.

5 [d] He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the [e] beasts, and they shall

a Because you feel not that which you speak, you think the whole standeth in words, and so flatter your selves, as though none knew any thing, or could know but you.
† Heb. *an heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom are not such as these?*
b He reproveth these his friends of two faults: the one that they thought they had better knowledge than indeed they had: and the other, that in stead of true consolation, they did deride, and despise their friend in his adversitie.
c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that he desireth.
d As the rich esteem not a light, or torch that goeth out, so is he despised that faileth from prosperitie, to adversitie.
e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very brute beasts do daily teach.

teach

teach thee; and the fowls of the aire, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

10 In whose hand *is* the ‡ soul of every living thing, and the breath of † all mankinde.

11 * Doth not the eare [f] try words? and the † mouth taste his meat?

12 With the [g] ancient *is* wisdome, and in length of dayes, understanding.

13 ‡ With him *is* wisdome and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he * shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdome: the deceived and the [h] deceiver *are* his.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 [i] He looseth the [k] bond of kings, and girdeth their loyns with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 * He removeth away † the speech of the trustie, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and ‡ weakeneth the strength of the mighty.

22 He discovereth deep things out of darknesse, and bringeth out to light the shadow of death.

23 He [m] increaseth the nations, and destroyeth them: he enlargeth the nations, and † straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wildernesse *where there is* no way.

25 They grope in the dark without light, and he maketh them to † stagger like a drunken man.

‡ Or, *life.*
† Heb. *all flesh of man.*
* Chap. 34: 3.
f He exhorteth them to be wise in judging, and as well to know the right use why God hath given them eares, as he hath done a mouth.
† Heb. *palate.*
g Though men by age, and continuance of time attain to wisdome, yet it is not comparable to Gods wisdome, nor able to comprehend his judgments, wherein he answereth to that, which was alledged, Chap. 8: 8.
‡ That is, *with God.*
* Isa. 22: 22. Apoc. 3: 7.
† Heb. *upon.*
h He sheweth that there is nothing done in this world without Gods will, and ordinance: for else he should not be almighty.
i He taketh wisedome from them.
k He abateth the honor of princes, and bringeth them into the subjection of others.
* Chap. 32: 9.
† Heb. *the lip of the faithfull.*
l He causeth that their words have no credit, which is when he will punish sinne.
‡ Or, *looseth the girdle of the strong.*
m In this discourse of Gods wonderfull works Job sheweth that whatsoever is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in words, as they that reasoned against him, were.

‡ Heb. *loadeth in.* † Heb. *wander.*

CHAP. XIII.

1 Iob reproveth his friends of partialitie. 14 He professeth his confidence in God, 20 and intreateth to know his own sinnes, and Gods purpose in afflicting him.

LO, mine eye hath seen all *this*, mine eare hath heard and understood it.

2 What ye know, *the same* do I know also, I *am* not inferiour unto you.

3 Surely I would speak to the Almighty, and I desire to [a] reason with God.

4 But ye *are* forgers of lies, ye *are* all [b] physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdome.

6 Heare now my reasoning, and hearken to the pleadings of my lips.

a For although he knew that God had a justice, which was manifest in his ordinarie working, and another in his secret counsel, yet he would utter his affection to God, because he was not able to understand the cause why he did thus punish him.
b You doe not well apply your medicine to the disease.

7 Will you speak [c] wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God.

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye doe secretly accept persons.

11 Shall not his excellencie make you afraid? and his dread fall upon you?

12 Your [d] remembrances *are* like unto ashes, your bodies to bodies of clay.

13 † Hold your peace, let me alone that I may speak, and let come on me what *will*.

14 Wherefore do I [e] take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will † maintain mine own wayes before him.

16 He also *shall be* my salvation: for an [f] hypocrite shall not come before him.

17 Heare diligently my speech, and my declaration with your eares.

18 Behold now, I have ordered *my* cause, I know that I shall be [g] justified.

19 Who *is* he *that* will [h] plead with me? for now if I hold my tongue, I shall give up the [i] ghost.

20 Onely do not two things unto me: then will I not hide my self from thee.

21 [k] Withdraw thine hand farre from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine [l] iniquities and sinnes? make me to know my transgression and my sinne.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and * makest me to possesse the iniquities of my [m] youth.

27 Thou puttest my feet also in the [n] stocks, and † lookest narrowly unto all my paths; thou settest a print upon the † heels of my feet.

28 And he, as a rotten thing consumeth, as a garment that is moth-eaten.

c He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods justice, as though it was not evidently seen in Job, except they had undertaken the probation thereof.
d Your fame shall come to nothing.
† Heb. *be silent, from me.*
e Is not this a manifest signe of mine affliction, and that I doe not complain without cause, seeing that I am thus tormented, as though I should tear mine own flesh, and put my life in danger.
† Heb. *prove* or *argue.*
f Whereby he declareth that he is not an hypocrite, as they charged him.
g That is, cleared and not cast off for my sinnes, as you reason.
h To prove that God doth thus punish me for my sinnes.
i If I defend not my cause, every man will condemn me.
k He sheweth what these two things are.
l His pangs thus move him to reason with God, not denying but that he had sinned, but he desired to understand what were his great sinnes that had deserved such rigour, wherein he offended, that he would know a cause of God why he did punish him.
* Psal. 25: 7.
m Thou punishest me now for the faults that I committed in my youth.
n Thou makest me thy prisoner, and doest so presse me, that I cannot stir hand nor foot.
† Heb *observest.*
† Heb. *roots.*

CHAP. XIIII.

1 Iob intreateth God for favour, by the shortnesse of life, and certainty of death 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sinne the creature is subject to corruption.

MAn [a] that is born of a woman, is † of few dayes, and full of trouble.

2 * He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an [b] one, and bringest me unto judgement with thee?

a Taking occasion of his adversaries words, he describeth the state of mans life from his birth to his death.
† Heb. *short of dayes.*
* Chap. 8: 9. Psal. 102: 11. and 103: 15. and 144: 4.
b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Job sheweth the wickednesse of the flesh, when it is not subject to the Spirit.

4 † Who

416

4 † Who * can bring a clean thing out of an unclean? not one.

† Heb. *who will give?*
* Pſal. 51: 5.

5 * Seeing his dayes *are* determined, the number of his moneths *are* with thee, thou haſt appointed his bounds that he cannot paſſe.

† Heb. *ceaſe.*

6 Turn from him that he may † reſt, till he ſhall accompliſh, as an [c] hireling, his day.

c Untill the time that thou haſt appointed for him to die which he deſireth, as the hireling waiteth for the end of his labour to receive his wages.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof in the ground:

9 *Yet* through the ſent of water it will bud, and bring forth boughs like a plant.

d He ſpeaketh not here as though he had not hope of the immortality, but as a man in extreme pain, when reaſon is overcome by affections and torments.
† Heb. *is weakened,* or *cut off.*

10 [d] But man dieth, and † waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the ſloud decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, untill thy [e] wrath be paſt, that thou wouldeſt appoint me a ſet time, and [f] remember me.

e Hereby he declareth that the fear of Gods judgement was the cauſe why he deſired to die.
f That is, releaſe my pains, and take me to mercie.

14 If a man die, ſhall he live again? all the dayes of my appointed time will I wait, till my [g] change come.

g Meaning, unto the day of the reſurrection, when he ſhould be changed and renewed.

15 Thou ſhalt call, and I will [b] anſwer thee: thou wilt have a deſire to the work of thine hands.

h Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.
* Pſal. 139. 2: 3.

16 * For now thou numbreſt my ſteps, doſt thou not watch over my ſinne?

i Thou layeſt them all together, and ſuffereſt none of my ſins unpuniſhed.

17 My tranſgreſſion *is* ſealed up in a [i] bag, and thou ſoweſt up mine iniquitie.

† Heb. *fadeth.*

18 And ſurely the mountain falling † cometh to nought: and the [k] rock is removed out of his place.

k He murmureth through the impatiencie of the fleſh againſt God as though he uſed as great ſeveritie againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

† Heb. *overfloweſt.*

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſonnes come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

l Yet whiles he liveth, he ſhall be in pain and miſerie.

22 But his [l] fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

Chap. XV.

1 Eliphaz reproveth Job of impietie in juſtifying himſelf. 17 He proveth by tradition the unquietneſſe of wicked men.

THen anſwered Eliphaz the Temanite and ſaid,

† Heb. *knowledge of winde.*
a That is, vain words and without conſolation?
b Meaning, with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt-winde dryeth up the moiſture aſſoon as it falleth.

2 Should a wiſe man utter † [a] vain knowledge, and fill his belly with the [b] eaſt-winde?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

† Heb. *thou makeſt void.* c He chargeth Job as though his talk cauſed men to caſt off the feare of God and prayer. ‡ Or, *ſpeech.* † Heb. *teacheth.*

4 Yea, † thou caſteſt off [c] fear, and reſtraineſt ‡ prayer before God.

5 For thy mouth † uttereth thine iniquitie, and thou chooſeſt the [d] tongue of the crafty.

d Thou ſpeakeſt as doe the mockers and contemners of God.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtifie againſt thee.

e That is, the moſt ancient, and ſo in reaſon the moſt wiſe?
* Rom. 11: 34.

7 *Art* thou the [e] firſt man *that* was born? or waſt thou made before the hils?

f Art thou onely wiſe?

8 * Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdome to [f] thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder than thy father.

g He accuſeth Jobs pride and ingratitude, that will not be comforted by God, nor by their counſel.

11 *Are* the conſolations of God [g] ſmall with thee? is there any ſecret thing with thee?

h Why doeſt thou ſtand in thine own conceit?
* 1 Kings 8: 46. 2 Chron. 6: 36. Chap. 14: 4. Pſal. 14: 3. Prov. 20: 9. 1 John 1: 8.

12 Why doth thine heart [h] carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

i His purpoſe is to prove that Job as an unjuſt man and an hypocrite is puniſhed for his ſins, like as he did before Chap. 4: 18.

14 * What *is* man, that he ſhould be clean? and he which is born of a woman, that he ſhould be [i] righteous?

15 * Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

k Which had a deſire to ſinne, as he that is thirſty to drink.

16 How much more abominable and filthy is man, which [k] drinketh iniquity like water?

17 I will ſhew thee, heare me, and that which I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

l Who by their wiſedome ſo governed, that no ſtranger invaded them, and ſo the land ſeemed to be given to them alone.

19 Unto whom alone the earth was [l] given, and no ſtranger paſſed among them.

m The cruel man is ever in danger of death, and never quiet in conſcience.

20 The wicked man travelleth with pain all *his* dayes, and the number of [m] yeares is hidden to the oppreſſour.

† Heb. *a ſound of feares.*

21 † A dreadfull ſound *is* in his eares; in proſperity the deſtroyer ſhall come upon him.

n Out of that miſery where into he once falleth.

22 He beleeveth not that he ſhall return out of [n] darkneſſe, and he is waited for of the ſword.

o God doth not onely impoveriſh the wicked oftimes: but even in their proſperitie he puniſheth them with a greedineſſe evermore to gather; which is as a beggerie,

23 He [o] wandereth abroad for bread, *ſaying,* Where *is it?* he knoweth that the day of darkneſſe is ready at his hand.

p He ſheweth what weapons God uſeth againſt the wicked, which lift up themſelves againſt him, to wit, terrour of conſcience, and outward afflictions.

24 [p] Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

q That is, he was ſo puft up with great proſperitie and abundance of all things, that he forgate God: noting, that Job in his felicitie, had not the true feare of God.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his [q] fatneſſe and maketh collops of fat on *his* flanks.

r Though he build and repair ruinous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperitie into extreme miſery.

28 And he dwelleth in [r] deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

s Meaning, that his ſumptuous buildings ſhould never come to perfection.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong [s] the perfection thereof upon the earth.

t He ſtandeth ſo in his own conceit, that he will give no place to good counſel, therefore his own pride ſhall bring him to deſtruction. ‡ Or, *caſt off.*

30 He ſhall not depart out of darkneſſe; * the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vaniy: for vanity ſhall be his [t] recompenſe.

32 It ſhall be ‡ accompliſhed before his time, and his branch ſhall not be green.

33 He shall shake off his unripe grape [u] as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of [x] bribery.

35 * They [y] conceive mischief, and bring forth ‡ vanity, and their belly prepareth deceit.

Chap. XVI.

1 Iob reproveth his friends of unmercifulnesse. 7 He sheweth the pitifulnesse of his case. 17 He maintaineth his innocency.

THen Job answered and said,

2 I have heard many such things: ‡ * miserable comforters *are* ye all.

3 Shall † [a] vain words have an end? or what emboldeneth thee that thou [b] answerest?

4 I also could speak as ye *do*: [c] if your soul were in my souls stead, I could heap up words against you, and [d] shake mine head at you.

5 *But* I would [e] strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not [f] assuaged: and *though* I forbear, † what am I eased?

7 But now he hath made me [g] weary: thou hast made desolate all my [h] company.

8 And thou hast filled me with [i] wrinkles, *which* is a witnesse *against me*: and my leannesse rising up in me, beareth witnesse to my face.

9 He [k] teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 God † hath delivered me to the ungodly, and turned me over into the [m] hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His [n] archers compasse me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my [o] gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sowed sackcloth upon my skinne, and defiled my [p] horn in the dust.

16 My face is foul with weeping, and on my eye-lids *is* the shadow of death:

17 Not for any injustice in [q] mine hands: also my prayer is [r] pure.

18 O earth, cover not thou my [s] bloud, and let my crie have no place.

19 Also now, behold, my [t] witnesse *is* in heaven, and my record *is* † on high.

20 My friends † [u] scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might [x] plead for a man with God, as a man *pleadeth* for his ‡ neighbour.

22 When ‡ a few yeares are come, then I shall go the way *whence* I shall not return.

Chap. XVII.

1 Iob appealeth from men to God. 6 The unmercifull dealing of men with the afflicted, may astonish, but not discourage the righteous. 11 His hope is not in life but in death.

MY ‡ breath is corrupt, my dayes are extinct, the graves *are ready* for me.

2 *Are there* not [a] mockers with me? and doth not mine eye † continue in their [b] provocation?

3 [c] Lay down now, put me in a surety with thee; who *is* he *that* will [d] strike hands with me?

4 For thou hast hid their heart from [e] understanding: therefore shalt thou not exalt *them*.

5 [f] He that speaketh flatterie to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a [g] by-word of the people, and ‡ afore-time I was as a [h] tabret.

7 Mine eye also is dimme by reason of sorrow, and all ‡ my members *are* as a shadow.

8 Upright men shall be [i] astonied at this, and the innocent shall stirre up himself against the hypocrite.

9 The righteous also shall [k] hold on his way, and he that hath clean hands † shall be stronger and stronger.

10 But as for you [l] all, do you return, and come now: for I cannot finde *one* wise man among you.

11 My dayes are past, my purposes are broken off, *even* † the thoughts of my heart.

12 They change the [m] night into day: the light *is* † short, because of darknesse.

13 If I wait, the [n] grave *is* mine house: I have made my bed in the darknesse.

14 I have ‡ said to corruption, Thou *art* my [o] father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 [p] They shall go down to the barres of the pit, when *our* rest together *is* in the dust.

---

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by powling and bribery.
* Psal. 7: 14. Isa. 59: 4.
y And therefore all their vain devices shall turn to their own destruction.
‡ Or, *iniquity*.

‡ Or, *troublesome*.
* Chap. 13: 4.
† Heb. *words of winde*.
a Which serve for vain ostentation, and for no true comfort.
b For Eliphaz did reply against Jobs answer.
c If you felt that which I doe.
d That is, mock at your miserie, as you do at mine.
e If this were in my power, yet would I comfort you, and not do as ye do to me.
f If they would say, Why dost thou not then comfort thy self? he answereth that the judgements of God are more heavie, than he is able to assuage either by words or silence.
† Heb. *what goeth from me?*
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorrow and grief.
k That is, God by his wrath; and in this diversitie of words and high stile, he expresseth how grievous the hand of God was upon him.
l That is, hath handled me most contemptuously: for so smiting on the cheek, signified, 1 King. 22: 24. Mar. 14: 65.
† Heb. *hath shut me up*.
m They have led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that he is not able to comprehend the cause of this his grievous punishment.
r That is, unfained, and without hypocrisie.
s Let my sinne be known if I be such a sinner, as mine adversaries accuse me, and let me finde no favour.
t Though man condemn me, yet God is witnesse of my case. † Heb. *in the high places*. † Heb. *are my scorners*. u Use painted words in stead of true consolation. x Thus by his great torments he is carried away, and bursteth out into passions, and speaketh unadvisedly, as though God should intreat man more gently, seeing he hath but a short time here to live.

‡ Or, *friend*.
† Heb. *yeares of number*.

‡ Or, *my spirit is spent*.
a In stead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.
† Heb. *lodge*.
b I see still that they seek but to vex me.
c He reasoneth with God as a man beside himself, to the intent that his cause might be brought to light.
d And answer for thee.
e That these mine afflictions are thy just judgements, though man know not the cause.
f He that flattereth a man, and only judgeth him happie in his prosperity, shall not himself only, but in his posteritie be punished.
g God hath made all the world to speak of me, because of mine afflictions.
‡ Or, *before* them.
h That is, as a continuall sound in their eares.
‡ Or, *my thoughts*.
i To wit, when they see the godly punished, but in the end they shall come to understanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished, as well as the wicked.
l Job speaketh to them three, that came to comfort him.
† Heb. *shall adde strength*.
† Heb. *the possessions*.
m That is, have brought me sorrow in stead of comfort. n Though I should hope to come from adversitie to prosperitie, as your discourse pretendeth. † Heb. *neare*. † Heb. *cried*, or *called*. o I have no more hope in father, mother, sister or any worldly thing: for the dust and worms shall be to me in stead of them. p All worldly hope, and prosperitie fail, which you say, are only signes of Gods favour: but seeing that these things perish, I set mine hope in God, and in the life everlasting.

Chap. XVIII.

1 Bildad reproveth Iob of presumption and impatiency. 5 The calamities of the wicked.

THen answered Bildad the Shuhite, and said,

2 [a] How long *will it be*, *ere* you make an end of words? mark, and afterwards we will speak.

3 [b] Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 [c] He teareth † himself in his anger: shall [d] the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put [e] out,

a Which count your selves just, as Chap. 12: 4.

b As Chap. 12: 7.
c That is, like a mad man.
† Heb. *his soul*.
d Shall God change the order of nature for thy sake by dealing with thee otherwise than he doth with all men.

418

[c] out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his ‡ candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a [f] ſnare.

9 The grin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* † laid for him in the ground, and a trap for him in the way.

11 Terrours ſhall make him afraid on every ſide, and ſhall † drive him to his feet.

12 His ſtrength ſhall be [g] hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devoure the † ſtrength of his skin: *even* the [h] firſt-born of death ſhall devoure his ſtrength.

14 * His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the [i] king of terrours.

15 It ſhall dwell in his tabernacle, becauſe *it is* [k] none of his: [l] brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 * His remembrance ſhall perish from the earth, and he ſhall have no name in the ſtreet.

18 † He ſhall be driven from [m] light into darkneſſe, and chaſed out of the world.

19 He ſhall neither have ſonne nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtonied at his [n] day, as they that ‡ went before † were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

c When the wicked is in his proſperity, then God changeth his ſtate: and this is his ordinarie working for their ſinnes.
‡ Or, *lamp.*
f Meaning, that the wicked are in continuall danger.
† Heb. *hidden.*
† Heb. *ſcatter him.*
g That which ſhould nourish him, ſhall be conſumed by famine
† Heb *barres.*
h That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or as the Hebrew word ſignifieth, his members or parts.
* Chap. 8: 14. and 11: 20. Pſal. 112: 10. Prov. 10: 28.
i That is, with moſt great fear.
k Meaning, not truely come by.
l Though all the world would favour him, yet God would deſtroy him and his.
* Prov. 2: 22.
† Heb. *they ſhall drive him.*
m He ſhall fall from proſperitie to adverſitie.
n When they ſhall ſee what came unto him.
‡ Or, *lived with him.*
† Heb. *laid hold on horrour.*

CHAP. XIX.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 23 *He beleeveth the reſurrection.*

THen Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe [a] ten times have ye reproched me: you are not aſhamed *that* you ‡ make your ſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine errour [b] remaineth with my ſelf.

5 If indeed ye will magnifie *your ſelves* againſt me, and plead againſt me my reproch:

6 Know now that God hath [c] overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of ‡ wrong, but I am not heard: I cry aloud, but *there is* no judgement.

8 He hath fenced up my way that I [d] cannot paſſe, and he hath ſet darkneſſe in my paths.

9 He hath ſtript me of my glory, and taken the [e] crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a [f] tree.

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as *one of* his enemies.

12 His [g] troups come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren farre from me: and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 [h] They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an aliant in their ſight.

16 I called my ſervant, and he gave *me* no anſwer: I entreated him with my mouth.

17 My breath is ſtrange to my wife, though I entreated for the childrens *ſake* of † [i] mine own body.

18 Yea, ‡ young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 * All † my inward friends abhorred me: and they whom I loved, are turned againſt me.

20 My bone [k] cleaveth to my skinne, ‡ and to my flesh, and I am eſcaped with the [l] skinne of my teeth,

21 Have pity upon me, have [m] pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye perſecute me as [n] God, and are not ſatisfied with my [o] flesh?

23 † O that my words were now written, oh that they were printed in a book!

24 That they were graven with an [p] iron pen and lead, in the rock for ever!

25 For I know *that* my [q] redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 ‡ And *though* after my skinne, *worms* deſtroy this *body*, yet in my flesh ſhall I [r] ſee God,

27 Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not † another; *though* my reins be conſumed † within me.

28 But ye ſhould ſay, Why perſecute we him, ‡ ſeeing the [s] root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the punishments of the ſword, that ye may know *there is* a [t] judgement.

a That is, many times, as Neh. 4. verſe 12.
‡ Or, *harden your ſelves againſt me.*
b That is, I my ſelf ſhall be puniſhed for it, or you have not yet confuted it.
c He burſteth out again into his paſſions, and declareth ſtill that his affliction cometh of God, though he be not able to feel the cauſe in himſelf.
‡ Or, *violence.*
d Meaning, out of his afflictions.
e Meaning, his children, and whatſoever was deare unto him in this world.
f Which is pluckt up, and hath no more hope to grow.
g His manifold afflictions.
h Mine houſehold ſervants: by all theſe loſſes Job sheweth that touching the flesh he had great occaſion to be moved.
† Heb. *my belly.*
i Which were hers and mine.
‡ Or, *the wicked.*
* Pſal. 41: 9. and 55: 13, 14, 20.
† Heb, *the men of my ſecret.*
k Beſides theſe great loſſes and moſt cruell unkindnes, he was touched in his own perſon as followeth.
‡ Or, *as.*
l All my flesh was conſumed.
m Seeing I have theſe juſt cauſes to complain, condemne me not as an hypocrite, ſpecially ye which ſhould comfort me.
n Is it not enough that God doth puniſh me, except you by reproches increaſe my ſorrow.
o To ſee my bodie punished, except ye trouble my minde.
† Heb. *who will give, &c.*
p He proteſteth, that notwithſtanding his ſore paſſions, his religion is perfect, and that he is not a blaſphemer, as they judged him.
q I do not ſo juſtifie my ſelf before the world, but I know that I ſhall come before the great Judge, who ſhall be my deliverer and Saviour.
‡ Or, *after I ſhall awake, though this body be deſtroyed, yet out of my flesh ſhall I ſee God.*
r Herein Job declareth plainly that he had a full hope, that both the ſoul and body ſhould enjoy the preſence of God in the laſt reſurrection.
† Heb. *a ſtranger.* † Heb. *in my boſome.* ‡ Or, *and what root of matter is found in me?*
s Though his friends thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration: to wit, the triall of his faith and patience, and ſo to be an example for others.
t God will be revenged of this haſtie judgement, whereby you condemne me.

CHAP. XX.

1 *Zophar ſheweth the ſtate and portion of the wicked.*

THen anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* † I make haſte.

3 I have heard [a] the check of my reproch, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

† Heb. *my haſte is in me.*
a He declareth that two things moved him to ſpeak, to wit, becauſe Job ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to conſture him.

5 * That

5 * That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

6 Though his [b] excellency mount up to the heavens, and his head reach unto the † clouds:

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall flie away as a dream, and shal not be found, yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him, shall *see him* no more; neither shall his place any more behold him.

10 ‡ His children shall seek to [c] please the poore, and his hands shall [d] restore their goods.

11 His bones are full *of the sinne* of his youth, which shall [e] lie down with him in the dust.

12 Though wickednesse be [f] sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly,

16 He shall suck the [g] poyson of asps: the vipers tongue shall slay him.

17 He shall not see the [h] rivers, ‡ the flouds, the brooks of honey and butter.

18 That which he laboured for, shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not [i] rejoyce *therein*.

19 Because he hath † oppressed, *and* hath forsaken the poore; *because* he hath violently taken away an house which he builded not:

20 * Surely he shall not † feel quietnesse in his belly, he shall not save of that which he desired

21 ‡ There shall none of his [k] meat be left, therefore shall no man look for his goods.

22 In the fulnesse of his sufficiency he shall be in straits: [l] every hand of the ‡ wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall [m] rain *it* upon him while he is eating.

24 He shall flee from the iron weapon; and the bow of steel shall strike him through.

25 It is drawn and cometh out of the [n] body; *yea*, the glistring sword cometh out of his gall; terrours *are* upon him.

26 [o] All darknesse *shall be* hid in his secret places: [p] a fire not blown shall consume him; it shal go ill with him that is left in his tabernacle

27 The heaven shall reveal his iniquity: and the earth shall rise up against him.

28 The [q] increase of his house shall depart, *and his goods* shall flow away in the day of his wrath

29 This *is* the portion of a wicked man from [r] God, and the heritage † appointed unto him by God

* Psal. 37: 35, 36.
† Heb. *from neare.*
b His purpose is to prove Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into adversitie.
† Heb. *cloud.*
‡ Or, *the poore shall oppresse his children.*
c Whereas the father through ambition and tyranny oppressed the poor, the children through povertie and miserie shall seek favour at the poore.
d So that the thing, which he hath taken away by violence, shall be restored again by force.
e Meaning, that he shall carry nothing away with him, but his sin.
f As poison that is sweet in the mouth bringeth destruction when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
† Heb. *in the midst of his palate.*
g He compareth evil gotten goods to the venome of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him justly for the same.
h Though God give to all other abundance of his blessings, yet he shall have no part thereof.
‡ Or, *streaming brooks.*
† Heb. *according to the substance of his exchange.*
i That is, these raveners and spoilers of the poore shall enjoy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.
† Heb. *crushed.*
* Eccles 5: 13, 14.
† Heb. *knew.*
‡ Or, *there shall be none left for his meat.*
k He shall leave nothing to his posteritie.
l The wicked shall never be in rest: for one wicked man shall seek to destroy another.
‡ Or, *troublesome.*
m Some read, upon his flesh, alludingto Job, whose flesh was smitten with a scab.
n Some read, of the quiver.
o All fear and sorrow shall light upon him, when he thinketh to escape.
p That is, fire from heaven, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flow away like rivers, and be dispersed in divers places.
r Thus God will plague the wicked.
† Heb. *of his decree from God.*

Chap XXI.

1 Job sheweth that even in the judgement of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometime their destruction is manifest. 22 The happy and unhappy are alike in death 27 The judgement of the wicked is in another world.

BUt Job answered and said,

2 Heare diligently my speech, and let [a] this be your consolations.

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, [b] *is* my complaint to man? and if *it were so*, why should not my spirit be † troubled?

5 † Mark me, and be astonished, and lay *your* hand upon *your* [c] mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 * Wherefore do the wicked [d] live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth and faileth not, their cow calveth and casteth not her calf.

11 They send forth their little ones like a [e] flock, and their children dance.

12 They take the timbrel and harp, and rejoyce at the sound of the organ.

13 They spend their dayes ‡ in wealth, and in a [f] moment go down to the grave.

14 * Therefore they say unto God, Depart from us: for we desire not the [g] knowledge of thy wayes.

15 What *is* the Almightie, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their [h] hand, the [i] counsel of the wicked is farre from me.

17 How oft is the ‡ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the winde, and as chaff that the storm † carrieth away.

19 God layeth up his "iniquity for his children: he rewardeth him, and he shall know *it*.

20 [k] His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his moneths is cut off in the midst?

22 Shall *any* teach [l] God knowledge? seeing he judgeth those that are high.

23 [m] One dieth † in his full strength, being wholly at ease and quiet.

24 His ‡ breasts are full of milk, and his bones are moistened with marrow.

25 And [n] another dieth in the bitternesse of his soul, and never eateth with pleasure.

26 They shall lie down alike in the [e] dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

a Your diligent marking of my words shall be to me a great consolation.
b As though he would say, I do not talk with man, but with God, who will not answer me, and therefore my minde must needs be troubled.
† Heb. *shortened?*
† Heb. *look unto me.*
c He chargeth them, as though they were not able to comprehend this his feeling of Gods judgement, and exhorteth them therefore to silence.
* Psal. 17: 10. and 73: 3, 12. Jer. 12: 1. Hab. 1: 16.
d Job proveth against his adversaries, that God punisheth not straightwayes the wicked, but oftimes giveth them long life and prosperitie: so that we must not judge God just or injust by the things that appear to our eye.
† Heb. are *peace from fear.*
e They have store of children, lusty and healthfull, and in these points he answereth to that which Zophar alledged before.
‡ Or, *in mirth.*
f Not being tormented with long sickneſſe.
* Chap. 22: 17.
g They desire nothing more than to be exempt from all subjections that they should beare to God: thus Job sheweth his adversaries, that if they reason only by that which is seen by common experience, the wicked that hate God, are better dealt with all, than they that love him.
h It is not their own, but God only lendeth it unto them.
i God keep me from their prosperitie.
‡ Or, *lamp.*
† Heb. *stealeth away.*
" That is, *the punishment of his iniquitie.*
k When God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperity, and punisheth the godly.
m Meaning, the wicked.
† Heb. *in his very perfection,* or *in the strength of his perfection.*
‡ Or, *milk-pailes.*
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common judgement.

28 For ye ſay, Where *is* the [p] houſe of the prince? and where *are* † the dwelling-places of the wicked?

29 Have ye not [q] asked them that go by the way? and do ye not know their tokens?

30 * That the wicked is [r] reſerved to the day of deſtruction; they ſhall be brought forth to † the day of wrath.

31 Who ſhall declare his [ſ] way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the † grave, and ſhall † remain in the tombe.

33 The [t] clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 [u] How then comfort ye me in vain, ſeeing in your anſwers there remaineth † falſhood?

p Thus they called Jobs houſe in deriſion, concluding that it was deſtroyed becauſe he was wicked.
† Heb. *the tents of the tabernacles of the wicked.*
q Which through long travelling have experience and tokens thereof, to wit, that the wicked do proſper, and the godly live in affliction.
* Prov. 16: 4.
r Though the wicked flourish here, yet God will punish him in the laſt day.
† Heb. *the day of wraths.*
ſ Though men doe flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account. † Heb. *graves.*
† Heb. *watch in the heap.* t He ſhall be glad to lie in a ſlimie pit, which before could not be content with a royall palace. u Saying, that the juſt in this world have proſperitie, and the wicked adverſitie. † Heb. *tranſgreſſion.*

CHAP. XXII.

1 *Eliphas ſheweth that mans goodneſſe profiteth not God.* 5 *He accuſeth Job of divers ſinnes.* 21 *He exhorteth him to repentance, with promiſes of mercy.*

THen Eliphas the Temanite anſwered & ſaid.

2 [a] Can a man be profitable unto God, ‡ as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy wayes perfect?

4 Will he reprove thee for [h] fear of thee? will he enter with thee into judgement?

5 Is not thy wickedneſſe great? and thine iniquities infinite?

6 For thou haſt taken a [c] pledge from thy brother for nought, and † ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry.

8 But as for † the mighty man, he had the [d] earth, and the † honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſſe have been [d] broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſſe *that* thou canſt not ſee, and abundance of [f] waters cover thee.

12 *Is* not God in the [g] height of heaven? & behold † the height of the [h] ſtars, how high they are

13 And thou ſayeſt, ‡ How doeth God [i] know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have [k] troden?

16 Which were [i] cut down out of time, † whoſe foundation was overflown with a floud

17 * Which ſaid unto God, Depart from us: and what can the Almighty do ‡ for them?

18 Yet he [m] filled their houſes with good things: but * the counſel of the wicked is farre from me.

19 * The righteous ſee *it*, and are glad: and the innocent [n] laugh them to ſcorn.

20 Whereas our ‡ ſubſtance is [o] not cut down, but ‡ the [p] remnant of them the fire conſumeth.

21 [q] Acquaint now thy ſelf [“] with him, and be at peace: thereby good ſhall come unto thee

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 * If thou return to the Almighty, thou ſhalt be [r] built up, thou ſhalt put away iniquity farre from thy tabernacles.

24 Then ſhalt thou lay up gold ‡ as [ſ] duſt, & the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy ‡ defence, and thou ſhalt have † plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall heare thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the [x] light ſhall ſhine upon thy wayes.

29 [u] When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave † the humble perſon.

30 ‡ He ſhall deliver the [x] iſland of the innocent: and it is delivered by the pureneſſe of thine hands.

a Though man were juſt, yet God could have no profit of this his juſtice: and therefore when he puniſheth him, he had no regard to his juſtice, but to his ſinne.
‡ Or, *if he may be profitable*, doth his *good ſucceſſe* depend *thereon*?
b Leſt thou ſhould reprove or hurt him.
c Thou haſt been cruell, and without charity, and wouldeſt do nothing for the poore, but for thine own advantage.
† Heb. *ſtripped the clothes of the naked.*
† Heb. *the man of arm.*
d When thou waſt in power and authoritie, thou didſt not juſtice, but wrong.
† Heb. *eminent*, or *accepted for countenance.*
e Thou haſt not only not ſhewed pitie, but oppreſſed them.
f That is, manifold afflictions.
g He accuſeth Job of impietie and contempt of God, as though he would ſay, if thou paſſe not for men, yet conſider the height of Gods majeſtie.
† Heb. *the head of the ſtarres.*
‡ Or, *what.*
h That ſo much the more by that excellent work, thou mayeſt fear God, and reverence him.
i He reproveth Job as though he denied Gods providence, and that he could not ſee the things that were done in this world. k How God hath punished them from the beginning.
l He proveth Gods providences by the punishment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſſe. † Heb. *a ſtond was poured upon their foundation.*
* Chap. 21: 14. ‡ Or, *to them.* m He anſwereth to that, which Job had ſaid, Chap. 1: 7. that the wicked have proſperitie in this world: deſiring that he might not be partaker of the like.
* Chap. 21: 16.
* Pſal. 107: 42.
n The juſt rejoyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelf Judge of the world, and by this means continueth his honour and glory. Secondly, becauſe God ſheweth that he hath care over his, in that he puniſheth their enemies.
‡ Or, *eſtate.*
o That is, the ſtate and preſervation of the godly is hid under Gods wings.
‡ Or, *their excellency.*
p Meaning, of the wicked.
q He exhorteth Job to repentance, and to return to God.
“ That is, *with God.*
* Chap. 8: 5, 6.
r God will reſtore to thee all thy ſubſtance.
‡ Or, *on the duſt.*
ſ Which ſhall be in abundance like duſt.
‡ Or, *gold.*
† Heb. *ſilver of ſtrength.*
t That is, the favour of God.
u God will deliver his when the wicked are deſtroyed round about them, as in the floud, and in Sodom.
† Heb. *him that hath low eyes.*
‡ Or, *the innocent ſhall deliver the iſland.* x God will deliver a whole countrey from perill, even for the juſt mans ſake.

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God who is inviſible, obſerveth our wayes.* 11 *Jobs innocency.* 13 *Gods decree is immutable.*

THen Job anſwered and ſaid,

2 Even to day *is* my complaint [a] bitter: † my ſtroke is heavier than my groning.

3 O that I knew where I might finde him! *that* I might come even to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he [b] plead againſt me with *his* great power? No, but he would [c] put *ſtrength* in me.

7 [d] There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 [e] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left *hand* where he doeth work, but I cannot behold *him*: he hideth himſelf on the right *hand*, that I cannot ſee *him*.

10 But he knoweth † [f] the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, † I have eſteemed the

a He ſheweth the juſt cauſe of his complaining, and as touching that Eliphas had exhorted him to return to God, Chap. 22: 21. he declareth that he deſireth nothing more: but it ſeemeth that God would not be found of him.
† Heb. *my hand.*
b Uſing his abſolute power, and ſaying Becauſe I am God, I may do what I will.
c Of his mercy he would give me power to anſwer him.
d When he of his mercy hath given ſtrength to maintain their cauſe.
e Meaning, that if he conſider Gods juſtice, he is not able to comprehend his judgements, on what ſide or part ſoever he turneth himſelf.
† Heb. *the way that is with me.*
f God hath this preeminence above me, that he knoweth my way: to wit, that I am innocent, and I am not able to judge of his works: he ſheweth alſo his confidence, that God doeth viſite him for his profit. † Heb. *I have hid*, or *laid up.*

g His word is more precious unto me, than the meat wherewith the body is ſuſtained.
‡ Or, *my appointed portion.*
h Job confeſſeth that at this preſent he felt not Gods favour, and yet was aſſured, that he had appointed him to a good end.
* Pſal. 115: 3.
i In many points man is not able to attain to Gods judgements.
k That I ſhould not be without fear.
l He ſheweth the cauſe of his fear, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

g words of his mouth, more than ‡ my neceſſary food.

13 But he *is* in one *minde*, and [h] who can turn him? and *what* * his ſoul deſireth, even *that* he doeth.

14 For he performeth the thing that is appointed for me: and [i] many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart [k] ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the [l] darkneſſe, *neither* hath he covered the darkneſſe from my face.

Chap. XXIIII.

1 Wickedneſſe goeth often unpunished. 17 There is a ſecret judgement for the wicked.

a The times of Gods judgements are ſo known to himſelf, as that he doth not ordinarily reveal the knowledge thereof, unto his deareſt children: therefore it is not poſſible that any certain rules can be preſcribed by any man touching it.
b Know his judgements which either here or hereafter the wicked ſhall ſuffer.
* Deut. 19: 14. and 27: 17.
‡ Or, *feed* them.
c And for crueltie and oppreſſion dare not ſhew their faces.
d That is, ſpare no diligence.
e He and his live by robbing and murthering.
f Meaning, the poore mans.
‡ Heb *mingled corn* or, *dredge.*
† Heb. *the wicked gather the vintage.*
g Signifying, that one wicked man will not ſpoil another, but for neceſſitie.
h The poore are driven by the wicked into rocks and holes, where they cannot lie drie for the rain.
i That is, they ſo powl and pill the poore widow, that ſhe cannot have to ſuſtain her ſelf, that ſhe may be able to give her childe ſuck.
k That is, his garment wherewith he ſhould be covered or clad.
l In ſuch places which are appointed for that purpoſe: meaning that thoſe that labour for the wicked, are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out and call for vengeance.
o God doth not condemn the wicked, but ſeemeth to paſſe over it by his long ſilence.
p That is, Gods word, becauſe they are reproved thereby.
q By theſe particular vices and the licence thereunto, he would prove that God puniſheth not the wicked, nor rewardeth the juſt.
† Heb. *ſetteth* his *face in ſecret.*

WHy, ſeeing times are [a] not hidden from the Almighty, do they that know him not ſee his [b] dayes?

2 *Some* remove the * land-marks; they violently take away flocks, and ‡ feed *thereof.*

3 They drive away the aſſe of the fatherleſſe, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poore of the earth [c] hide themſelves together.

5 Behold, *as* wilde aſſes in the deſert, go they forth to their work: [d] riſing betimes for a prey: the wilderneſſe [e] *yeeldeth* food for them *and* for *their* children.

6 They reap every one [f] his ‡ corn in the field: and † they gather the [g] vintage of the wicked.

7 They cauſe the naked to lodge without cloathing, that *they have* no covering in the cold.

8 They are wet with the ſhowres of the mountains, and embrace the [h] rock for want of a ſhelter.

9 They pluck the fatherleſſe from the [i] breaſt, and take a [k] pledge of the poore.

10 They cauſe *him* to go naked without cloathing, and they take away the ſheaf *from* the hungry.

11 *Which* make oyl within their [l] walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men [m] groan from out of the city, and the ſoul of the [n] wounded crieth out: yet God layeth [o] not folly *to them.*

13 They are of thoſe that rebell againſt the [p] light, they know not the wayes thereof, nor abide in the pathes thereof.

14 The murderer riſing with the light, killeth the poore and needy, and in the night is as a thief.

15 The eye alſo of the [q] adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and † diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrours of the ſhadow of death:

18 He *is* ſwift as the [r] waters, their [ſ] portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat † conſume the ſnow waters: *ſo doth* the grave *thoſe which* have [t] ſinned.

20 [u] The wombe ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſſe ſhall be broken as a tree.

21 [x] He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth alſo the [y] mighty with his power: he riſeth up, ‡ and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their wayes.

24 They are exalted for a little while, but † are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the eares of corn.

25 And if *it be* not [z] ſo now, who will make me a liar, and make my ſpeech nothing worth?

r He fleeth to the waters for his ſuccour.
ſ They think that all the world is bent againſt them, and dare not go by the high-way.
† Heb. *violently take.*
t As the dry ground is never full with waters, ſo will they never ceaſe ſinning, till they come to the grave.
u Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction. and in this point Job commeth to himſelf, and ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others.
y He declareth that after that the wicked have deſtroyed the weakeſt, they will do the like to the ſtronger, and therefore are juſtly prevented by Gods jugdements.
‡ Or, *he truſteth not* his own *life.*
† Heb. *are not.* † Heb. *eleſed up.* z That is, that contrary your reaſoning, if you give a perfect reaſon of Gods judgements, let me be reproved.

Chap. XXV.

1 Bildad ſheweth that man cannot be juſtified before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his [b] light ariſe?

4 * How then can man be [c] juſtified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it ſhineth not; yea the [d] ſtarres are not pure in his ſight.

6 How much leſſe man *that is* * a worm: and the ſonne of man *which is* a worm?

a His purpoſe is to prove that albeit God try and afflict the juſt, yet ſoon after he ſendeth proſperitie, & becauſe he did not ſo to Job, he concludeth, that he is wicked
b Who can hide him from his preſence?
* Chap 4: 17. &c. and 15: 14 &c.
c That is, be juſt in reſpect of God.
d If God ſhew his power, the moon and ſtars cannot have that light which is given them, much leſſe can man have any excellencie, but of God.
* Pſalm 22: 6.

Chap. XXVI.

1 Job reproving the uncharitable ſpirit of Bildad, 5 acknowledgeth the power of God to be infinite and unſearchable.

BUt Job anſwered and ſaid,

2 [a] How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdome? and *how* haſt thou plentifully declared the thing, [b] as it is?

4 To whom haſt thou uttered words? and whoſe [c] ſpirit came from thee?

5 Dead [d] things are formed from under the waters, ‡ and the inhabitants thereof.

6 † Hell *is* [e] naked before him, and [f] deſtruction hath no covering.

7 He ſtretcheth out the [g] north over the emptie place, *and* hangeth the earth upon nothing.

a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of al help, neither yet ſpeakeſt ſufficiently in Gods behalf, who hath no need of thy defence.
b But thou doeſt not apply it to the purpoſe.
c That is, moveth thee to ſpeak this.
d Job beginneth to declare the force of Gods power and providence in the mines and mettals in the deep places of the earth.
‡ Or, *with the inhabitants.*
* Prov. 15: 11.
e There is nothing hid in the bottom of the earth, but he ſeeth it.
f Meaning, the grave wherein things putrifie.
g He cauſeth the whole heaven to turn about the north-pole.

8 He bindeth up the waters in his thick cloud, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* [h] spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, † [i] untill the day and night come to an end.

11 The [k] pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through † the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked [l] serpent.

14 Lo, these *are* parts of his wayes, but how [m] little a portion is heard of him? but the thunder of his power who can understand?

h That is, he hideth the heavens, which are called his throne.
† Heb. *untill the end of light with darkenesse.*
i So long as this world endureth.
k Not that heaven hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heaven it self is not able to abide his reproch.
† Heb. *pride.*
l Which is a figure of stars fashioned like a serpent, because of the crookednesse.
m If these few things which we see daily with our eyes, declare his great power and providence, how much more would thy appeare if we were able to comprehend all his works?

Chap. XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have, are turned into curses.*

† Heb. *added to take up.*

Moreover, Job † continued his parable, and said,

2 *As* God liveth, *who* hath taken away my [a] judgement, and the Almighty, *who* hath † vexed my soul.

3 All the while my breath *is* in me, and ‡ the spirit of God *is* in my nostrils;

4 My lips shall [b] not speak wickednesse, nor my tongue utter deceit.

5 God forbid that I should [c] justifie you: till I die, I will not remove my [d] integritie from me.

6 My righteousnesse I hold fast, and will not let it go: my heart shall not reproch *me* † so long as I [e] live.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 * For what *is* the [f] hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 * Will God heare his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he alwayes call upon God?

11 I will teach you ‡ [g] by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye your selves have [h] seen *it*, why then are ye thus altogether [i] vain;

13 This *is* the [k] portion of a wicked man with God, and the heritage of oppressours, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and * his widows [l] shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*: but the just shall put *it* on, and the innocent shall divide the silver.

a He hath so sore afflicted me, that men cannot judge of mine uprightnesse: for they judge onely by outward signes.
† Heb. *made my soul bitter.*
‡ That is, *the breath which God gave him.*
b Howsoever men judge of me, yet will I not speak contrary to that, which I have said, and so do wickedly in betraying the truth.
c Which condemn me as a wicked man, because the hand of God is upon me.
d I will not confesse that God doth thus punish me for my sinnes.
† Heb. *from my dayes.*
e Of my life past.
* Matth. 16: 26.
f What advantage hath the dissembler to gain never so much, seeing he shall lose his own soul?
* Prov. 1: 28. Ezek. 8: 18. John. 9: 31. James 4: 3.
‡ Or, being *in the hand, &c.*
g That is, what God reserveth to himself, and whereof he giveth not the knowledge to all.
h That is, these secret judgements of God, and yet do not understand them.
i Why maintain you then this error?
k Thus will God order the wicked and punish him, even unto his posterity.
* Psal 78: 64.
l None shall lament him.

18 He buildeth his house as a [m] moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall [n] not be gathered: he openeth his eyes, and he *is* not.

20 * Terrours take hold on him as waters, a tempest stealeth him away in the night.

21 The east-winde carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: † he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hisse him out of his place.

m Which breedeth in an other mans possession or garment, but is soon shaken out.
n He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honourably.
* Chap. 18: 11.
† Heb. *in fleeing he would flee.*

Chap. XXVIII.

1 *There is a knowledge of naturall things.* 12 *But wisdome is an excellent gift of God*

Surely, there is ‡ [a] a vein for the silver, and place for gold *where* they fine *it*.

2 Iron is taken out of the ‡ earth, and brasse *is* molten *out of* the stone.

3 He setteth an [b] end to darknesse, and searcheth out all perfection: the stones of darknesse and the shadow of death.

4 The floud breaketh out from the [c] inhabitant; *even the waters* [d] forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh [e] bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of [f] saphires: and it hath ‡ dust of gold.

7 *There is* a path which no fowl knoweth, and which the vultures eye hath not seen.

8 The lions whelps have not troden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‡ [g] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11 He bindeth the flouds † from overflowing, and the thing that is hid, bringeth he forth to light.

12 But where shall wisdome be found? and [h] where *is* the place of understanding?

13 Man knoweth not the [i] price thereof, neither is it found in the land of the living.

14 * The depth saith, It *is* not in me: and the sea saith, It *is* not with me.

15 † It * cannot be gotten for [k] gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the saphire.

17 The gold and the crystall cannot equall it: and the exchange of it *shall not be for* ‡ jewels of fine gold.

18 No mention shall be made of ‡ corall, or of [l] pearls: for the price of wisdome *is* above rubies.

19 The topaz of Ethiopia shall not equall it, neither shall it be valued with pure gold.

20 * Whence then cometh wisdome? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living,

‡ Or, *a mine.*
a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdome of God.
‡ Or, *dust.*
b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisdome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade through.
e That is, corn, and underneath is brimstone or cole, which easily conceiveth fire.
f He alludeth to the mines and secrets of nature, which are under the earth, whereinto neither fowls nor beasts can enter.
‡ Or, *gold ore.*
‡ Or, flint.
g After that he hath declared the wisdome of God in the secrets of nature, he describeth his power.
† Heb. *from weeping.*
h Though Gods power and wisdom may be understood in earthly things, yet his heavenly wisdome cannot be attained unto.
i It is too high a thing for man to attain unto in this world.
* Rom. 11: 33, 34.
† Heb. *fine gold shall not be given for it.*
* Prov. 3: 13, 14: and 8: 11, 19, and 16: 16.
k It can neither be bought for gold nor precious stones, but is only the gift of God.
‡ Or, *vessel of fine gold.*
‡ Or, *Ramoth.*
l In Hebrew, gabish, which is thought to be a kinde of precious stone.
* Vers. 12.

living, and kept cloſe from the [m] fowls of the ‡ aire.

22 Deſtruction and death ſay, We have heard the fame thereof with our eares.

23 God underſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the eatth, *and* ſeeth under the whole heaven.

25 To make the weight for the windes, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and ‡ declare it, he prepared it, yea and ſearched it out.

28 And unto man he ſaid, Behold, * [o] the fear of the Lord, that *is* wiſdome; and to depart from evil *is* underſtanding.

m Meaning, that there is no naturall meanes, whereby man might attain to the heavenly wiſdome: which he meaneth by the fowls, that fly high.
‡ Or, *heaven.*
n He maketh God onely the authour of this wiſdome, and the giver thereof.

‡ Or, *did number it.*
* Pſal. 111: 10. Prov. 1: 7. and 9: 10.
o He declareth that man hath ſo much of this heavenly wiſdome, as he sheweth by feating God. and departing from evil.

Chap. XXIX.

1 *Iob bemoaneth himſelf of his former proſperity and honour.*

MOreover, Job † continued his parable, and ſaid,

† Heb. *added to take up.*

2 Oh that I were as *in* moneths paſt: as *in* the dayes *when* God preſerved me:

3 When his ‡ [a] candle ſhined upon my head, *and when* by his light I walked *through* [b] darkneſſe:

‡ Or, *lamp.*
a When I felt his favour.
b I was free from affliction.

4 As I was in the dayes of my youth, when the [c] ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

c That is, ſeemed by evident tokens to be more preſent with me.

6 When I waſhed my ſteps with [d] butter, and the rock poured † me out rivers of oyl:

d By theſe ſimilitudes he declareth the great proſperity that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.
† Heb. *with me.*

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and [e] hid themſelves: and the aged aroſe, *and* ſtood up.

e Being aſhamed of their lightneſſe, and afraid of my gravity.

9 The princes refrained talking, and laid *their* hand on their [f] mouth,

f Acknowledging my wiſdome.

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

† Heb. *the voice of the nobles was hid.*

11 When the [g] eare heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave [h] witneſſe to me:

g All that heard me, praiſed me.
h Teſtifying, that I did good juſtice.

12 Becauſe I delivered the [i] poore that cried, and the fatherleſſe, and *him that had* none to help him.

i Becauſe his adverſaries did ſo much charge him with wickedneſſe, he is compelled to render account of his life

13 The [k] bleſſing of him that was ready to perish, came upon me: and I cauſed the widows heart to ſing for joy.

k That is, I did ſuccour him that was in diſtreſſe, and ſo he had cauſe to praiſe me.

14 I [l] put on righteouſneſſe, and it clothed me: my judgement *was* as a robe and a diadem.

l I delighted to do juſtice, as others did to weare coſtly apparell.

15 I was eyes to the blinde, and feet *was* I to the lame.

16 I *was* a father to the poore: and the cauſe *which* I knew not, I ſearched out.

17 And I brake † the jaws of the wicked, and † pluckt the ſpoil out of his teeth.

† Heb. *the jaw-teeth.* or, *the* [m] *grinders.*
† Heb. *I caſt.*
m That is at home in my bed without all trouble and unquietneſſe

18 Then I ſaid, I ſhall die in my [m] neſt, and ſhall multiply *my* dayes as the ſand.

† Heb. *opened.*

19 My root *was* † [n] ſpread out by the waters, and the dew lay all night upon my branch.

n My felicity doth increaſe.

20 My glory *was* † freſh in me, and my bow was † renewed in my hand.

† Heb. *new.*
† Heb. *changed.*

21 Unto me *men* gave eare, and waited, and kept ſilence at my counſel. 423

22 After my words they ſpake not again, and my ſpeech [o] dropped upon them.

o That is, was pleaſant unto them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* [p] for the latter rain.

p As the dry ground thirſteth for the rain.

24 *If* I [q] laughed on them, they beleeved *it* not, and the light of my countenance they [r] caſt not down.

q That is, they thought it not to be a jeſt, or they thought not that I would condeſcend unto them.
r They were affraid to offend me, and cauſe me to be angry.

25 I choſe out [r] their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

r I had them at command.

Chap. XXX.

1 *Iobs honour is turned into extreme contempt; 15 his proſperity into calamity.*

BUt now they that are † younger than I, have me in [a] deriſion, whoſe fathers I would have diſdained to have ſet with the [b] dogs of my flock.

† Heb. *of fewer dayes than I.*
a That is, mine eſtate is changed, and whereas before, the ancient men were glad to do me reverence, the young men now contemn me.
b Meaning, to be my ſhepherds, or to keep my dogs.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was [c] periſhed?

c That is, their fathers died for famine before they came to age.

3 For want and famine *they were* ‡ ſolitary: fleeing into the wilderneſſe † in former time deſolate and waſte:

‡ Or, *dark as the night.*
† Heb. *yeſternight.*

4 Who cut up mallows by the buſhes, and juniper roots *for* their meat.

5 They were [d] driven forth from among *men*, (they cried after them, as *after* a thief)

d Job sheweth that theſe that mocked him in his affliction were like to their fathers wicked, and lewd fellows, ſuch as he here deſcribeth.

6 To dwell in the clifts of the valleys, in † caves of the earth, and in the rocks.

† Heb. *holes.*

7 Among the buſhes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of † baſe men: they were viler than the earth.

† Heb. *men of no name.*

9 * And now am I their [e] ſong, yea, I am their by-word.

* Pſal. 35: 15. and 69: 12.
e They make ſongs of me, and mock at my miſery.

10 They abhorre me, they flee farre from me, † and ſpare not to ſpit in my face.

† Heb. *and withhold not ſpittle from my face.*

11 Becauſe he hath looſed my [f] cord and afflicted me, they have alſo let [g] looſe the bridle before me.

f God hath taken from me the force, credit, and authority wherewith I kept them in ſubjection.
g He ſaid that the young men when they ſaw him, hid themſelves, as Chap. 29: 8. and now in his miſery they were impudent and licentious.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the [h] wayes of their deſtruction.

h That is, they ſought by all means how they might deſtroy me.

13 They marre my path, they ſet forward my calamity, they *have* no [i] helper:

i They need none to help them.

14 They came *upon me* as a wide breaking in *of waters:* in the [k] deſolation they rolled themſelves *upon me.*

k By my calamitie they took an occaſion againſt me.

15 Terrours are turned upon me: they purſue † my ſoul as the winde: and my welfare paſſeth away as a cloud.

† Heb. *my principall one.*

16 And now my ſoul is [l] poured out upon me; the dayes of affliction have taken hold upon me.

l My life faileth me, and I am as half dead.

17 My bones are [m] pierced in me *in* the night ſeaſon: and my ſinews take no reſt.

m Meaning through ſorrow.

18 By the great force *of my diſeaſe*, is my garment changed: it bindeth me about as the collar of my coat.

19 [n] He hath caſt me into the mire, and I am become like duſt and aſhes.

n That is, God hath brought me into contempt.

20 I cry unto thee, and thou doſt not heare me: I ſtand up, and thou regardeſt me *not*.

† Heb. *turned to be cruel.*
21 Thou art † become [o] cruel to me: with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

o He ſpeaketh not thus to accuſe God, but to declare the vehemencie of his affliction, whereby he was carried beſide himſelf.

22 Thou lifteſt me up to the [p] winde: thou cauſeſt me to ride *upon it*, and diſſolveſt my ‡ ſubſtance.

† Heb. *the ſtrength of thy hand.*

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

p He compareth his afflictions to a tempeſt, or whirlewinde.

24 Howbeit [q] he will not ſtretch out *his* hand to the † grave, though they crie in his deſtruction.

‡ Or, *wiſedome.*

25 * Did not I weep † for him that was in trouble? was *not* my ſoul grieved for the poore?

q None can deliver me thence, though they lament at my death.

26 When I looked for good, then [r] evil came *unto me:* and when I waited for light, there came darkneſſe.

† Heb. *heap.*
* Pſal. 35: 13. Rom. 12: 15.
† Heb. *for him that was hard of day.*

27 My bowels boiled and reſted not: the dayes of affliction prevented me:

28 I went mourning [s] without the ſunne: I ſtood up, *and* I [t] cried in the congregation.

r In ſtead of comforting they mocked at me.

29 * I am a brother to [u] dragons, and a companion to ‡ owls.

s Not delighting in any wordly thing, no not ſo much as in the uſe of the ſunne
t Lamenting them that were in affliction, and moving others to pitie them.

30 My skinne is black upon me, and my bones are burnt with [x] heat.

* Pſal. 102: 6.
u I am like the wilde beaſts that deſire moſt ſolitary places.

31 My harp alſo is turned to mourning, and my organ into the voice of them that weep.

‡ Or, *oſtriches.*
x With the heat of affliction.

CHAP. XXXI.

1 *Job maketh a ſolemn proteſtation of his integrity in ſeverall duties.*

I Made a covenant with mine [a] eyes? why then ſhould I think upon a [a] maid.

a I kept mine eyes from all wanton looks.

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

b Would not God then have puniſhed me?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 * Doth not he [c] ſee my wayes, and count all my ſteps?

* 2 Chro. 16: 9. Chap. 34: 21. Prov. 5: 21, and 15: 3.
c Job declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.

5 If I walked with vanity, or if my foot hath haſted to deceit;

† Heb. *let him weigh me in ballances of juſtice.*

6 † Let me be weighed in an even ballance, that God may know mine [d] integrity.

b He ſheweth wherein his uprightnes ſtandeth, that is, inaſmuch as he was blameleſſe before men, & ſinned not againſt the ſecond table:

7 If my ſtep hath turned out of the way, and mine heart [e] walked after mine eyes, and if any blot hath cleaved to my hands:

e That is, hath accomplished the luſt of mine eye.

8 *Then* let me ſow, and let another [f] eat; yea, let my offſpring be rooted out.

f According to the curſe of the law, Deut. 28: 33.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours doore:

g Let her be made a ſlave.

10 *Then* let my wife [g] grinde unto another, and let others bowe down upon her.

11 For this *is* an heinous crime, yea it *is* an iniquity *to be puniſhed by* the judges.

h He ſheweth, that albeit man neglect the puniſhment of adulterie, yet the wrath of God will never ceaſe till ſuch be deſtroyed.

12 For it *is* a fire *that* conſumeth to [h] deſtruction, and would root out all mine increaſe.

i When they thought themſelves evil intreated by me.

13 If I did deſpiſe the cauſe of my manſervant, or of my maid-ſervant, when they [i] contended with me:

14 What then ſhall I do when God [k] riſeth up? and when he viſiteth, what ſhall I anſwer him?

k If I had oppreſſed others, how ſhould I have eſcaped Gods judgement?

15 Did not he that made me in the wombe, [l] make him? and ‡ did not one faſhion us in the wombe?

l He was moved to ſhew pity unto ſervants, becauſe they were Gods creatures as he was.
‡ Or, *did he not faſhion us in one wombe?*

16 If I have withheld the poore from *their* deſire, or have cauſed the eyes of the widow to [m] fail:

m By long waiting for her requeſt.

17 Or have eaten my morſel my ſelf alone, and the fatherleſſe hath not eaten thereof:

18 (For from my youth he was brought up with me, as *with* [n] a father, and I have guided ‡ her from my mothers wombe)

n He nouriſhed the fatherleſſe, and maintained the widowes cauſe.
‡ That is, *the widow.*

19 If I have ſeen any periſh for want of cloathing, or any poore without covering:

20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have [o] lift up my hand againſt the fatherleſſe, when I ſaw my help in the gate:

o To oppreſſe him and doe him injurie.

22 *Then* let [p] mine arm fall from my ſhoulder-blade, and mine arm be broken from ‡ the bone.

p Let me rot in pieces.
‡ Or, *the channel-bone.*

23 For deſtruction *from* [q] God *was* a terrour to me, and by reaſon of his highneſſe I could not endure.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

24 If I have made gold my hope, or have ſaid to fine gold, *Thou art* my confidence:

25 If I rejoyced becauſe my wealth was great, and becauſe mine hand had † gotten much:

† Heb. *found much.*

26 If I beheld † the [r] ſunne when it ſhined, or the moon walking † *in* brightneſſe:

† Heb. *the light.*
r If I was proud of my wordly proſperity and felicity, which is meant by the ſhining of the ſun and the brightneſſe of the moon.

27 And my heart hath been ſecretly enticed, or † my mouth hath [f] kiſſed my hand:

† Heb. *bright.*
† Heb. *my hand hath kiſſed my mouth.*

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have [e] denied the God *that is* above.

f If mine own doings delighted me.

29 If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him:

t By putting confidence in any thing but in him alone.

30 (Neither have I ſuffered † my mouth to ſinne, by wiſhing a curſe to his ſoul)

† Heb. *my palate.*

31 If the men of my [u] tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

u My ſervants moved me to be revenged of mine enemy, yet did I never wish him hurt.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doores ‡ to the traveller.

‡ Or, *to the way.*

33 If I [x] covered my tranſgreſſions, ‡ as Adam: by hiding mine iniquity in my boſome.

x And not confeſſed it freely: whereby it is evident that he juſtified himſelf before men and not before God.

34 Did I fear a great multitude, or did the contempt of families [y] terrifie me, that I [z] kept ſilence, *and* went not out of the doore?

‡ Or, *after the manner of men.*
y That is, I reverenced the moſt weak and contemned, and was afraid to offend them.

35 O that one would heare me! ‡ behold, my [a] deſire *is, that* the Almighty would anſwer me, and that mine adverſary had written a book.

z I ſuffered them to ſpeak evil of me, and went not out of my houſe to revenge it.

36 Surely I would take it upon my ſhoulder, *and* binde it *as* a [b] crown to me.

‡ Or, *behold my ſigne* is that *the Almighty will anſwer me.*
a This is a ſufficient token of my righteouſneſſe, that my deſire is to have God to witneſſe and to juſtifie my cauſe.

37 I would declare unto him the number of my ſteps, as a [c] prince would I go near unto him.

b Should not this book of his accuſations be a praiſe and commendation to me?

38 If my land [d] cry againſt me, or that the furrows likewiſe thereof † complain:

c I will make him account of all my life, without feare.
d As though I had withholden their wages that laboured in it.
† Heb. *weep.*

39 If

39 If I have eaten † the fruits thereof without money, or have † caused the owners thereof to [e] lose their life:

40 Let thistles grow in stead of wheat, and ‡ cockle in stead of barley. The [f] words of Job are ended.

† Heb. *the strength thereof.*
† Heb. *caused the soul of the owners thereof to expire,* or, *breath out.*
e Meaning, that he was no briber nor extortioner.
‡ Or, *noisome weeds.*
f That is, the talk which he had with his three friends.

Chap XXXII.

1 *Elihu is angry with Job, and his three friends.* 6 *Because wisdome cometh not from age, he excuseth the boldnesse of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased † to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the sonne of Barachel the [a] Buzite, of the kindred of [b] Ram: against Job was his wrath kindled, because he justified † himself [c] rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had † waited till Job had spoken, because [d] they *were* † elder than he.

5 When Elihu saw that *there was* no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the sonne of Barachel the Buzite answered and said, I *am* † young, and ye *are* very old, wherefore I was afraid, and † durst not shew you mine opinion.

7 I said, [e] Dayes should speak, and multitude of yeares should teach wisdome.

8 But there is a spirit in man: and * the [f] inspiration of the Almighty giveth them understanding.

9 Great men are not *alwayes* wise: neither do the aged understand judgement.

10 Therefore I said, Hearken to me, I also will shew mine opinion.

11 Behold, I waited for your words; I gave eare to your † [g] reasons, whilest you searched out † what to say.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have [h] found out wisdome: God thrusteth him down, not man.

14 Now [i] he hath not ‡ directed *his* words against me: neither will I answer him with [k] your speeches.

15 They were amazed, they answered no more, † they left off speaking.

16 When I had waited, (for they spake not? but stood still *and* answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am [l] full of † matter, † the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* † hath no vent, it is ready to burst like new bottles.

20 I will speak † that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any mans person, neither let me [m] give flattering titles unto man.

22 For I know not to give [n] flattering titles, *in so doing* my maker would soon take me away.

† Heb. *from answering.*
a Which came of Buz, the son of Nahor, Abrahams brother.
b Or, as the Chalde paraphrast readeth, Abram.
† Heb. *his soul.*
c By making himself innocent, and by charging God of rigour.
† Heb. *expected Job in words.*
d That is, the three mentioned before.
† Heb. *elder for dayes.*

† Heb. *few of dayes.*
‡ Heb. *I feared.*

e Meaning, the ancient, which have experience.
* Chap. 38: 36. Prov. 2: 6. Eccles 2. 26. Dan. 1: 17. and 2: 21.
f It is a speciall gift of God that man hath understanding, and commeth neither of nature, nor by age.

† Heb. *understandings.*
g To prove that Jobs affliction came for his sins.
† Heb. *words.*

h And flatter your selves, as though you had overcome him.
i To wit, Job.
‡ Or, *ordered his words.*
k He useth almost the like arguments, but without taunting and reproaches.
† Heb. *they removed speeches from themselves.*

i I have conceived in my minde great store of reasons.
† Heb. *words.*
† Heb. *the spirit, of my belly.*
† Heb. *is not opened.*
‡ Heb. *that I may breathe.*

m I will neither have regard to riches, credit, nor authoritie, but will speak the very truth
n The Hebrew word signifieth, To change the name, as To call a fool a wise man meaning, that he would not cloke the truth to flatter men.

Chap. XXXIII.

1 *Elihu offereth himself in stead of God, with sincerity and meekenesse to reason with Job.* 8 *He excuseth God from giving man an account of his wayes, by his greatnesse.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministery,* 31 *He inciteth Job to attention.*

WHerefore Job, I pray thee, heare my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be of* the uprightnesse of my heart: and my lips shall utter knowledge clearly.

4 The [a] spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 * Behold, I *am* † according to thy wish in [b] Gods stead: I also am † formed out of the clay.

7 Behold, my terrour shall not make thee afraid, neither shall my hand be [c] heavy upon thee.

8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I *am* [d] clean without transgression, I *am* innocent; neither *is there* iniquitie in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for † he giveth [e] not account of any of his matters.

14 For God speaketh once, yea [f] twice, *yet man* perceiveth it not.

15 In a dream, in a [g] vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed?

16 Then † he openeth the ears of men, and [h] sealeth their instruction,

17 That he may withdraw man *from his* † purpose, and hide [i] pride from man.

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*.

20 * So that his [k] life abhorreth bread, and his soul † dainty meat.

21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out.

22 His soul draweth neare unto the grave, and his life to the [l] destroyers.

23 If there be a [m] messenger with him, an interpreter, one among a [n] thousand, to shew unto man his uprightnesse:

24 Then he is [o] gracious unto him, and saith,

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
* Chap. 9: 35. and 13. 0: 22.
† Heb. *according to thy mouth.*
b Because Job had wished to dispute his cause with God Chap. 16: 21. so that he might, do it without fear, Elihu saith, he will reason in Gods stead, whom he needeth not to fear, because he is a man made of the same matter that he is.
† Heb. *cut out of the clay.*
c I will not handle thee so roughly as these others have done.
† Heb. *in mine eares.*
d He repeateth Jobs words, whereby he protested his innocency in divers places, but specially in the 13. 16. and 30 Chap.
† Heb. *he answered not.*
e The cause of his judgements is not alwayes declared to man.
f Though God by sundry examples of his judgements speak unto man, yet the reason thereof is not known: yea and though God should speak, yet he is not understood.
g God, saith he, speaketh commonly, either by visions to teach us the cause of his judgements, or else by afflictions or by his messengers.
† Heb. *he revealeth,* or *uncovereth.*
h That is, determined to send upon them.
† Heb. *work.*
i He sheweth for what end God sendeth afflictions: to beat down mans pride, and to turn from evil.
† Heb. *from passing by the sword.*
* Psal. 107: 18.
k That is, his painfull and miserable life.
† Heb. *meat of desire.*
l To the worms that shall eat him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein mans righteousnesse standeth, which is through the justice of Jesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached unto them.

426

p That is, the miniſter ſhall by the preaching of the word pronounce unto him the forgiveneſſe of his ſinnes.
‡ Or, *an atonement.*
q He ſhall feel Gods favour and rejoyce: declaring hereby, wherein ſtandeth the true joy of the faithful: and that God will reſtore him to health of body, which is a token of his bleſſing.
† Heb. *than childhood.*
r God will forgive his ſins, and accept him, as juſt.
‡ Or, *he ſhall look upon men, and ſay, I have ſinned, &c.*
s That is, done wickedly.
t But my ſin hath been the cauſe of Gods wrath toward me.
‡ Or, *he hath delivered my ſoul, &c. and my life.*
u God will forgive the penitent ſinner.

p Deliver him from going down to the pit, I have found ‡ a ranſom.

25 His fleſh ſhall be [q] freſher † than a childes: He ſhall return to the dayes of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his [r] righteouſneſſe.

27 † He looketh upon men, *and* if *any* ſay, I have ſinned, and [s] perverted that which was right, and it profited [t] me not:

28 ‡ He will [u] deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe things worketh God † [x] oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt [y] any thing to ſay, anſwer me: ſpeak, for I deſire to [z] juſtifie thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdome.

† Heb. *twice & thrice.* x Meaning, as oft as a ſinner doth repent. y If thou doubt of any thing, or ſee occaſion to ſpeak againſt it. z That is, to ſhew thee wherein mans juſtification conſiſteth.

Chap. XXXIIII.

1 Elihu accuſeth Job for charging God with injuſtice. 10 God ommipotent cannot be unjuſt. 31 Man muſt humble himſelf unto God. 34 Elihu reproveth Job.

FUrthermore Elihu anſwered aud ſaid,

2 Heare my wotds, O ye [a] wiſe men, and give eare unto me, ye that have knowledge.

3 * For the eare trieth words, as the † mouth taſteth meat.

4 Let us [b] chooſe to us judgement: let us know among our ſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath [c] taken away my judgement.

6 Should [d] I lie againſt my right? † my wound *is* incurable [e] without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up [f] ſcorning like water?

8 Which goeth in [g] company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, [h] It profiteth a man nothing, that he ſhould [i] delight himſelf with God.

10 Therefore hearken unto me, ye † men of underſtanding: * farre be it from God, *that he ſhould do* wickedneſſe, and from the Almighty, *that he ſhould commit* iniquity.

11 * For the work of a man ſhall he render unto him, and cauſe every man to finde according to *his* wayes.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgement.

13 Who hath given him a charge over the earth? or who hath diſpoſed † the whole world?

14 * If he [k] ſet his heart † upon man, *if* he gather unto himſelf his [l] ſpirit and his breath;

15 * All fleſh ſhall perish together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, heare this: hearken to the voice of my words.

17 Shall even he that hateth right † [m] govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a [n] king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſſe to him* that * accepteth not the perſons of princes, nor regardeth the rich more than the poore? for they all *are* the work of his hands.

20 In a [o] moment ſhall they die, and the people ſhall be troubled at midnight, and paſſe away: and † the mighty ſhall be [p] taken away without hand.

21 * For his eyes *are* upon the wayes of man, and he ſeeth all his goings.

22 *There is* no darkneſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould † [q] enter into judgement with God.

24 He ſhall [r] break in pieces mighty men † without number, and ſet others in their ſtead.

25 Therefore he knoweth their [s] works, and he overturneth *them* in the [t] night, ſo that they are † deſtroyed.

26 He ſtriketh them as wicked men † in the [u] open ſight of others:

27 Becauſe they turned back † from him, and would not conſider any of his wayes.

28 So that they cauſe the crie of the poore to [x] come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſſe, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man onely:

30 That the [y] hypocrite reigne not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will [z] not offend *any more.*

32 *That which* I ſee not, [a] teach thou me; if I have done iniquity, I will do no more.

33 † [b] *Should it be* according to thy minde? he will recompenſe it, whether [c] thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

33 Let men † of underſtanding tell me, and let a wiſe man hearken unto me.

34 Job hath ſpoken without knowledge, and his words *were* without wiſdome.

36 ‡ My deſire *is that* Job may be [d] tried unto the end, becauſe of *his* anſwers for wicked men

37 For he [e] addeth rebellion unto his ſinne, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

‡ Or, *my father, let Job be tried.* d That he may ſpeake as much as he can, that we may anſwer him and all the wicked that ſhall uſe ſuch arguments. e He ſtandeth ſtubbornly in the maintenance of his cauſe.

Chap. XXXV.

1 Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELihu ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou [a] ſaidſt, My righteouſneſſe *is* more than Gods?

a Which are eſteemed wiſe of the world.
* Chap. 12: 11.
† Heb. *palate.*
b Let us examine the matter uprightly.
c That is, hath afflicted me without meaſure.
d Should I ſay, I am wicked, being an innocent?
† Heb. *mine arrow.*
e I am ſorer puniſhed than my ſinne deſerveth.
f Which is compelled to receive the reproch and ſcorns of many for his foolish words.
g Meaning, that Job was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelf to his judgements.
h He wreſteth Jobs words, who ſaid that Gods children are oftimes puniſhed in this world, and the wicked go free.
i That is, live godly, as Gen. 5: 22.
† Heb. *men of heart.*
* Deut. 32: 4. Chap 8: 3. and 34: 23. Pſal. 92: 15. Rom. 9: 14.
* Pſal. 62: 12. Prov. 24: 12. Jer. 32: 19. Ezek. 33: 20. Matt. 16: 27 Rom. 2: 6. 2 Cor. 5: 10. 1 Pet. 1: 17. Apoc. 22: 12.
† Heb *all of it.*
* Pſal. 104: 29. man. * Gen. 3: 19. govern the world?
k To deſtroy him. † Heb. *upon him.* l The breath of life which he gave Eccles 12: 7. † Heb. *his.*
m If God were not juſt, how could he
n If man of nature feare to ſpeak evil of ſueh as have power, then much more ought he to be afraid to ſpeak evil of God.
* Deut. 10: 17. 2 Chron. 19: 7. Acts 10: 34. Rom. 2: 11. Gal. 2: 6. Epheſ. 6: 9. Coloſ. 3: 25. 1 Pet. 1: 17.
o When they look not for it.
† Heb. *they ſhall take away the mighty.*
p By the meſſengers or viſitation that God ſhall ſend.
* 2 Chron. 16: 9. Chap. 31: 4. Prov. 5: 21. and 15: 3. Jer. 16: 7.
† Heb. *go.*
q God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.
r For all his creatures are at hand to ſerve him, ſo that by their power they cannot reſiſt him.
† Heb. *without ſearching out.*
s Make them manifeſt, that they are wicked.
t Declare the things that were hid
† Heb. *crushed.*
† Heb. *in the place of beholders.*
u Meaning, openly in the ſight of all men.
† Heb. *from after him.*
x By their cruelty and extortion.
y When tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrites, and oppreſſe the people, it is a ſigne that God hath drawn back his countenance and favour from that place.
z Leſt I ſhould procure greater puniſhment than what is alreadie laid upon me.
a Thus Elihu ſpeaketh in the perſon of God, as it were, mocking Job, becauſe he would be wiſer than God.
† Heb. *ſhould it be from with thee.*
b Will God uſe thy counſel in doing his works.
c Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe afflictiion at his pleaſure.
† Heb. *of heart.*

a Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

3 For thou ſaidſt, What advantage will it be unto thee, *and*, What profit ſhall I have ‡ *If I be cleanſed* from my ſinne?

‡ Or, by it *more than by my ſinne.*

4 † I will anſwer thee, and thy [b] companions with thee.

† Heb. *I will return to thee words.*
b Such as are in the like errour.

5 Look unto the heavens, and ſee and behold the [c] clouds *which* are higher than thou.

c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?

6 If thou ſinneſt, [d] what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

d Neither doth thy ſin hurt God, nor thy juſtice profit him; for he will be glorified without thee.

7 * If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

* Chap. 22: 3. Pſalm 16: 2. Rom. 11: 35.

8 Thy wickedneſſe *may hurt* a man as thou *art*, and thy righteouſneſſe *may profit* the ſonne of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to [e] cry: they cry out by reaſon of the arm of the mighty.

e The wicked may hurt man, and cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be delivered.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, ([f] but none giveth anſwer) becauſe of the pride of evil men.

f Becauſe they pray not in faith, as feeling Gods mercies.

13 * Surely God will not heare vanity, neither will the Almighty regard it.

* Chap. 27: 9. Prov. 1: 29, Iſa. 1: 13. Jer. 11: 11.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgement *is* [g] before him, therefore truſt thou in him.

g God is juſt howſoever thou judgeſt of him.

15 But now becauſe *it is* not *ſo*, ‡ he hath viſited in his anger, yet ‡ he knoweth *it* not in great extremitie:

‡ That is, *God.*

16 Therefore doth Job [h] open his mouth in vain: he multiplieth words without knowledge.

‡ That is, *Job.*

h For if he did punish thee as thou deſerveſt, thou ſhouldeſt not be able to open thy mouth.

Chap. XXXVI.

1 *Elihu ſheweth how God is juſt in his wayes,* 16 *how Jobs ſinnes hinder Gods bleſsings.* 24 *Gods works are to be magnified.*

E Lihu alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, † that *I have* yet to ſpeak on Gods behalf.

† Heb. *that* there are *yet words for God.*

3 I will [a] fetch my knowledge from afarre, and will aſcribe righteouſneſſe to my maker.

a He ſheweth that when we ſpeak of God, we muſt lift up our ſpirits more high, than our naturall ſenſe is able to reach.

4 For truly, my words *ſhall* not *be* falſe: he that is [b] perfect in knowledge *is* with thee.

b Thou ſhalt perceive that I am a faithfull inſtructor, and that I ſpeak to thee in the name of God.

5 Behold, God *is* mighty, and deſpiſeth not *any: he is* [c] mighty in ſtrength *and* † wiſdome.

c Strong and conſtant, and of underſtanding: for theſe are the gifts of God, and he loveth them in man: but foraſmuch as God puniſheth now Job, it is a ſigne that theſe are not in him.

† Heb. *heart.*

6 [d] He preſerveth not the life of the wicked: but, giveth right to the ‡ poore.

d Therefore he will not preſerve the wicked: but to the humble and afflicted heart he will ſhew grace.

‡ Or, *afflicted.*

7 * He withdraweth not his eyes from the righteous: but with [e] kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

* Pſal. 34: 15.

e He preferreth the godly to honour.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

† He will move their hearts to feel their ſinnes, that they may come to him by repentance, as he did Manaſſeh.

9 Then he ſheweth them their [f] work, and their tranſgreſſions that they have exceeded.

* Chap. 21: 13.

10 He openeth alſo their eare to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall * ſpend their dayes in proſperity, and their yeares in pleaſures.

12 But if they obey not, † they ſhall periſh by the ſword & they ſhal die [g] without knowledge.

† Heb. *they ſhall paſſe away by the ſword.*
g That is in their folly or obſtinacy, and ſo ſhall be cauſe of their own deſtruction.

13 But the hypocrites in [h] heart heap up wrath: they [i] crie not when he bindeth them.

h Which are maliciouſly bent againſt God, and flatter themſelves in their vices.
i When they are in affliction, they ſeek not to God for ſuccour, as Aſa 2 Chron. 16: 12. Revel. 16: 11.

14 † They die in [k] youth, and their life *is* among the ‡ unclean.

† Heb. *their ſoul dieth.*
k They die of ſome vile death, and that before they come to age.

15 He delivereth the ‡ poore in his affliction, and openeth their eares in oppreſſion.

‡ Or, *Sodomites.*

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſſe, and † that which ſhould be ſet on thy [l] table, *ſhould be* full of fatneſſe.

‡ Or, *afflicted.*
† Heb. *the reſt of thy table.*

17 But thou haſt [m] fulfilled the judgement of the wicked: ‡ judgement and juſtice take hold *on thee.*

l If thou hadſt been obedient to God, he would have brought thee to libertie and wealth.
m Thou art altogether after the manner of the wicked: for thou doeſt murmure againſt the juſtice of God.

18 Becauſe *there is* wrath, [n] *beware* leſt he take thee away with *his* ſtroke: then a great ranſome cannot ‡ deliver thee.

‡ Or, *judgement and juſtice ſhould uphold* thee.

19 Will he eſteem thy riches? no not gold, nor all the forces of ſtrength.

n God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth and ſo periſh.

20 Deſire not the [o] night, when people are cut off in their place.

† Heb. *turn thee aſide.*

21 Take heed, regard not [p] iniquitie: for this haſt thou choſen rather than affliction.

o Be not thou curious in ſeeking the cauſe of Gods judgements, when he deſtroyeth any.
p And ſo murmure againſt God through impatiencie.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoyned him his way? or who can ſay, Thou haſt wrought iniquitie?

24 Remember that thou magnifie his work, which men behold.

25 Every man may ſee it, man may behold *it* [q] afarre off.

q The works of God are ſo manifeſt, that a man may ſee them afar off, and know God by the ſame.

26 Behold, God *is* great, and we know *him* [r] not, neither can the number of his yeares be ſearched out.

r Our infirmity hindereth us ſo, that we cannot attain to the perfit knowledge of God.

27 For he maketh ſmall the drops of water: they poure down rain [s] according to the vapour thereof:

s That is, the raincometh of thoſe drops of water, which he keepeth in the clouds.

28 Which the clouds do drop, *and* diſtill upon man abundantly.

29 Alſo can any underſtand the ſpreadings of the clouds, *or* the noiſe of his [t] tabernacle?

t Meaning, of the clouds, which he calleth the tabernacle of God.

30 Behold, he ſpreadeth his light upon [u] it, and covereth † [x] the bottom of the ſea.

u Upon the cloud.
† Heb. *the roots.*
x That men cannot come to the knowledge of the ſpringe thereof.

31 For by them judgeth he the [y] people, he giveth meat in abundance.

y He ſheweth that the rain hath double uſe: the one,

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh [z] betwixt.

that it declareth Gods judgements, when it doth overflow any places: and the other, that it maketh the land fruitfull. z That is, one cloud to dash againſt another.

33 The [a] noiſe thereof ſheweth concerning it, the cattel alſo concerning † the vapour.

a The cold vapour ſheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud, mounteth up toward the place where the fire is, and ſo anger is ingendred, that is, noiſe and thunder-claps. † Heb. *that which goeth up.*

Chap. XXXVII.

1 *God is to be feared becauſe of his great works.* 15 *His wiſdome is unſearchable in them.*

A T [a] this alſo my heart trembleth, and is moved out of his place.

a At the marvelling of the thunder and lightnings: whereby he declareth that the faithfull are lively touched with the majeſty of God, when they behold his works.

2 † Heare attentively the [b] noiſe of his voice, and the ſound *that* goeth out of his mouth.

† Heb. *heare in hearing.*

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

b That is, the thunder, whereby he ſpeaketh to men to weaken their dulneſſe, and to bring them to the conſideration of his works. † Heb. *light.* † Heb. *wings of the earth.*

4 After it a voice roareth: he thundreth

with

428

with the voice of his excellency, and he will not stay [c] them when his voice is heard.

5 God thundreth marvellously with his voice, great things doeth he, which we cannot comprehend.

6 For * he saith to the snow, Be thou *on* the earth, † likewise to the [d] small rain, and to the great rain of his strength.

7 He [e] sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 † Out of the south cometh the whirlwinde: and cold out of the [f] north.

10 By the breath of God, frost is given: and the breadth of the waters is [g] straitned.

11 Also by watering he [h] wearieth the thick cloud: he scattereth † [i] his bright cloud.

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, [k] whether for † correction, or for his land, or for mercy.

14 Heaken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, & caused the [l] light of his cloud to shine?

16 Dost thou know the [m] balancing of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are [n] warm, when he quieteth the earth by the south-*winde*?

18 Hast thou with him spread out the skie, *which is* strong, *and* as a molten [o] looking-glasse?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of [p] darknesse.

20 Shall it be [q] told him that I speak? if a man [r] speak, surely he shall be swallowed up.

21 And now *men* see not the [s] bright light which *is* in the clouds: but the winde passeth and cleanseth them.

22 [t] Fair weather cometh out of the north: with God *is* terrible majesty.

23 Touching the Almighty, we cannot finde him out: *he is* excellent in power, and in judgement, and in plenty of justice: he will [u] not afflict.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

* Psal. 147:16,17.

† Heb. *and to the showre of rain, and to the showres of rain of his strength.*

d So that neither small rain, nor great, snow, nor any thing else cometh without Gods appointment.

e By rains and thunders God causeth men to keep themselves within their houses.

† Heb. *out of the chamber.*

f In Hebrew it is called The scattering winde because it driveth away the clouds, and purgeth the aire.

g That is, is frozen up, and dried.

h Gather the vapours, and move to and fro to water the earth.

† Heb. *the cloud of his light.*

i That is, the cloud that hath lightning in it.

k Rain, cold, heat, tempests, and such like are sent of God, either to punish man, or to profit the earth, or to declare his favour toward man, as Chap. 36: 31.

† Heb. *a rod.*

l That is, the lightning to break forth in the clouds.

m Which is sometime changed into rain, snow, or hail, or such like.

n Why thy clothes should keep thee warm when the south winde bloweth, rather than when any other winde bloweth?

o For their cleanesse.

p That is, our ignorance: signifying that Job was so presumptuous, that he would controll the works of God.

q Hath God need that any should tell him, when man murmureth against him?

r Against Gods administrations.

s The cloud stoppeth the shining of the sun, that man cannot see it till the winde have chased away the cloud: and if man be not able to attain to the knowledge of these things, how much lesse of Gods judgements?

t In Hebrew, Gold: meaning, Faire weather and cleare as gold.

u Meaning, without cause.

Chap. XXXVIII.

1 God challengeth Iob to answer. 4 God, by his mighty works, convinceth Iob of ignorance, 31 and of imbecillity.

THen the Lord answered Job out of the [a] whirlwinde, and said,

2 Who *is* this that [b] darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will [c] demand of thee, and † answer thou me.

a That his words might have greater majesty, and that Job might know with whom he had to do.

b Which by seeking out the secret counsel of God by mans reason maketh it more obscure, and sheweth his own folly.

c Because he had wished to dispute with God, Chap. 13. verse 3. God reasoneth with him, to declare his rashnesse.

† Heb. *make me know.*

4 *Where wast thou when I laid the [d] foundations of the earth? declare, † if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the † foundations thereof † fastened? or who laid the corner-stone thereof?

7 When the morning starres [e] sang together, and all the [f] sonnes of God shouted for joy.

8 * Or *who* shut up the sea with doores, when it brake forth *as if* it had issued out of the wombe?

9 When I made the cloud the garment thereof, and thick darknesse [g] a swadling-band for it,

10 And ‡ brake up for it my decreed *place*, and set barres and doores,

11 And said, Hitherto shalt thou come, but no further: and [h] here shall † thy proud waves be stayed.

12 Hast thou commanded the [i] morning since thy dayes? *and* caused the day-spring to know his place,

13 That it might take hold of the † ends of the earth, that the wicked might be [k] shaken out of it?

14 It is turned as [l] clay *to* the seal, and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doores of the [m] shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way *where* light dwelleth? and as for darknesse, where *is* the place thereof?

20 That thou shouldest [n] take it ‡ to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy dayes *is* great?

22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have [o] reserved against the time of trouble, against the day of battel and war?

24 By what way is the light parted, *which* scattereth the east-winde upon the earth?

25 Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,

26 To cause it to rain on the earth, *where* no man *is*: *on* the wildernesse wherein *there is* no man?

27 To satisfie the desolate and waste *ground* and to cause the bud of the tender herb to spring forth:

* Psal. 104:5. Prov. 30:4.

d Seeing he could not judge of those things which were done so long before he was born, he was not able to comprehend all Gods works: much lesse the secret causes of his judgements.

† Heb. *if thou knowest understanding.*

† Heb. *sockets.*

‡ Heb. *made to sink.*

e The starres and dumbe creatures are said to praise God, because his power, wisdome and goodnesse is manifest and known therein.

f Meaning, the angels.

* Psal. 104:9.

g As though the great sea were but as a little babe in the hands of God to turn to and fro.

‡ Or, *established my decree upon it.*

h That is, Gods decree and commandment, as verse 10.

† Heb. *the pride of thy waves.*

i To wit, to rise, since thou wast born.

† Heb. *wings.*

k Who having in the night been given to wickednes cannot abide the light, but hide themselves.

l The earth which seemed in the night to have no form, by the rising of the sun is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seek out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?

n That thou mightest appoint it his way and limits.

‡ Or, *at.*

o To punish mine enemies with them, as Exod. 9. verse 18. Josh. 10: 11.

28 Hath

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the ice? and the hoary froſt of heaven, who hath gendred it?

30 The waters are [p] hid as *with* a ſtone, and the face of the deep † is frozen.

31 Canſt thou binde the ſweet influences of ‡ † [q] Pleiades, or looſe the bands of † [r] Orion?

32 Canſt thou bring forth ‡ [ſ] Mazzaroth in his ſeaſon, or canſt thou † guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the [u] dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, † Here we *are?*

36 * Who hath put wiſdome in the [x] inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdome? or † who can ſtay the [y] bottles of heaven?

38 ‡ When the duſt † groweth into hardneſſe, and the [z] clods cleave faſt together?

39 * Wilt thou [a] hunt the prey for the lion? or fill † the appetite of the young lions,

40 When they couch in *their* dennes, *and* abide in the covert to lie in wait?

41 * Who provideth for the raven his food? when his young ones [b] cry unto God, they wander for lack of meat.

p The ice covereth it, as though it were paved with ſtone.
† Heb. *is taken.*
‡ Or, *the ſeven ſtarres.*
† Heb. *Cimah.*
q Which ſtarres ariſe when the ſun is in Taurus, which is the ſpring time, and bring floures.
† Heb. *Ceſil.*
r Which ſtarre bringeth in winter.
† Or, *the twelve ſignes.*
ſ Certain ſtars ſo called, ſome think they were the twelve ſignes.
† Heb. *guide them.*
t The north-ſtarre with thoſe that are about him?
u Canſt thou cauſe the heavenly bodies to have any power over the earthly bodies?
† Heb. *behold us,*
* Chap. 32: 8. Eccles 1: 26.
x In the ſecret parts of man.
† Heb. *who can cauſe to lie down.*
y That is, the clouds wherein the water is contained as in bottels.
‡ Or, *when the duſt is turned into mire.*
† Heb. *is poured.*
z For when God doth not open theſe bottels, the earth cometh to this inconvenience. * Pſal. 104: 21. a After he had declared Gods works in the heavens, he sheweth his marvellous providence in earth, even toward the bruit beaſts. † Heb. *the life.* * Matth. 6: 26. b Read. Pſal. 147: 9.

Chap. XXXIX.

1 *Of the wilde goats and hindes.* 5 *Of the wilde aſſe.* 9 *the unicorn,* 13 *the peacock, ſtork, and oſtrich,* 19 *the horſe,* 26 *the hawk,* 27 *the eagle.*

KNoweſt thou the time when the wilde goats of the rock bring forth? *or* canſt thou mark when * [c] the hindes do calve?

2 Canſt thou number the moneths *that* they [d] fulfill? or knoweſt thou the time when they bring forth?

3 They [e] bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wilde aſſe free? or who hath looſed the bands of the wilde aſſe?

6 Whoſe houſe I have made the wilderneſſe, and the † [f] barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying † of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the [g] unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou binde the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength is great? or wilt thou leave thy labour to him?

12 Wilt thou beleeve him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks, or ‡ wings and feathers unto the oſtrich?

14 Which leaveth her egges in the [h] earth, and warmeth them in the duſt.

15 And forgetteth that the foot my cruſh them, or that the wilde beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not [i] hers: her labour is in vain without fear.

17 Becauſe God hath deprived her of [k] wiſdome, neither hath he imparted to her underſtanding.

18 What time ſhe [l] lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with [m] thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* † terrible.

21 ‡ He [n] paweth in the valley, and rejoyceth in *his* ſtrength: he goeth on to meet † the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver ratleth againſt him, the glittering ſpear and the ſhield.

24 He [o] ſwalloweth the ground with fierceneſſe and rage: neither beleeveth he that *it* is the ſound of the trumpet.

25 He ſaith among the trumpets, Ha ha; and he ſmelleth the battel afarre off, the thunder of the captains, and the ſhouting.

26 Doth the hawk flie by thy wiſdome, *and* ſtretch her wings toward the [p] ſouth?

27 Doth the eagle mount up † at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afarre off.

30 Her young ones alſo ſuck up bloud: and * where the ſlain *are*, there *is* ſhe.

* Pſal. 29: 9.
c He chiefly maketh mention of wilde goats and hindes, becauſe they bring forth their young with moſt difficulty.
d That is, how long they go with young?
e They bring forth with great difficulty.
† Heb. *ſalt places.*
f That is, the barren ground where no good fruits grow.
† Heb. *of the exactour.*
g Is it poſſible to make the unicorn tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible, that he ſhould appoint the wiſdome of God, whereby he governeth all the world.
† Or, *the feathers, of the ſtork, and oſtrich?*
h They write that the oſtrich covereth her egs in the ſand, and becauſe the countrey is hot, and the ſun ſtill keepeth them warm, they are hatched.
i As if another ſhould take care for them.
k That is, to have a care, and naturall affection toward her young.
l When the young oſtrich is grown up, he outrunneth the horſe.
m That is, given him courage?
† Heb. *terrours.*
‡ Or, his feet *dig.*
n He beateth with his hoof.
† Heb. *the armour.*
o He ſo iiddeth the ground, that it ſeemeth nothing under him,
p That is, when cold cometh, to flie into the warm countreys.
† Heb. *by thy mouth.*
* Matth 24: 28. Luke 17: 37.

Chap. XL.

1 *Iob humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſſe, power, and wiſdome.* 15 *Of the behemoth.*

MOreover, the LORD anſwered Job, and ſaid.

2 Shall he that [a] contendeth with the Almighty, inſtruct *him*? he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am [b] vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwinde, and ſaid,

7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.

8 * Wilt thou alſo diſanull my [c] judgement? wilt thou condemn me that thou mayeſt be righteous?

a Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Job.
b Whereby he ſheweth, that he repented, and deſired pardon for his faults.
* Chap. 38: 3.
* Pſal. 51: 4. Rom. 3: 4.
c Signifying, that they that juſtifie themſelves, condemn God as unjuſt.

430

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 * Deck thy ſelf now *with* [d] majeſty and excellency, and array thy ſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one that is proud, and abaſe him.

12 Look on every one that is proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the [e] duſt together, *and* binde their faces in ſecret.

14 Then will I alſo confeſſe unto thee, that thine own right hand can [f] ſave thee.

15 ¶ Behold now [g] behemoth which I [h] made with thee, he eateth [i] graſſe as an ox.

16 Lo now, his ſtrength *is* in his loyns, and his force *is* in the navel of his belly.

17 ‡ He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.

18 His bones *are as* ſtrong pieces of braſſe, his bones *are* like barres of iron.

19 [k] He *is* the chief of the wayes of God: he that made him, [l] can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſſe him about.

23 Behold, † he drinketh up a river, *and* [m] haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 ‡ He taketh it with his eyes: *his* noſe pierceth through ſnares.

Chap. XLI.

Of Gods great power in the leviathan.

CAnſt thou draw out [a] leviathan with an hook? or his tongue with a cord † *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many [b] ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a [c] ſervant for ever?

5 Wilt thou play with him as with a bird? wilt thou binde him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his skin with barbed irons? or his head with fish-ſpears?

8 Lay thine hand upon him, remember the [d] battel, do no more.

9 Behold, the [e] hope of him is in vain: ſhall not *one* be caſt down, even at the ſight of him?

10 None is ſo fierce that dare ſtirre him up: who then is able to [f] ſtand before me?

11 Who hath [g] prevented me that I ſhould repay *him?* * *whatſoever* is under the whole heaven is mine.

12 I will not [h] conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his [i] garment? or who can come *to him* ‡ with his double bridle?

14 Who can open the [l] doores of his face; his teeth *are* terrible round about.

15 *His* † ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo neare to another, that no aire can come between them.

17 They are joyned one to another, they ſtick together, that they cannot be ſundred.

18 By his [m] neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and † ſorrow is turned into [n] joy before him.

23 † The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved.

24 His heart is as firm as a ſtone, yea as hard as a piece of the nether *milſtone.*

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purifie themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the ‡ habergeon.

27 He eſteemeth iron as ſtraw, *and* braſſe as rotten wood.

28 The arrow cannot make him flee: ſling ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 † Sharp ſtones [o] *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to [p] boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to [q] ſhine after him; *one* would think the deep to be hoarie.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high things: he *is* a king over all the children of pride.

Chap. XLII.

1 Job ſubmitteth himſelf unto God. 7 God preferring Jobs cauſe, maketh his friends ſubmit themſelves, and accepteth him. 10 He magnifieth and bleſſeth Job. 16 Iobs age and death.

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every thing; and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too [c] wonderfull for me, which I knew not.

4 Heare, I beſeech thee, and I will ſpeak: I will demand of thee, [d] and declare thou unto me.

5 I have

---

* Pſal. 104: 1.
d Meaning, that theſe were proper unto God, and belonged to no man.
e Cauſe them to die if thou canſt.
f Proving hereby that whoſoever attributeth to himſelf power, and ability to ſave himſelf, maketh himſelf God.
g This beaſt is thought to be the elephant, or ſome other, which is unknown
h Whom I made as well as thee.
i This commendeth the providence of God toward man: for if he were given to devoure as a lion, nothing were able to reſiſt him or content him.
‡ Or, *he ſetteth up.*
k He is one of the chiefeſt works of God among the beaſts.
l Though man dare not come near him, yet God can kill him.
† Heb. *he oppreſſeth.*
m He drinketh at leiſure, and feareth no body.
‡ Or, *will any take him in his ſight, or bore his noſe with a gin?*
a Meaning, the whale, or, a whirlpool
† Heb. which *thou drowneſt.*
b Becauſe he feareth leſt thou ſhouldeſt take him.
c To do thy buſineſſe, and be at thy commandment?
d If thou once conſider the danger, thou wilt not meddle with him.
e To wit, that truſteth to take him.
f If none dare ſtand againſt a whale which is but a creature, who is able to compare with God the Creatour?
g Who hath taught me to accomplish my work?
* Pſal. 24: 1. and 50: 12.
1 Cor. 10: 26.
h The parts, and members of the whale.
i That is, who dare pull off his skin?
‡ Or, *within.*
k Who dare put a bridle in his mouth?
l Who dare look in his mouth?
† Heb. *ſtrong pieces of ſhields.*
m That is, caſteth out flames of fire.
† Heb. *ſorrow rejoyceth.*
n Nothing is painfull or hard unto him.
† Heb. *the fallings.*
‡ Or, *breaſt-plate.*
† Heb. *ſharp pieces of the potſherd.*
o His skin is ſo hard that he lieth with as great eaſe on the ſtones, as in the myre.
p Either he maketh the ſea to ſeem as it boiled by his wallowing, or elſe he ſpouteth water in ſuch abundance as it would ſeem that the ſea boiled.
q That is, a white froth, and ſhining ſtream before him.
‡ Or, *who behave themſelves without fear.*
r He deſpiſeth all other beaſts and monſters, and is the proudeſt of all others.
a No thought ſo ſecret, but thou doſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring to paſſe.
b Is there any but I? for this God laid to his charge. Chap. 38: 2.
c I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.
d He ſheweth that he will be Gods ſcollar, to learn of him.

e I knew thee only before by heare-ſay, but now thou haſt cauſed me to feel what thou art to me, that I may reſigne my ſelf over unto thee.

5 I have [e] heard of thee by the hearing of the eare: but now mine eye ſeeth thee.

6 Wherefore I abhorre *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was ſo, that after the LORD had ſpoken theſe works unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for for ye have not ſpoken of me the [f] thing that is [g] right, as my ſervant Job hath.

f You took in hand an evil cauſe, in that you condemned him by his outward afflictions, and comforted him not with my mercies.
g Who had a good cauſe, but handled it evil.

8 Therefore take unto you now ſeven bullocks, and ſeven rammes, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall [h] pray for you, for † him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me the thing which is right, like my ſervant Job.

h When you have reconciled your ſelves to him for the faults that you have committed againſt him, he ſhall pray for you, and I will heare him.
† Heb. *his face*, or *perſon*.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted † Job.

† Heb. *the face of Job*.

10 And the LORD turned the [i] captivity of Job, when he prayed for his friends: alſo the Lord † gave Job twice aſmuch as he had before.

i He delivered him out of the affliction wherein he was.
† Heb. *added to Job unto the double*.

11 Then came there unto him all his [k] brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoned him and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an eare-ring of gold.

k That is, all his kinred, reade chap. 19: 13.

12 So the LORD bleſſed the latter end of Job more than his beginning: for he had [l] fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand she-aſſes.

l God made him twice ſo rich in cattel as he was before, and gave him as many children, as he had taken from him.

13 He had alſo ſeven ſonnes and three daughters.

14 And he called the name of the firſt, [m] Jemima, and the name of the ſecond, [n] Kezia, and the name of the third, [o] Keren-happuch.

m That is, of long life, or beautifull as the day.
n As pleaſant as Caſſia, or ſweet ſpice.
o That is, the horn of beauty.

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty yeares, and ſaw his ſonnes, and his ſonnes ſonnes, *even* foure generations.

17 So Job died being old, and full of dayes.

THE BOOK OF
* PSALMES.

* Or, praiſes according to the Hebrews: and were chiefly inſtituted to praiſe and give thanks to God for his benefits. They are called the pſalmes or ſongs of David, becauſe the moſt part were made by him.

THE ARGUMENT.

THis book of Pſalmes is ſet forth unto us by the holy Ghoſt, to be eſteemed as a moſt precious treaſure, wherein all things are contained that appertain to true felicitie, aſwell in this life preſent, as in the life to come. For the riches of true knowledge and heavenly wiſdome are ſet open for us, to take thereof moſt abundantly. If we would know the great and high Majeſtie of God, here We may ſee the brightneſſe thereof ſhine moſt cleerely. If we would ſeek his incomprehenſible wiſdome, here is the ſchoole of the ſame profeſſion. If we would comprehend his ineſtimable bounty, and approach neare thereunto, and fill our hands with that treaſure, here we may have a moſt lively and moſt comfortable taſte thereof. If we would know wherein ſtandeth our ſalvation, and how to attain to life everlaſting, here is Chriſt our only Redeemer, and Mediatour moſt evidently deſcribed. The rich man may learn the true uſe of riches. The poore man may finde full contentation. He that will rejoyce, ſhall know the true joy, and how to keep meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is ever againſt them, and though he ſuffer them to proſper for a while, yet he bridleth them, inſomuch as they cannot touch an hair of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly here we may have preſent remedies againſt all tentations, and troubles of minde and conſcience, ſo that, being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true feare and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

PSAL. I.

1 The happineſſe of the godly. 4 The unhappineſſe of the ungodly.

BLeſſed * *is* the man that walketh not in the [a] counſel of the ‡ ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull.

1 Day. *Morning prayer.*
* Proverb. 4: 14.
a When a man hath once given place to evil counſel, or to his own concupiſcenſe, he beginneth to forget himſelf in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.
‡ Or, *wicked*.

2 But his delight *is* in the law of the LORD, * and in his [b] law doth he meditate day and night.

* Joſh. 1: 8. Pſal. 119: 1.
b In the holy ſcriptures.

3 And he ſhall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither, and [c] whatſoever he doeth ſhall proſper.

* Jer. 17: 8.
† Heb. *fade*.
c Gods children are ſo moiſtened ever with his grace, that whatſoever cometh unto them tendeth to their ſalvation.

4 [d] The ungodly *are* not ſo: but *are* * like

d Though the wicked ſeem to beare the ſway in this world, yet the Lord driveth them down that they ſhall not riſe nor ſtand in the company of the righteous.
* Pſa. 35: 5. Iſa. 17: 13.

the chaff which the winde driveth away.

5 Therefore the ungodly shall not [e] stand in the judgement, nor sinners in the congregation of the righteous.

6 For the LORD [f] knoweth the way of the righteous: but the way of the ungodly shall perish.

e But tremble when they feel Gods wrath.

f Doth approve and prosper, like as not to know is to reprove and reject.

PSAL. II.

1 The kingdome of Christ. 10 Kings are exhorted to accept it.

WHy * do the [a] heathen ‡ rage, and the people † imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 [b] Let us break their bands asunder, and cast away their cords from us.

4 * He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 [c] Then shall he speak unto them in his wrath, and ‡ vex them in his sore displeasure.

6 Yet have I † set my king † upon my holy hill of Sion.

7 I will declare ‡ the [d] decree: the LORD hath said unto me, * Thou *art* my sonne, [e] this day have I begotten thee.

8 * Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost [f] parts of the earth for thy possession.

9 * Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

10 [g] Be wise now therefore, O ye kings: be instructed ye judges of the earth.

11 Serve the LORD with fear, and rejoyce with trembling.

12 [h] Kisse the sonne lest he be angry, and ye [i] perish *from* the way, when his wrath is kindled but a little: * blessed *are* all they that put their trust in him.

* Acts 4: 25.

a The conspiracy of the Gentiles the murmuring of the Jews, and power of kings cannot prevail against Christ.

‡ Or, *tumultuously assemble.*

† Heb. *meditate.*

b Thus the wicked say, That they will cast off the yoke of God, and of his Christ.

* Prov. 1: 26.

c Gods plagues will declare that in resisting his Christ, they fought against him.

‡ Or, *trouble.*

† Heb. *anointed.*

† Heb. *upon Sion, the hill of my holinesse.*

‡ Or, *for a decree.*

d To shew that my vocation to the kingdome is of God.

* Acts 13: 33. Heb. 1: 5.

e That is to say, as touching mans knowledge, because it was the first time that David appeared to be elect of God, so it is applyed to Christ in his first coming and manifestation to the world.

* Psalm 72: 8.

f Not only the Jews, but the Gentiles also.

* Apoc. 2: 27. and 19: 15.

g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1 Thess. 5: 3. * Prov. 16: 20. Isa. 30: 18. Jer. 17: 7. Rom. 9: 33. & 10: 11. 1 Pet 2: 6.

PSAL. III.

The securitie of Gods protection.

A psalme of David * when he fled from Absalom his sonne.

LORD, how are they [a] increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. [b] Selah.

3 But thou, O LORD, *art* a shield ‡ for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 * I laid me down and slept; I awaked, for the LORD sustained me.

6 * I will not be afraid of [c] ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD, save me, O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

* 2 Sam. 15: 14.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting up of the voice, to cause us to consider the sentence, as a thing of great importance.

‡ Or, *about.*

* Psalm 4: 8.

* Psalm 27: 3.

c When he considered the truth of Gods promise, and tried the same, his faith increased marvellously.

8 * [d] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

* Isa. 43: 11. Hos. 13: 4.

d Be the dangers never so great or many yet God hath ever means to deliver his.

PSAL. IIII.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Mans happinesse is in Gods favour.

To the ‡ a chief musician on Neginoth, A psalme of David.

HEare me when I call, [b] O God of my righteousnesse: thou hast enlarged me *when* I *was* in [c] distresse, ‡ have mercy upon me, and heare my prayer.

2 O ye [d] sonnes of men, how long *will ye turn* my glory into shame? *how long* will ye [e] love vanitie, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is [f] godly, for himself: the LORD will heare when I call unto him.

4 [g] Stand in aw, and sinne not: commune with your own heart upon your bed, and [h] be still. Selah:

5 [i] Offer * the sacrifices of righteousnesse: and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* [k] good? LORD lift thou up the light of thy countenance upon us.

7 Thou hast put gladnesse in my heart, more than in the time that their corn and their wine increased.

8 * I will both lay me down in peace, and sleep: for thou LORD [l] onely makest me dwell in safetie.

‡ Or, *overseer.*

a Among them that were appointed to sing the psalmes, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge, because he was most excellent, and he began this psalme on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my just cause.

c Both of minde and body.

‡ Or, *be gracious unto me.*

d Ye that think your selves noble in this world.

e Though your enterprises please you never so much, yet God will bring them to nought.

f A king that walketh in his vocation.

g For feare of Gods judgement.

h Cease your rage.

i Serve God purely, and not with outward ceremonies.

* Psalm 50: 14. and 51: 19.

k The multitude seek worldly wealth, but David setteth his felicitie in Gods favour. * Psalm 3: 5. l This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that, he should dwell as joyfully alone as if he had many about him, because the Lord is with him.

PSAL. V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David professing his faith, prayeth unto God to guide him, 10 to destroy his enemies. 11 and to preserve the godly.

To the chief musician upon ‡ Nehiloth, A psalme of David.

‡ Or, *a musicall instrument*, or * *tune.*

GIve eare to my words, O LORD, consider my [a] meditation.

2 Hearken unto the voice of my crie, my king, and my God: for unto thee will I pray.

3 * My voice shalt thou heare in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will [b] look up.

4 For thou *art* not a God that hath pleasure in [c] wickednesse: neither shall evil dwell with thee.

5 [d] The foolish shall not stand † in thy sight: thou hatest all workers of iniquitie.

6 Thou shalt destroy them that speak leasing: the LORD will abhor † the bloudy and deceitfull man.

7 But as for me, [e] I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

8 Lead me, O LORD, in thy righteousnesse, [f] because of † mine enemies; make thy way straight before my face.

9 For *there is* no ‡ faithfulnesse † in their mouth, their inward part *is* † very wickednesse; * their throat *is* an open sepulchre, they flatter with their tongue.

10 † Destroy thou them, O God; let them

a That is, my vehement prayer and secret complaint and sighings.

* Psalm 130: 6.

b With patience and trust, till I be heard.

c Seeing that God of nature hateth wickednesse, he must needs punish the wicked, and save the godly.

d Which run most ragingly after their carnall affections.

† Heb. *before thine eyes.*

† Heb. *the man of bloods and deceit.*

e In the deepest of his tentations he putteth his full confidence in God.

† Heb. *the temple of thy holinesse.*

f Because thou art just, therefore lead me out of the dangers of mine enemies.

† Heb. *those which observe me.*

‡ Or, *stedfastnesse.*

† Heb. *in his mouth*, that is, *in the mouth of any of them.* † Heb. *wickednesses.* * Rom. 3: 13. ‡ Or, *make them guilty.*

fall

g fall † by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 h But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy: becauſe † thou defendeſt them: let them alſo that love thy name, be joyfull in thee:

12 For thou LORD, wilt bleſſe the righteous, with i favour wilt thou † compaſſe him as *with* a ſhield.

g Let their deviſes come to nought.
† Or, *from their counſels.*
h Thy favour toward me ſhall confirm the faith of all others.
† Heb. *thou covereſt over*, or *proſpereſt them.*
i So that he ſhall be ſafe from all dangers.
† Heb, *crown him.*

PSAL. VI.

1 *Davids complaint in his ſickneſſe,* 8 *by faith he triumpheth over his enemies.*

To the chief muſician on Neginoth ‡ upon Sheminith, A pſalme of David.

O * LORD, a rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me: for my b bones are vexed.

3 c My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.

5 * For in d death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 * e Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed f ſuddenly.

1 Day. *Evening prayer.*
‡ Or, *upon the eighth.*
* Pſalm 38, 1.
a Though I deſerve deſtruction, yet let thy mercy pitie my frailty.
b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods judgement.
* Pſalm 30: 9. and 88: 11. and 115: 17. Iſa. 38: 18.
d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
‡ Or, *every night.*
* Matth. 7: 23. and 25: 41.
* Luk. 13: 27.
e God lendeth comfort and boldneſſe in affliction, that we may triumph over our enemies.
f When the wicked think that the godly ſhall periſh, God delivereth them ſuddenly. and deſtroyeth their enemies.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

Shiggaion of David, which he ſang unto the LORD, concerning the ‡ words of Cush the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt a he tear my ſoul like a lion, renting *it* in pieces, while *there is* † none to deliver.

3 O LORD my God, if I have done b this; If there be iniquity in my hands:

4 c If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine d honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies and awake for me to the e judgement *that* thou haſt commanded.

‡ Or, *buſineſſe.*
a He deſireth God to deliver him from the rage of cruel Saul.
† Heb. *not a deliverer.*
b Wherewith Cush chargeth me.
c If I reverenced not Saul for affinities ſake and preſerved his life, 1 Sam. 26: 8, 9.
d Let me not only die, but be diſhonoured for ever.

7 So ſhall the congregation of the people compaſſe thee about: for their ſakes therefore e return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, * according to my righteouſneſſe, and according to mine g integrity *that is* in me.

9 Oh let the wickedneſſe of the wicked come to an end, but eſtabliſh the juſt: * for the righteous God trieth the b hearts and reins.

10 † My defence *is* of God, which ſaveth the upright in heart.

11 ‡ God judgeth the righteous, and God is angry *with the wicked* i every day.

12 If k he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutours.

14 * Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 † He made a pit and digged it, * and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his i righteouſneſſe: and will ſing *praiſe* to the name of the LORD moſt high.

e In promiſing me the kingdome.
f Not onely for mine, but for thy churches ſake declare thy power.
* Pſalm 16: 20.
g As touching my behaviour toward Saul and mine enemies.
* 1 Sam. 16: 7. 1 Chron. 28: 9. Pſalm 139: 1. Jer. 11: 20. and 17: 10. and 20: 12.
h Though they pretend a juſt cauſe againſt me; yet God ſhall judge their hypocriſie.
† Heb. *my buckler is upon God.*
‡ Or, *God is a righteous judge.*
i He doth continually call the wicked to repentance by ſome ſignes of his judgements.
k Except Saul turn his minde, I die, for he hath both men and weapons to deſtroy me. This conſidering his great danger, he magnifieth Gods grace.
* Job 15: 35. Iſa. 59: 4. James 1: 15.
† Heb. *he hath digged a pit.*
* Pſalm 9: 15. and 10: 2. Prov. 5: 22.
l In keeping faithfully his promiſe with me.

PSAL. VIII.

Gods glory is magnified by his works, and by his love to man.

To the chief muſician upon ‡ Gittith, A pſalme of David.

‡ Or, *kinde of inſtrument or tune.*

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 * Out of the mouth of a babes and ſucklings haſt thou † ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and ſtarres which thou haſt ordained;

4 * What *is* b man, that thou art mindfull of him? and the ſonne of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the c angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; * thou haſt put all things under his feet:

7 † All d ſheep and oxen, yea, and the beaſts of the field.

8 The fowl of the aire, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

* Matth. 21: 16.
a Though the wicked would, hide Gods praiſes: yet the very babes are ſufficient witneſſes of the ſame.
† Heb. *founded.*
* Job 7: 17. Pſalm 144: 3. Heb. 2: 6.
b It had been ſufficient for him to have ſet forth his glory by the heavens, though he had not come ſo low as to man, which is but duſt.
c Touching his firſt creation.
* 1 Cor. 15: 27.
† Heb. *flocks and oxen all of them.*
d By the temporall gifts of mans creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

Psal. IX.

1 *David praiseth God for executing of judgement.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief musician upon ‡ Muth-labben, A psalme of David.

I Will praise *thee*, O Lord, with my [a] whole heart, I will shew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will sing *praise* to thy name, O thou most high.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † [b] thou hast maintained my right and my cause, thou satest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever.

6 ‡ [c] O thou enemy, destructions are come to a perpetuall end: and thou hast destroyed cities, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath prepared his throne for judgement.

8 And * he shall judge the world in righteousnesse, he shall minister judgement to the people in uprightnesse.

9 * The Lord also will be † a refuge for the [d] oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11 Sing *praises* to the Lord, which dwelleth in Sion: declare among the people his doings.

12 * [e] When he maketh inquisition for bloud, he remembreth them: he forgetteth not the cry of the ‡ humble.

13 Have mercy upon me, O Lord, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the [f] gates of the daughter of Sion: I will rejoyce in thy salvation.

15 * The heathen are [g] sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 [h] The Lord is known by the judgement *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the [i] expectation of the poore shall *not* perish for ever.

19 Arise, O Lord, let not man prevail, let the heathen be judged in thy sight.

20 Put them in fear, O Lord: *that* the nations may know themselves *to be* but [k] men. Selah.

Psal. X.

1 *David complaineth to God of the outrage of the wicked* 12 *He prayeth for remedie.* 16 *He professeth his confidence*

WHy standest thou afarre off, O Lord? [a] *why* hidest thou *thy self* in times of trouble?

2 † The wicked in *his* pride doth persecute the poore: * let them be taken in the devices, that they have imagined.

3 For the wicked [b] boasteth of his † hearts desire, and ‡ blesseth the covetous, *whom* the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: ‡ God *is* not in all his * thoughts.

5 His wayes are alwayes grievous? thy judgements *are* farre above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I *shall* † never *be* [c] in adversity.

7 * His mouth is full of cursing, and † deceit, and fraud: under his tongue *is* mischief and ‡ vanity.

8 [d] He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poore.

9 He lieth in wait † secretly as a lion in his denne: he lieth in wait to catch the poore: he doth catch the poore when he draweth him unto his net.

10 † He croucheth, *and* humbleth himself that the [e] poore may fall ‡ by his strong ones.

11 He hath said in his heart, God hath forgotten: * he hideth his face, he will never see *it*.

12 [f] Arise, O Lord, O God lift up thine hand: forget not the ‡ humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not [g] require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite to requite *it* with thy hand: the poore † [h] committeth himself unto thee, thou art the helper of the fatherlesse.

15 Break thou the arm of the wicked, and the evil man: seek out his wickednesse *till* thou finde [i] none.

16 * The Lord *is* king for ever and ever: the [k] heathen are perished out of his land.

17 Lord, thou hast heard the desire of the humble: thou wilt ‡ prepare their heart, thou wilt cause thine eare to heare:

18 [l] To judge the fatherlesse and the oppressed, that the man of the earth may no more ‡ oppresse.

Psal. XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

To the chief musician. *A psalme* of David.

IN the Lord put I my trust: how say ye to my soul, [a] Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string: that they may † privily shoot at the upright in heart.

3 If the [b] foundations be destroyed, [c] what can the righteous do?

4 * The Lord *is* in his holy temple, the

Lords

---

11 Day. *Morning prayer.*

1 Or, *kinde of instrument, or tune: or for the death of Labben or Goliath.*

a God is not praised, except the whole glory be given to him alone.

† Heb. *thou hast made my judgement.*

h Howsoever the enemie seem for a time to prevail, yet God preserveth the just.

† Heb. *in righteousnesse.*

‡ Or, *the destructions of the enemy are come to a perpetuall end, and their cities hast thou destroyed, &c.*

c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliver his, and bring him into judgement.

* Psalm 96: 13. and 98: 9.

* Psalm 37: 39. and 46: 1. and 91: 2.

† Heb. *an high place.*

d Our miseries are means to cause us to feel Gods present care over us.

* Gen. 9: 5.

e Though God revengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

‡ Or, *afflicted.*

f In the open assembly of the church.

* Psalm 7: 16.

g For God overthroweth the wicked in their enterprises.

h The mercie of God toward his saints must be declared, and the fall of the wicked must alwayes be considered.

i God promiseth not to help us before we have felt the crosse.

k Which they cannot learn without the feare of thy judgement.

a So soon as we enter into affliction, we think God should help us, but that is not alwayes his due time.

† Heb. *in the pride of the wicked he doth persecute.*

* Psalm 7: 16. and 5: 16. Prov. 5: 22.

b The wicked man rejoyceth in his own lust, he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himself, and thus blasphemeth the Lord.

† Heb *souls.*

‡ Or, *the covetous blesseth himself, he abhorreth the Lord.*

‡ Or, *all his thoughts are*, there is *no God.*

* Psalm 14: 1. and 53: 1.

† Heb. *unto generation and generation.*

c The evil shall not touch me, Isa. 28: 15. or else he speaketh thus because he never felt evil.

* Rom. 3: 14.

† Heb. *deceits.*

‡ Or, *iniquity.*

d He sheweth that the wicked have many means to hide their cruelty, and therefore ought more to be feared.

† Heb. *hide themselves.*

† Heb. *in the secret places.*

† Heb. *he breaketh himself.*

e By the hypocrisie of them that have authoritie, the poore are devoured.

‡ Or, *into his strong parts.*

* Psalm 94: 7.

f He calleth to God for help, because wickednesse is so farre overgrown, that God must now help or never.

‡ Or, *afflicted.*

g Therefore thou must needs punish this their blaspheme.

† Heb. *leaveth.*

h To judge betweene the right and the wrong.

i For thou hast utterly destroyed him.

* Psal. 29: 10. and 145: 13. and 146: 10. Jer. 10: 10. Lamen. 5: 19.

k The hypocrites, or such as live not after Gods law, shall be destroyed.

‡ Or, *establish.*

l God helpeth when mans help ceaseth.

‡ Or, *terrifie.*

a This is the wicked counsel of his enemies to him and his companions, to drive him from the hope of Gods promise.

† Heb. *in darknesse.*

b All hope of succour is taken away.

c Yet am I innocent, and my cause good.

* Hab. 2: 23.

LORDS throne *is* in heaven: his [d] eyes behold, his eye-lids trie the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his soul hateth

6 Upon the wicked he shall rain snares, [e] fire and brimstone, and ‡ an horrible tempest: *this shall be* the [f] portion of their cup.

7 For the righteous LORD loveth righteousnesse, his countenance doth behold the upright.

d Though all things in earth be out of order, yet God will execute judgement from heaven.

e As in the destruction of Sodom and Gomorrah.
‡ Or, *a burning tempest.*
f Which they shall drink even to the dregs, Ezek. 23: 34.

PSAL. XII.

1 *David destitute of humane comfort, craveth help of God.* 3 *He comforteth himself with Gods judgements on the wicked, and confidence in Gods tried promises.*

To the chief musician ‡ upon Sheminith, A psalme of David.

HElp LORD, for the [a] godly man ceaseth; for the faithfull fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* [b] flattering lips, *and* with † a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh † proud things.

4 Who have said, [c] With our tongue will we prevail, our lips † *are* our own: who *is* lord over us?

5 [d] For the oppression of the poore, for the sighing of the needy, now will I arise (saith the LORD) I will [e] set *him* in safety *from him that* ‡ pusseth at him.

6 The words of the LORD *are* pure words: * *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt [f] keep them (O LORD) thou shalt preserve † them from this generation for ever.

8 The wicked walk on every side, when † the vilest men are [g] exalted.

‡ Or, *upon the eighth.*
‡ Or, *save.*
a Which dare defend the truth, and shew mercy to the oppressed.

b He meaneth the flatterers of the court, which hurt him more with their tongues, than with their weapons.
† Heb. *an heart and an heart.*
† Heb. *great things.*
c They think themselves able to perswade whatsoever they take in hand.
† Heb. *are with us.*
d The Lord is moved with the complaints of his, and delivereth in the end som all dangers.
e Because the Lords work and promise is true and unchangeable, he will perform it, and preserve the poore from this wicked generation.
‡ Or, *would ensnare him.*
* 2 Sam. 22: 31. Psal. 18: 30. & 116: 149. Prov. 30: 5. f That is, thine though he were but one man. † Heb. *him*, that is, *every one of them.* † Heb. *the vilest of the sonnes of men are exalted.* g For they suppresse the godly, and maintain the wicked.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the ‡ chief musician, A psalme of David.

HOw long wilt thou forget me (O LORD) [a] for ever? how long wilt thou hide thy face from me?

2 How long shall I take [b] counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemie be exalted over me?

3 Consider *and* heare me, O LORD my God: lighten mine eyes, lest I sleep *the sleep* of death.

4 Lest mine enemie say, I have [c] prevailed against him; *and* those that trouble me, rejoyce when I am moved.

5 But I have trusted in thy [d] mercy, my heart shall rejoyce in thy salvation.

6 I will sing unto the LORD, because he hath [e] dealt bountifully with me.

‡ Or, *overseer.*
a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sick man doth his place.
c Which might turn to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our salvation.
e Both by the benefits past, and by others to come.

PSAL. XIIII.

1 *David describeth the corruption of a naturall man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

To the chief musician, *A psalme* of David.

THe *fool hath said in his heart, *There is* [a] no God: they are [b] corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men; to see if there were any that did understand, *and* seek God.

3 [c] They are all gone aside, they are *all* together become † filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 [d] There † were they in great fear: for God *is* in the generation of the righteous.

6 You have [e] shamed the counsel of the poore; because the LORD *is* his refuge.

7 † O that the salvation of [f] Israel *were come* out of Sion! when the LORD bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

* Psalm 10: 4. and 53: 1.
a He sheweth that the cause of all the wickednesse is to forget God. b There is nothing but disorder and wickednesse among them.
c David here maketh comparison between the faithfull and the reprobate, but S. Paul speaketh the same of all men naturall, Rom. 3: 10.
† Heb. *stinking.*
d Where they think themselves most sure.
† Heb. *they feared a fear.*
e You mock them that put their trust in God.
† Heb. *who will give, &c.*
f He prayeth for the whole church, whom he is assured God will deliver: for none but he only can doe it.

PSAL. XV.

David describeth a citizen of Sion.

A psalme of David.

LORD, * who shall † abide in thy tabernacle? who shall dwell in thy holy hill?

2 * He that [a] walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor ‡ taketh up a reproach against his neighbour.

4 [b] In whose eyes a vile person is contemned; but he honoureth them that fear the LORD: *he that* sweareth to *his own* hurt, and changeth not.

5 * *He that* [c] putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, [d] shall never be moved.

* Psal. 24: 3. &c.
† Heb. *sojourn.*
* Isa. 33: 15.
a First, God requireth uprightnesse of life: next, doing well to others: and thirdly, truth and simplicitie in our words.
‡ Or, *receiveth*, or *endureth.*
b He that flattereth not the ungodly in their wickednesse.
* Exod. 22: 25. Levit. 25: 36. Deut. 23: 19. Ezek. 18: 8. and 22: 12.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the church as hypocrites.

III Day. *Morning prayer.*

PSAL. XVI.

1 *David in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling; of the resurrection, and life everlasting.*

‡ Michtam of David.

PReserve me, O God: for in thee do I put my [a] trust.

2 O *my soul*, thou hast said unto the LORD, Thou *art* my Lord * my [b] goodnesse *extendeth* not to thee:

3 *But* to the saints that are in the earth, and to the excellent in whom *is* all my delight.

4 Their [c] sorrows shall be multiplied, *that* ‡ hasten *after* another *god*: their [d] drink-offerings of bloud will I not offer, nor take up their names into my lips.

5 * The LORD *is* the portion † of mine inheritance, and of my cup: thou maintainest my lot.

6 The [e] lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will blesse the LORD, who hath given me counsel: my [f] reins also instruct me in the night-seasons.

8 * I have set the LORD alwayes before me:

‡ Or, *a golden psalme of David.*
a He sheweth that we cannot call upon God, except we trust in him.
* Job 22: 2. and 35: 7. Psalm 50: 9.
b Though we can not enrich God; yet we must bestow Gods gifts to the use of his children.
c As grief of conscience and miserable destruction.
‡ Or, *give gifts to another.*
d He would neither by outward profession, nor in heart, not in mouth consent to their idolatry.
* Deut. 32: 9. Lam 3: 24.
† Heb. *of my part.*
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.
* Acts 2: 25.

436

because *he is* at my right hand, I shall not be g moved.

g The faithfull are sure to persevere to the end.

9 Therefore my h heart is glad, and my glory rejoyceth: my flesh also shall † rest in hope.

h That is, I rejoyce both in body and in soul.

† Heb. *dwell confidently.*

10 * For thou i wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.

* Acts 2: 31. and 13: 35.

i This is chiefly meant of Christ, by whose resurrection all his members have immortalitie.

11 Thou wilt shew me the path of life: in thy k presence *is* fulnesse of joy, at thy right hand *there are* pleasures for evermore.

k Where God favoureth, there is perfect felicitie.

Psal. XVII.

1 David in confidence of his integritie; craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagernesse. 13 He prayeth against them in confidence of his hope.

A prayer of David.

HEare † a the right, O Lord, attend unto my cry, give eare unto my prayer *that goeth* † not out of feigned lips.

† Heb. *justice.*

a My righteous cause.

† Heb. *without lips of deceit.*

2 Let b my sentence come forth from thy presence; let thine eyes behold the things that are equall.

b The vengeance that thou shalt shew against mine enemies.

3 Thou hast c proved mine heart, thou hast visited *me* in the night, thou hast tried me, *and* shalt finde nothing: I am purposed *that* my d mouth shall not transgresse.

c When thy spirit examined my conscience.

d I was innocent toward mine enemie both in deed and thought.

4 Concerning the works of men, by the e word of thy lips, I have kept *me from* the paths of the destroyer.

e Though the wicked provoked me to do evil for evil, yet thy word kept me back.

5 Hold up my goings in thy paths, *that* my foot-steps † slip not.

† Heb. *be not moved.*

6 I have called upon thee, for thou f wilt heare me, O God: incline thine eare unto me, *and* heare my speech.

f He was assured that God would not refuse his request.

7 Shew thy marvellous loving kindnesse, O thou ‡ that savest by thy right hand, them which put their trust *in thee*, from those that h rise up *against them.*

‡ Or, *that savest them which trust* in thee *from those that rise up against thy right hand.*

g For all rebell against thee, which trouble thy church.

8 Keep me as the apple of the eye: hide me under the shadow of thy wings,

9 From the wicked † that oppresse me, *from* † my h deadly enemies, *who* compasse me about.

† Heb. *that waste me.*

† Heb. *my enemies against the soul.*

h For their crueltie cannot be satisfied but with my death.

10 They are inclosed in their own i fat: with their mouth they speak proudly.

i They are puft up with pride, as the stomack that is choked with fat.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth:

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion † lurking in secret places.

† Heb. *the likenesse of him* (that is, *of every one of them*) is *as a lion* that *desireth to ravin.*

† Heb. *sitting.*

13 Arise, O Lord, † k disappoint him, cast him down: deliver my soul from the wicked, ‡ *which is* thy sword:

† Heb. *prevent his face.*

k Stop his rage

‡ Or, *by thy sword.*

14 ‖ From men *which are* thy hand, O Lord, from men of the world, *which have* their m portion in *this* life, and whose belly thou fillest with thy hid *treasure*: ‡ they are full of children, and leave the rest of their *substance* to their babes.

‖ Meaning, by thine heavenly power.

m And feel not the smart that Gods children oft times do.

‡ Or, *from men* by *thine hand.*

15 As for me, I will behold thy n face in righteousnesse: I shall be satisfied, when I o awake, with thy likenesse.

‡ Or, *their children are full.*

n This the full felicitie, comforting against all assaults, to have the face of God, and his favourable countenance opened unto us.

o And am delivered out of my great troubles.

Psal. XVIII.

David praiseth God for his manifold and marvellous blessings.

111 Day. *Evening prayer.*

To the chief musician, *A psalme* of David, the servant of the Lord, who spake unto the Lord the words of * this song in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said.

* 2 Sam. 22.

I Will love thee, O Lord my strength.

2 a The Lord *is* my rock, and my fortresse, and my deliverer: my God, † my strength in whom I will trust, my buckler, and the horn of my salvation, *and* my high tower.

a He useth this diversitie of names to shew that as the wicked have many means to hurt, so God hath many wayes to help.

† Heb. *my rock.*

3 I will call upon the Lord, *who is* worthy to be b praised: so shall I be saved from mine enemies.

b For none can obtain their requests of God, that joyn not his glory with their petition.

4 * The c sorrows of death compassed me, and the flouds of † ungodly men made me afraid.

* Psal. 116: 3.

c He speaketh of the dangers and malice of his enemies, from the which God had delivered him.

5 The ‡ sorows of hell compassed me about: the snares of death prevented me.

† Heb. *Belial.*

‡ Or, *cords.*

6 In my distresse I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his eares.

7 d Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth,

d A description of the wrath of God against his enemies, after he had heard his prayers.

8 There went up a smoke † out of his nostrils, and e fire out of his mouth devoured: coals were kindled by it.

† Heb. *by his.*

e He sheweth how horrible Gods judgements shall be to the wicked.

9 He bowed the heavens also and came down: and f darknesse *was* under his feet.

f Darknesse signifieth the wrath of God, as the clear light signifieth Gods favour.

10 And he rode upon a g cherub, and did flie: yea, he did flie upon the wings of the winde.

g This is described at large, Psal. 104.

11 He made darknesse his h secret *place*: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies.

h As a king angrie with the people, will not shew himself unto them.

12 At the brightnesse *that was* before him his thick clouds passed, hail-*stones*, and coals of fire.

13 The Lord also thundred in the heavens, and the highest gave i his voice; hail-*stones* and coals of fire.

i Thundred, lightned, and hailed.

14 Yea, he sent out his k arrows, and scattered them; and he shot out lightnings, and discomfited them.

k His lightnings.

15 Then the chanels of waters were seen, and the ‖ foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

‖ That is, the deep bottomes were seen when the red sea was divided.

16 He sent from above, he took me, he drew me out of ‡ m many waters.

‡ Or *great waters.*

17 He delivered me from my n strong enemy, and from them which hated me: for they were o too strong for me.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

18 They prevented me in the day of my calamity; but the Lord was my stay.

19 He brought me forth also into a large place: p he delivered me, because he delighted in me.

p The cause of Gods deliverance is his only favour and love to us.

20 The Lord rewarded me according to q my righteousnesse, according to the cleannesse of my hands hath he recompensed me.

q David was sure of his righteous cause and good behaviour toward Saul and his enemies, and therefore was assured of Gods favour and deliverance.

21 For I have kept the wayes of the Lord, and have not wickedly departed from my God.

22 For

22 For all his judgements *were* before me, and I [r] did not put away his statutes from me.

23 I was also upright † before him: and I kept my self from [f] mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousnesse, according to the cleannesse of my hands † in his eye-sight.

25 [t] With the merciful thou wilt shew thy self mercifull, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt [‡] shew thy self froward.

27 For thou wilt save the afflicted people: [u] but wilt bring down high looks.

28 For thou wilt light my [‡] candle: the LORD my God will enlighten my darknesse.

29 For by [x] thee I have † runne through a troup: and by my God have I leaped over a wall.

30 As for God, his way *is* perfect: * the [y] word of the LORD is † tried: he *is* a buckler to all those that trust in him.

31 * For who *is* God save the LORD? or who *is* a rock save our God?

32 It is God that girdeth me with strength, and maketh my [z] way perfect.

33 He maketh my feet like hindes *feet*, and setteth me upon my [a] high places.

34 He teacheth my hands to warre, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the [b] shield of thy salvation: and thy right hand hath holden me up: and † [c] thy gentlenesse hath made me great.

36 Thou hast enlarged my steps under me, that † my feet did not slip.

37 [d] I have pursued mine enemies, and over-taken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battel: thou hast † subdued under me those that rose up against me.

40 Thou hast also given me the [e] necks of mine enemies: that I might destroy them that hate me.

41 [f] They cried, but *there was* none to save *them*: *even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the winde: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people: *and* thou hast made me the head of the [g] heathen: a people *whom* I have [h] not known shall serve me.

44 † Assoon as they heare of me, they shall obey me: the strangers shall † [i] submit themselves unto me.

45 The strangers shall [k] fade away, and be afraid out of their close places.

46 The LORD liveth, and blessed *be* my rock: and let the God of my salvation be exalted.

47 It is God that † avengeth me, and ‡ subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the † [l] violent man.

49 Therefore will I † [m] give thanks unto thee (O LORD) among the heathen: and sing praises unto thy name.

50 Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his [n] seed for evermore.

PSAL. XIX.

1 The creatures shew Gods glory, 7 the word his grace. 12 David prayeth for grace.

To the chief musician, A psalme of David.

1 THe * [a] heavens declare the glory of God: and the firmament sheweth his handie-work.

2 [b] Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor [c] language † *where* their voice is not heard.

4 * † Their [d] line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sunne.

5 Which *is* as a bridegroom coming out of his [e] chamber, *and* rejoyceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The † [f] law of the LORD *is* perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoycing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgements of the LORD *are* † [g] true *and* righteous [h] altogether.

10 More to be [i] desired *are they* than gold, * yea, than much fine gold: * sweeter also than honey, and † the honey-combe.

11 Moreover, by them is thy servant warned: *and* in keeping of them *there is* great [k] reward.

12 Who can understand *his* [l] errours? cleanse thou me from secret *faults*.

13 Keep back thy servant also from [m] presumptuous *sinnes*, let them not have dominion over me: [n] then shall I be upright, and I shall be innocent from ‡ the great transgression.

14 Let the words of my mouth, and the [o] meditation of my heart be acceptable in thy sight, O LORD † my strength and my redeemer.

PSAL. XX.

1 The church blesseth the king in his exploits. 7 Her confidence in Gods succour.

To the chief musician, A psalme of David.

1 THe [a] LORD heare thee in the day of trouble, the [b] name of the God of Jacob † defend thee.

---

r For all his dangers he exercised himself in the law of God.
† Heb. *with.*
f I neither gave place to their wicked tentations, nor to mine own affections.
† Heb. *before his eyes.*
t Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is said also, Levit. 26. verse 21, 24.
‡ Or, *wrestle.*
u When their sin is come to the full measure.
‡ Or, *lamp.*
x He attributeth it to God, that he both gat the victorie in the field, and also destroyed the cities of his enemies.
‡ Or, *broken.*
y Psalm 12: 6. and 119: 140. Prov. 30: 5.
y Be the dangers never so many or great, yet Gods promise must take effect.
‡ Or, *refined.*
* Deut. 32: 39. 1 Sam. 2: 2. Psalm 86: 8. Isa. 45: 5.
z He giveth good successe to all mine exterprises.
a As towers and forts, which he took out of the hands of Gods enemies.
b To defend me from dangers.
‡ Or, *with thy meeknesse thou hast multiplied me.*
c He attributeth the beginning, continuance, and increase in well doing onely to Gods favour.
‖ Heb. *mine ancles.*
d David declareth that he did nothing besides his vocation, but was stirred up by Gods spirit to execute his judgement.
† Heb. *caused to bowe.*
e Thou hast given them into mine hands to be slain.
f They that reject the crie of the afflicted, God will also reject them, when they cry for help: for either pain or feare cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Davids kingdome prefigured: who by the preaching of his word bringeth all to his subjection.
† Heb. *at the hearing of the eare.*
† Heb. *the sonnes of the stranger.*
‡ Or, *yeeld feigned obedience.*
i Heb. *lie:* signifying a subjection constrained and not voluntary.
k Feare shall cause them to be afraid and come forth of their secret holes and holds to seek pardon.

† Heb. *giveth, avengements for me.*
‡ Or, *destroyeth.*
l Heb. *man of violence.*
l That is, Saul, who of malice persecuted him.
‡ Or, *confesse.*
m This prophesie appertaineth to the kingdome of Christ and vocation of the Gentiles, as Rom. 15: 9.
n This did not properly appertain to Solomon, but to Jesus Christ.

d V Day. *Morning prayer.*
* Gen. 1: 6.
a He reproveth unto man his ingratitude, seeing the heavens, which are dumbe creatures, set forth Gods glory.
b The continuall succesſe of the day and night is sufficient to declare Gods power and goodnesse.
c The heavens are a schoole master to all nations, be they never so barbarous.
‡ Or, *without these their voice is heard.*
† Heb. *without their voice heard.*
* Rom. 10: 18.
‡ Or, *their rule or direction.*
d The heavens are as a line of great capitall letters, to shew unto us Gods glory.
e Or, vail. The manner was that the bride & bridegroom should stand under a vaile together, and after come forth with great solemnitie and rejoycing of the assembly.
‡ Or, *doctrine.*
f Though the creatures cannot serve, yet this ought to be sufficient to lead us unto him.
† Or, *restoring.*
† Heb. *truth.*
g So that all mans inventions and intentions are lies.
h Every one without exception.
i Except Gods word be esteemed above all worldly things, it is contemned.
* Psal. 119: 72, 127. Proverb. 8: 19.
* Psal. 119: 103.
† Heb. *the dropping of hony combes.*
k For God accepteth our indeavour, though it be farre unperfect.
l Then there is no reward of dutie, but of grace: for of malice.
n If
o That I may obey

where sinne is, there death is the reward. m Which are done purposely and of malice. n If thou suppresse my wicked affections by thine holy Spirit. ‡ Or, *much.* o That I may obey thee in thought, word, and deed. † Heb. *my rock.*

a Hereby kings are also admonished to call to God in their affairs.
b The vertue, power, and grace of God.
† Heb. *set thee on an high place.*

† Heb. *thy help.*
† Heb. *support thee.*
‡ Heb. *burn to ashes, or, make fat.*
c In token that they are acceptable unto him.

2 Send † thee help from the sanctuary: and
† strengthen thee out of Sion.
3 Remember all thy offerings, and ‡ [c] accept thy burnt sacrifice. Selah.
4 Grant thee according to thine own heart, and fulfill all thy counsel.
5 We will [d] rejoyce in thy salvation, and in the name of our God we will set up our banners: the LORD fulfill all thy petitions.
6 Now [e] know I, that the LORD saveth his anointed: he will heare him † from his [f] holy heaven, † with the saving strength of his right hand.
7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.
8 [g] They are brought down and fallen, but we are risen and stand upright.
9 Save LORD, [h] let the king heare us when we call.

d Granted to the king, in whose wealth our felicitie standeth.
e The church feeleth that God hath heard their petition.
† Heb. *from the heaven of his holinesse.*
f That is the highest heaven: that heaven is said to be holie, because God who is holinesse it self, there dwels (as it were) in his pallace or temple.
† Heb. *by the strength of the salvation of his right hand.*
g The worldlings that put not their only trust in God.
h Let the king be able to deliver us by thy strength, when wee seek unto him for succour.

PSAL. XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further successe.*

To the chief musician, A psalme of David.

THE king shall [a] joy in thy strength, O LORD, and in thy salvation how greatly shall he rejoyce!
2 Thou hast given him his hearts desire, and hast not withholden the request of his lips. Selah.
3 For thou [b] preventest him with the blessings of goodnesse: thou settest a crown of pure gold on his head.
4 [c] He asked life of thee, *and* thou gavest *it* him, *even* length of dayes for ever and ever.
5 His glory *is* great in thy salvation, honour and majestie hast thou laid upon him.
6 For thou hast † made him [d] most blessed for ever: thou hast † made him exceeding glad with thy countenance.
7 For the king trusteth in the LORD, and through the mercy of the most high, he shall not be moved.
8 [e] Thine hand shall finde out all thine enemies, thy right hand shall finde out those that hate thee.
9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his [f] wrath, and the fire shall devoure them.
10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.
11 For they [g] intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*
12 Therefore ‡ shalt thou make [h] them turn their † back, *when* thou shalt make ready *thine arrows* upon thy strings, against the face of them.
13 [h] Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power,

a When he shall overcome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall favour toward him before he prayed.
c David did not onely obtain life, but also assurance that his posteritie should reigne for ever.
† Heb. *set him to be blessings.*
d Thou hast made him thy blessings to others, and a perpetuall example of thy favour for ever.
† Heb. *gladded him with joy.*
e Here he describeth the power of Christs kingdome against the enemies theseof
f This teacheth us patiently to endure the crosse, till God destroy the adversarie.
g They laid as it were their nets, to make Gods power to give place to their wicked enterprises.
‡ Or, *thou shalt set them as a butte.*
h As a mark to shoot at.
† Heb. *shoulder.*
i Maintain thy church against thine adversaries, that we may have ample occasion to praise thy name.

PSAL. XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distresse.* 23 *He praiseth God.*

To the chief musician upon ‡ Aijeleth Shahar, A psalme of David.

MY * God, my God why hast thou forsaken me? *why art thou so* farre *from* helping me, *and from* the words of my [b] roaring?
2 O my God, I cry in the day time, but thou heares not; and in the night *season*, and † am not silent.
3 But thou *art* holy, *O thou* that inhabitest the [c] praises of Israel.
4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
6 But I *am* a [d] worm, and no man; a reproch of men, and despised of the people.
7 * All they that see me, laugh me to scorn: they † shoot out the lip, they shake the head, *saying*,
8 † He trusted on the LORD, *that* he would deliver him: let him deliver him ‡ seeing he delighted in him.
9 But thou *art* he that took me out of the [e] wombe; thou ‡ didst make me hope, *when* I *was* upon my mothers breasts.
10 I was cast upon thee from the [f] wombe thou *art* my God from my mothers belly.
11 Be not farre from me, for trouble *is* neare; for *there is* † none to help.
12 Many [g] bulls have compassed me: strong *bulls* of Bashan have beset me round.
13 They † gaped upon me *with* their mouthes, *as* a ravening and a roaring lion.
14 I am poured out like [h] water, and all my bones are ‡ out of joynt: my heart is like wax, it is melted in the midst of my bowels.
15 My strength is dried up like a pot-sheard: and my tongue cleaveth to my jaws; and thou hast [i] brought me into the dust of death.
16 For dogs have compassed me, the assembly of the wicked have inclosed me: * they [k] pierced my hands and my feet.
17 I may tell all my bones: they look *and* stare upon me.
18 * They part my garments among them, and cast lots upon my vesture.
19 But be not thou farre from me, O LORD; O my strength, haste thee to help me.
20 Deliver my soul from the sword: † my [l] darling † from the power of the dog.
21 [m] Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.
22 * I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
23 [n] Ye that fear the LORD, praise him; all ye the seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.
24 For he hath not despised, nor abhorred

IV. Day.
Evening prayer.
‡ Or, *the hinde of the morning.*
* Matth. 27: 46. Mark 15: 34.
a Here appeareth that horrible conflict, which he sustained between faith and desperation.
† Heb. *from my salvation.*
b Being tormented with extream anguish.
† Heb. *there is no silence to me.*
c He meaneth the place of praising, even the tabernacle: or else it is so called, because he gave the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable love of God toward me, that he would thus abase his Son for our sakes.
* Matth. 27: 39.
† Heb. *open.*
* Matth. 27: 43.
‡ Heb. *he rolled himself on the Lord.*
‡ Or, *if he delight in him.*
e Even from my birth thou hast given me occasion to trust in thee.
† Or, *kept me in safety.*
f For except Gods providence preserve the infants, they should perish a thousand times in the mothers wombe.
† Heb. *not a helper.*
g He meaneth, that his enemies were so fat, proud and cruell, that they were rather beasts than men.
† Heb. *opened their mouthes against me.*
h Before he spake of the cruelty of his enemies, and now he declareth the inward griefs of the minde, so that Christ was tormented both in soule and body.
‡ Or, *sundred.*
i Thou hast suffered me to be without all hope of life.
* Matth. 27: 35. Mark. 15: 24. Marke 23: 33. John 19: 23, 37.
k Thus David complaineth as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.
* Luke 23: 34. John 19: 24.
† Heb. *my onely one.*
l My soul that is solitary, left alone and forsaken of all. Psalm 15: 17. and 25: 16. the Caldee expounds it The spirit of my body.
† Heb. *from the hand.*
m Christ is delivered with a more mightie deliverance by overcomming death, than if he had not tasted death at all.
* Heb. 2: 12.
n He promiseth to exhort the church, that they by his example might praise the Lord.

the

o The poore afflicted are comforted by this example of David or Chriſt.

the affliction of the ° afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my P vows before them that fear him.

p Which were ſacrifices of thankſgiving, which they offered by Gods commandement, when they were delivered out of any great danger.

26 q The meek ſhall eat and be ſatisfied: they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

q He doth allude ſtill to the ſacrifice.

27 * All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

* Pſalm 2: 8. and 72: 11. and 8: 69.

28 For the kingdome *is* the LORDS: and he *is* the governour among the nations.

29 All they that be r fat upon earth, ſhall eat and worship: all they that go down to the duſt, ſhall bowe before him, and ſnone can keep alive his own ſoul.

r Though the poore be firſt named, as verſe 26. yet the wealthie are not ſeparated from the grace of Chriſt kingdome.

ſ In whom there is no hope that he ſhall recover life: ſo neither poore nor rich, quick nor dead ſhall be rejected from his kingdome.

30 t A ſeed ſhall ſerve him, it ſhall be accounted to the LORD for a generation.

t Meaning, the poſteritie, which the Lord keepeth as a ſeed to the church to continue his praiſe among men.

31 They ſhall come, and ſhall declare his righteouſneſſe unto a people that ſhall be born, that he hath u done *this*.

u That is, God hath fulfilled his promiſe.

PSAL. XXIII.

Davids confidence in Gods grace.

A pſalme of David.

THE Lord *is* * my ſhepherd, a I ſhall not want.

* Iſa. 40: 11. Jer. 23: 4. Ezek. 34: 23. John. 10: 11. 1 Pet. 2: 25.

a He hath care over me, and miniſtreth unto me all things

2 He maketh me to lie down in † green paſtures: he leadeth me beſide the † ſtill waters.

† Heb. *paſtures of tender graſſe.*

† Heb. *waters of quietneſſe.*

3 He b reſtoreth my ſoul: he leadeth me in the c paths of righteouſneſſe for his names ſake.

b He comforteth or refresheth me.

c Plain, or ſtraight wayes.

4 Yea, though I walk through the valley of the d ſhadow of death, * I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me.

d Though he were in danger of death, as the sheep that wandreth in the dark valley without his shepherd.

* Pſalm 3: 6. and 118: 6.

5 Thou prepareſt a e table before me in the preſence of mine enemies: thou † f anointeſt my head with oyl, my cup runneth over.

e Albeit his enemies ſought to deſtroy him, yet God delivereth him, and dealeth moſt liberally with him in deſpite of them. † Heb. *makeſt fat.* f As was the manner of great feaſts.

6 Surely goodneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the g houſe of the LORD † for ever.

g He ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſervice of God. † Heb. *to length of dayes.*

PSAL. XXIIII.

V day. *Morning prayer.*

1 *Gods lordship in the world.* 3 *The citizens of his ſpiritual kingdome.* 7 *An exhortation to receive him.*

A pſalme of David.

THE * earth *is* the LORDS, and the fulneſſe thereof, the world, and they that dwell therein.

* Deut. 10: 14. Job 41: 11. Pſalm 50: 12. 1 Cor. 10: 26, 28.

2 * For he hath founded it upon the a ſeas, and eſtabliſhed it upon the flouds.

* Job 38: 6. Pſalm 104: 5. and 136: 6.

a He noteth two things: the one, that the earth to mans judgement ſeemeth above the waters: and next, that God miraculouſly preſerveth the earth, that it is not drowned with the waters, which naturally are above it.

3 * Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?

* Pſal. 15: 1.

4 * † He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanitie, nor ſworn deceitfully.

* Iſa. 33: 15, 16.

† Heb. *the clean of hands.*

5 He ſhall receive the bleſſing from the LORD, and righteouſneſſe from the God of his ſalvation.

6 This *is* the b generation of them that ſeek him, that ſeek thy face, ‡ O Jacob. Selah.

b Though circumciſion ſeparate the carnall ſeed of Jacob from the Gentiles, yet he that ſeeketh God, is the true Jacob and the very Iſraelite.

‡ Or, O God of *Jacob.*

7 c Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doores, and the king of glory ſhall come in.

c David deſireth the building up of the temple, wherein the glorie of God ſhould appear, and under the figure of this temple, he alſo prayeth for the ſpirituall temple which is eternall, becauſe of the promiſe which was made to the temple, as it is written. Pſal. 132: 14.

8 Who *is* this king of glory? the LORD ſtrong and mighty, the LORD mighty in battel.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doores, and the king of glory ſhall come in.

10 Who is this king of glory? the LORD of hoſts, he *is* the king of glory, Selah.

PSAL. XXV.

1 *Davids confidence in prayer.* 7 *He prayeth for remiſſion of ſinnes,* 16 *and for help in affliction.*

A pſalme of David.

VNto thee, a O LORD, do I lift up my ſoul.

a I put not my truſt in any worldly thing.

2 O my God; I * b truſt in thee, let me not be aſhamed: let not mine enemies triumph over me.

* Pſal. 22: 5. and 31: 1. and 34: 8. Iſa. 28: 16. Rom. 10: 11.

b That thou wilt take away mine enemies, which are thy rods.

3 Yea, let none that wait on thee be aſhamed, let them be aſhamed which tranſgreſſe without cauſe.

* Pſal. 27: 11. and 86: 11. and 119.

4 * c Shew me thy wayes, O LORD; teach me thy paths.

c Retain me in the faith of thy promiſe, that I ſwarve not on any ſide.

5 Lead me in thy truth; and teach me: for thou *art* the God of my ſalvation, on thee do I wait d all the day.

d Conſtantly and againſt all tentations.

6 Remember, O Lord, * † thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old.

* Pſal. 103: 17. and 106: 1. and 107: 1. Jer. 33: 11.

† Heb. *thy bowels.*

7 Remember not the e ſinnes of my youth, nor my tranſgreſſions according to thy mercie remember thou me, for thy goodneſſe ſake, O LORD.

e He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecure him, deſiring that the cauſe of the evil may be taken away, to the intent, that the effect may ceaſe.

8 Good and upright *is* the LORD: therefore will he f teach ſinners in the way.

f That is, call them to repentance.

9 The meek will g he guide in judgement: and the meek will he teach his way.

g He will govern and comfort them that are truely humbled for their ſinnes.

10 All the paths of the LORD *are* mercie and truth, unto ſuch as keep his covenant, and his teſtimonies.

11 For thy h names ſake, O LORD, pardon mine iniquitie: for it *is* great.

h And for none other reſpect.

12 What i man is he that feareth the LORD? him ſhall he teach in the way *that* he ſhall k chooſe.

i Meaning, the number is very ſmall.

k He will direct ſuch with his ſpirit to follow the right way.

13 His ſoul † ſhall dwell at l eaſe: and his ſeed ſhall inherit the earth.

† Heb. *ſhall lodge in goodneſſe.*

l He ſhall proſper both in ſpirituall and corporall things.

14 * m The ſecret of the LORD *is* with them that fear him: † and he will ſhew them his covenant.

* Prov. 3: 32.

m His counſel conteined in his word, whereby he declareth that he is the protector of the faithfull.

15 Mine eyes *are* ever towards the LORD: for he ſhall † pluck my feet out of the net.

‡ Or, *and his covenant to make them know* it.

16 Turn thee unto me, and have mercie upon me: for I *am* deſolate and afflicted.

† Heb. *bring forth.*

17 The troubles of my heart are n enlarged: O bring thou me out of my diſtreſſes.

n My griefe is increaſed becauſe of mine enemies cruelties.

18 Look upon mine affliction, and my pain, and forgive all my ſinnes.

19 Conſider mine ° enemies, for they are many, and they hate me with † cruell hatred.

o the greater that his afflictions were and the more that his enemies increaſed, the more neare felt he Gods help.

* Heb. *hatred of violence.*

20 O keep my ſoul and deliver me: let me not be aſhamed, for I put my truſt in thee.

21 Let P integritie and uprightneſſe preſerve me: for I wait on thee.

d For as much as I have behaved my ſelf uprightly toward mine enemies, let them know that thou art the defender of my juſt cauſe.

22 Redeem

22 Redeem Israel, O God, out of all his troubles.

PSAL. XXVI.

David resorteth unto God, in confidence of his integrity.

A psalme of David.

IUdge me, [a] O LORD, for I have walked in mine integritie: I have trusted also in the LORD: *therefore* I shall not slide.

2 * Examine me, O LORD, and prove me; try my [b] reins and my heart.

3 For thy [c] loving kindnesse *is* before mine eyes: and I have walked in thy truth.

4 * I have not sat with [d] vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers: and will not sit with the wicked.

6 I will [e] wash mine hands in innocencie: so will I compasse thine altar, O LORD.

7 That I may publish with the voice of thanksgiving, and tell of all thy wonderous works.

8 LORD, I have loved the habitation of thy house, and the place † where thine honour dwelleth.

9 ‡ [f] Gather not my soul with sinners, nor my life with † bloudy men:

10 In whose hands *is* [g] mischief: and their right hand is † full of bribes.

11 But as for me, I will walk in mine integritie: redeem me, and be mercifull unto me.

12 My foot standeth in an [h] even place: in the congregations will I blesse the LORD.

PSAL. XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

A psalme of David.

THe LORD *is* * my [a] light, and my salvation, whom shall I fear? * the LORD *is* the strength of my life, of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes † came upon me to eat up my flesh, they stumbled and fell.

3 * Though an host should encamp against me, my heart shall not fear: though warre should rise against me, in [b] this *wil I be* confident.

4 [c] One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the dayes of my life, to behold ‡ the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 [d] And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices † of joy, I will sing, yea, I will sing praises unto the LORD.

7 Heare, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 ‡ *When thou saidst*, [e] Seek ye my face, my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face farre from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 [f] When my father and my mother forsake me, then the LORD † will take me up.

11 * Teach me thy way, O LORD, and lead me in † a plain path, because of † mine enemies.

12 Deliver me not over unto the [g] will of mine enemies: for false witnesses are risen up against me, and such as breath out crueltie.

13 *I had fainted*, unlesse I had beleeved to see the goodnesse of the LORD in the [h] land of the living.

14 [i] * Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSAL. XXVIII.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

A psalme of David.

VNto thee will I cry, O LORD my rock, be not silent † to me: * lest *if* thou be silent to me, I become [a] like them that go down into the pit.

2 Heare the voice of my supplications, when I cry unto thee: when I lift up my hands ‡ toward thy [b] holy oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: * which speak peace to their neighbours, but mischief *is* in their hearts.

4 [d] Give them according to their deeds, and according to the wickednesse of their endeavours: give them after the work of their hands, render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall [e] destroy them, and nor build them up.

6 [f] Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoyceth, and with my song will I praise him.

8 The LORD *is* ‡ [g] their strength, and he *is* the † saving strength of his anointed.

9 Save thy people, and blesse thine inheritance: ‡ feed them also, and lift them up for ever.

PSAL. XXIX.

1 David exhorteth princes to give glorie to God, 3 by reason of his power, 11 and protection of his people.

A psalme of David.

GIve unto the LORD (O † ye [a] mighty) give unto the LORD glory and strength.

2 Give unto the LORD † the glory due unto his name; worship the LORD † in the beauty of holinesse.

3 The [b] voice of the LORD *is* upon the waters: the God of glory thundereth, the LORD *is* upon ‡ many waters.

4 The voice of the LORD *is* † powerfull, the voice of the LORD *is* † full of majestie.

V Day. *Evening prayer.*

* Mic. 7: 8.
a Because he was assured of good successe in all his dangers, and that his salvation was surely laid up in God, he feared not the tyrannie of his enemies.
* Psal. 118: 6.
† Heb. *approched against me.*
* Psal. 3: 6.
b That God will deliver me and give my faith the victorie.
c The losse of countrey, wife and worldly commodities, grieve me not in respect of this one thing, that I may not praise thy name in the mids of the congregation.
‡ Or, *the delight.*

d David assured himself by the spirit of prophesie, that he should overcome his enemies, and serve Gods in his tabernacle.
† Heb. *of shouting.*
‡ Or, *my heart said unto thee, Let my face seek thy face, &c.*
e He groundeth upon Gods promise, and sheweth that he is most willing to obey his commandement.

a He fleeth to God to be the Judge of his just cause, seeing there is no equity among men.
* Psal. 7: 9.
b My very affection and inward motions of the heart.
c He sheweth what stayed him, that he did not recompence evil for evil.
* Psal. 1: 1.
d He declareth that they cannot walk in simplicitie before God, that delight in the companie of the ungodly.
e I will serve thee with a pure affection, and with the godly that sacrifice unto thee.
† Heb. *of the tabernacle of thy honour.*
‡ Or, *take not away.*
f Destroy me not in the overthrow of the wicked.
† Heb. *men of bloud.*
g Whose cruel hands doe execute the malicious devises of their hearts.
† Heb. *filled with.*
h I am preserved from mine enemies by the power of God, and therefore will praise him openly.

f He magnifieth Gods love towards his, which farre passeth the most tender love of parents towards their children.
† Heb. *will gather me.*
* Psalm 25: 4. and 86: 11, and 119.
† Heb. *a way of plainnesse.*
† Heb. *those which observe me.*
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa. 38: 11.
i He exhorteth himself to depend on the Lord, seeing he never failed in his promises.
* Psalm 31: 24. Isa. 25: 9. Hab. 2: 3.

† Heb. *from me.*
* Psal. 143: 7.
a He counteth himself as a dead man, till God shew his favour toward him, and grant him his petition.
‡ Or, *towards the oracle of thy sanctuary.*
b He improveth outward meanes to help the weakenesse of his faith: for in that place was the ark, and there God promised to shew the tokens of his favour.
c Destroy not the good with the bad.
* Psalm 12: 2. Jer. 9: 8.
d He thus prayeth in respect of Gods glory, and not for his own cause, being assured that God would punish the persecuters of his church.
e Let them be utterly destroyed, as Malac. 1: 4.
f Because he felt the assurance of Gods help in his heart, his mouth was opened to sing his praises.
‡ Or, *his strength.*
g Meaning his souldiers, who were as meanes, by whom God declared his power.
† Heb. *strength of salvations.*
‡ Or, *rule.*

† Heb. *ye sonnes of the mighty.*
a He exhorteth the proud tyrants to humble themselves under Gods hand, and not to be inferiour to bruit beasts and dumb creatures.
† Heb. *the honour of his name.*
‡ Or, *in his glorious sanctuary.*
b The thunderclaps, that are heard out of the clouds, ought to make the wicked to tremble for

feare of Gods anger. ‡ Or, *great waters.* † Heb. *in power.* † Heb. *in majestie.*

5 The

5 The [c] voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and * [d] Sirion like a young unicorn

7 The voice of the LORD † divideth the [e] flames of fire:

8 The voice of the LORD shaketh the wilderneſſe: the LORD shaketh the wilderneſſe of [f] Kadesh.

9 The voice of the LORD maketh the hindes ‡ to [g] calve, and [h] discovereth the forrests: and in his [i] temple ‡ doth every one speak of *his* glory.

10 The LORD sitteth upon the [k] floud: yea, the LORD sitteth king for ever.

11 The LORD will give strength unto his people, the LORD will blesse his people with peace.

c That is, the thunderbolt breaketh the most strong trees, and shall men think their power to be able to resist God?
* Deut. 3: 9.
d Called also Hermon
† Heb. *cutteth out.*
e It causeth the lightnings to shoot and glide.
f In places most desolate, whereas it seemeth there is no presence of God.
‡ Or, *to be in pain.*
g For feare maketh them to cast their calves.
h Maketh the trees bare, or, pierceth the most secret places.
i Though the wicked are nothing moved with these sights, yet the faithfull praise God.
‡ Or, *every whit of it uttereth, &c.*
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of Gods dealing with him.*

A psalme *and* song, *at* the dedication of the [a] house of David.

I WILL extoll thee, O LORD, for thou [b] hast lifted me up: and hast not made my foes to rejoyce over me.

2 O LORD my God, I cried unto thee, and thou hast [c] healed me.

3 O LORD thou hast brought up my soul from the [d] grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the LORD, (O ye [e] saints of his) and give thanks ‡ [f] at the remembrance of his holinesse.

5 For † his anger *endureth* but a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

6 And in my [g] prosperitie I said, I shall never be moved.

7 LORD, by thy favour thou hast † made my [h] mountain to stand strong: thou didst hide thy face, *and* I was [i] troubled.

8 I cried to thee, O LORD: and unto the LORD I made supplication.

9 What profit *is there* in my bloud, when I go down to the pit? * shall the dust [k] praise thee? shall it declare thy truth?

10 Heare, O LORD, and have mercy upon me: LORD be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladnesse:

12 To the end that ‡ [l] *my* glorie may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee for ever.

VI Day. *Morning prayer.*
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which do not praise God for his benefits.
c That is, helpest me out of trouble, meaning from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that have received mercie, and shew mercie liberally unto others.
‡ Or, *to the memoriall.*
f That is, that his holinesse may be had in remembrance, as Isa. 26: 17 Psalm 97: 12.
† Heb. *there is but a moment in his anger.*
† Heb. *in the evening.*
‡ Heb. *singing.*
g I put too much confidence in my quiet state, as Jer. 31: 18. 2 Chron 32: 24, 25.
† Heb. *setled strength for my mountain.*
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawn thine help, I felt my miserie.
* Psalm 6: 5. and 88: 11. and 115: 17.
k David meaneth that the dead are not profitable to the congregation of the Lord here in earth: therefore he would live to praise his name, which is the end of mans creation.
‡ That is, my *tongue* or, my *soul.* l Because thou hast preserved me, that my tongue should praise thee, I will not be unmindefull of my duty.

PSAL. XXXI.

1 *David shewing his confidence in God, craveth his help.* 7 *He rejoyceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiseth God for his goodnesse.*

To the chief musician, A psalme of David.

IN * thee, O LORD, do I put my trust, let me never be ashamed: deliver me in thy [a] righteousnesse.

* Psalm 22: 5. Isa. 49: 23.
a For then God declareth himself just, when he preserveth his according as he hath promised.

2 Bowe down thine eare to me, deliver me speedily: be thou † my strong rock, for an house of defence to save me.

† Heb. *to me for rock of strength.*

3 For thou *art* my rock and my fortresse: therefore for thy names sake lead me, and guide me.

4 Pull me out of the [b] net, that they have laid privily for me: for thou *art* my strength:

5 * Into thine [c] hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but [d] I trust in the LORD.

7 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemie: thou hast set my feet in a [e] large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine [f] eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my yeares with sighing: my strength faileth because of mine iniquitie, and my bones are consumed.

11 I was a [g] reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that [h] did see me without, fled from me.

12 I am forgotten as a dead man out of minde: I am like † a broken vessel.

13 For I have heard the slander of [i] many fear *was* on every side, while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, [k] Thou *art* my God.

15 My [l] times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, *and* ‡ let them be [m] silent in the grave.

18 Let the lying lips be put to silence, which speak † grievous things proudly and contemptuously against the righteous.

19 * O how great is thy goodnesse, which thou hast [n] laid up for them that fear thee; *which* thou hast wrought for them that trust in thee, before the sonnes of men!

20 Thou shalt hide them in the [o] secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD; for he hath shewed me his marvellous kindnesse, in a ‡ [p] strong citie.

22 For I said in my [q] haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the

b Preserve me from the craftie counsels and subtill practises of mine enemies.
* Luke 23: 46.
c He desireth God not onely to take care for him in this life, but that his soul may be saved after this life.
d This affection ought to be in all Gods children, to hate whatsoever thing is not grounded upon a sure trust in God, as deceitfull and vain.
e Largeneſſe, signifieth comfort, as straightnesse, sorrow and perill.
f Meaning, that his sorrow and torment had continued a great while.
g Mine enemies had drawn all men to their part against me, even my chief friends.
h They were afraid to shew me any token of friendship.
† Heb. *a vessel that perisheth.*
i They that were in authority condemned me as a wicked doer.
k I had this testimony of conscience, that thou wouldest defend mine innocency.
l Whatsoever changes come, thou governest them by thy providence.
‡ Or, *let them be cut off for the grave.*
m Let death destroy them, to the intent that they may hurt no more.
† Heb. *a hard thing.*
* Isa. 64: 4. 1 Cor. 2: 9.
n The treasures of Gods mercie are alwayes laid up in store for his children, albeit at all times they do not injoy them.
o That is, in a place where they shall have thy comfort, and be hid safely from the enemies pride.
‡ Or, *fenced citie.*
p Meaning, there was no citie so strong to preserve him, as the defence of Gods favour.
q And so by my rashnesse and infidelitie deserved to have been forsaken.

442 the LORD preserveth the faithfull, and plentifully rewardeth the proud doer.

24 * Be of [r] good courage, and he shall strengthen your heart, all ye that hope in the LORD.

* Psal. 27: 14.
r Be constant in your vocation, and God will confirm you with heavenly strength.

PSAL. XXXII.

1 *Blessednesse consisteth in remission of sinnes.* 3 *Confession of sinnes giveth ease to the conscience.* 8 *Gods promises bring joy.*

† *A psalme* of David, [a] Maschil.

BLessed *is he whose* * transgression *is* [b] forgiven, *whose* sinne *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquitie, and in whose spirit *there is* no guile.

3 When I [c] kept silence, my bones waxed old; through my [d] roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 [e] I acknowledged my sinne unto thee, and mine iniquitie have I not hid: * I said I will confesse my transgressions unto the LORD; and thou forgavest the iniquitie of my sinne. Selah.

6 For this shall every one that is godly, pray unto thee, † in a [f] time when thou mayest be found: surely in the flouds of great waters, [g] they shall not come nigh unto him.

7 * Thou *art* my hiding-place, thou shalt preserve me from trouble, thou shalt compasse me about with songs of deliverance. Selah.

8 I will [h] instruct thee, and teach thee in the way which thou shalt go: † I will guide thee with mine eye.

9 * Be ye not as the horse, *or* as the mule *which* have no understanding: [i] whose mouth must be held in with bit and bridle, lest they come neare unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compasse him about.

11 Be glad in the LORD, and [k] rejoyce ye righteous: and shout for joy all ye that are upright in heart.

VI Day. *Evening prayer.*
† Or, a psalme *of David giving instruction.*
a Concerning the free remission of sins, which is the chiefest point of our faith.
* Rom. 4: 7.
b To be justified by faith, it to have our sinnes freely remitted, and to be reputed just.
c Between hope and despaire
d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God he feeleth a perpetuall torment.
e He sheweth that as Gods mercie is the onely cause of forgivenes of sins, so the meanes thereof are repentance and confession, which proceed of faith.
* Prov. 28: 13. Isa. 65: 24.
1 John. 1: 9.
† Heb. *in a time of finding.*
f When necessitie causeth him to seek to thee for help, Isa. 55: 6.
g To wit, the waters, and great danger.
* Psalm 9: 9.
h David promiseth to make the rest of Gods children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of salvation.
† Heb. *I will counsel* thee, *mine eye* shall be *upon thee.*
* Prov. 26: 3.
i If men can rule brute beasts, think they that God will not bridle and tame their rage?
k He sheweth that peace and joy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 *God is to be praised for his goodnesse.* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REjoyce in the LORD, O ye righteous, *for* praise is [a] comely for the upright.

2 Praise the LORD with harp: sing unto him with the psalterie: *and* an [b] instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the [c] word of the LORD *is* right, and all his [d] works *are done* in truth.

5 He [e] loveth righteousnesse and judgement: * the earth is full of the ‡ goodnesse of the LORD.

6 * By the word of the LORD were the heavens made: and all the host of them, by the breath of his mouth.

7 He [f] gathereth the waters of the sea together, as an heap, he layeth up the depth in store-houses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in aw of him.

9 For he spake, and it was *done*; he commanded, and it stood fast.

10 * The LORD † bringeth the [g] counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 * The councel of the LORD standeth for ever, the thoughts of his heart † to all generations.

12 * Blessed *is* the nation whose [h] God *is* the LORD: *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD [i] looketh from heaven: he beholdeth all the sonnes of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 [k] He fashioneth their hearts alike: he considereth all their works.

16 There is no [l] king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safetie: neither shall he deliver *any* by his great strength.

18 * Behold, [m] the eye of the LORD *is* upon them that fear him: upon them that hope in his mercie:

19 To deliver their soul from death, and to keep them alive in famine.

20 [n] Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoyce in him: because we have trusted in his holy name.

22 Let thy mercie (O LORD) be upon us according as we hope in thee.

a It is the duty of the godly to set forth the praises of God for his mercy and power shewed toward them.
b To sing to instruments, was a part of the ceremoniall service of the temple, which doth no more appertain unto us, than the sacrifices, censings, and lights.
c That is, counsel, or commandement in governing the world.
d That is, the effect and execution.
e Howsoever the world judgeth of Gods works, yet he doth all things according to justice and mercy.
‡ Or, *mercy.*
* Gen. 1: 6, 7.
f By the creation of the heavens and beautifull ornament, with the gathering also of the waters, he setteth forth the power of God, that all creatures might feare him.
* Isa. 19: 3.
† Heb. *maketh frustrate.*
g No counsel can prevail against God, but he deateth it, and it shall have evil successe.
* Prov. 19: 21. Isa. 46: 10.
† Heb. *to generation and generation.*
* Psal. 65: 4. and 144: 15.
h He sheweth that all our felicitie standeth in this, that the Lord is our God.
i He proveth that all things are governed by Gods providence, and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If kings and the mightie of the world cannot be saved by worldly meanes, but onely by Gods providence, what have others to trust in, that have not like meanes?
* Job 36: 7. Psal. 34: 15. 1 Pet. 3: 12.
m God sheweth that toward his of his mercy, which man by no means is able to compasse.
n Thus he speaketh in the name of the whole church, which onely depend on Gods providence.

PSAL. XXXIIII.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 14 *The privileges of the righteous.*

A psalme of David, when he changed his behaviour before † Abimelech: who drove him away, and he departed.

IWill blesse the LORD at [a] all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the [b] humble shall heare *thereof*, and be glad.

3 O magnifie the LORD with me, and let us exalt his name together.

4 I sought the Lord, and he heard me, and delivered me from all my [c] fears.

5 They [d] looked unto him, and ‡ were lightened: and their faces were not ashamed.

6 This poore man cried, and the Lord heard *him*; and saved him out of all his troubles.

7 The [e] angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O tast and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints, for *there is* no want to them that fear him.

† Or, *Achish,* 1 Sam. 21: 11.
a He promiseth never to become unmindefull of Gods great benefit for his deliverance.
b They that are beaten down with the experience of their own evils.
c Which I conceived for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see they mercies toward me.
‡ Or, *they flowed unto him.*
e Though Gods power be sufficient to govern us, yet for mans infirmitie he appointeth his angels to watch over us.

10 [f] The

10 [f] The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not [g] want any good thing.

11 Come ye children, hearken unto me: I will teach you the [h] fear of the LORD.

12 * What man is he that deſireth life, *and* loveth *many* dayes, that he may [i] ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good: ſeek peace and purſue it.

15 * The eyes of the LORD *are* upon the righteous, and his eares *are open* unto their crie.

16 The [k] face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* crie, and the LORD heareth; and delivereth them out of all their troubles.

18 The LORD *is* nigh † unto them that are of a [l] broken heart: and ſaveth ſuch as be † of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the [n] wicked: and they that hate the righteous ‡ ſhall be deſolate.

22 The LORD [o] redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

1 *David prayeth for his own ſafetie, and his enemies confuſion.* 11 *He complaineth of their wrongfull dealing.* 22 *Thereby he inciteth God againſt them.*

VII Day. *Morning prayer.*

A *Pſalme* of David.

PLead *my* [a] *cauſe* (O LORD) with them that ſtrive with me: fight againſt them that fight againſt me.

2 [b] Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my [c] ſoul, I *am* thy ſalvation.

4 * Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 * Let them be as chaff before the winde and let the angel of the [d] LORD chaſe *them.*

6 Let their way be † dark and ſlipperie, and let the angel of the LORD perſecute them.

7 For [e] without cauſe have they hid for me their net, *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon [f] him † at unawares, and let his net that he hath hid, catch himſelf: into that [g] very deſtruction let him fall.

9 And my ſoul ſhall be joyfull in the Lord: it ſhall rejoyce in his ſalvttion.

10 All my bones ſhall ſay, [h] Lord, who *is* like unto thee, which deliverest the poore from him that is too ſtrong for him; yea, the poore and the needy, from him that ſpoileth him?

11 [i] † Falſe witneſſes did riſe up; † they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the † [k] ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I ‡ humbled my ſoul with faſting, and my [l] prayer returned into mine own boſome.

14 I † behaved my ſelf † as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine † [m] adverſitie they rejoyced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not, they did [n] tear *me*, and ceaſed not.

16 With hypocritall mockers in [o] feaſts: they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, † my darling from the lions.

18 * I will give thee thanks in the great congregation: I will praiſe thee among † much people.

19 Let not them that are mine enemies † wrongfully, rejoyce over me: *neither* let them [p] wink with the eye, that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitfull matters againſt them that are ‡ quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our [q] eye hath ſeen *it*.

22 *This* thou haſt ſeen (O LORD) keep not ſilence: O Lord, be not farre from me.

23 Stirre up thy ſelf, and awake to my judgement, *even* unto my cauſe, my God & my Lord.

24 Judge me, O LORD my God, according to thy [r] righteouſneſſe, and let them not rejoyce over me.

25 Let them not ſay in their hearts, † Ah, [f] ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion [t] together, that rejoyce at mine hurt: let them be clothed with [u] ſhame and diſhonour, that magnifie *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour † [x] my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the [y] proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſſe, *and* of thy praiſe all the day long.

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellencie of Gods mercy.* 10 *David prayeth for favour to Gods children.*

To the chief muſician, A *pſalme* of David, the ſervant of the Lord.

THe tranſgreſſion of the wicked ſaith within [a] my heart, *that there is* no fear of God before his eyes:

---

f The godly by their patient obedience profit more than they which ravine and ſpoil.
g If they abide the laſt triall.
h That is, the true religion and worſhip of God.
* 1 Pett. 3: 10.
i Seeing all men naturally deſire felicitie, hee wondereth why they caſt themſelves willingly into miſerie.

* Job 36: 7. Pſalm 33: 18. 1 Pett. 3: 12.

k The anger of God doth not onely deſtroy the wicked, but alſo aboliſheth their name for ever.

† Heb. *to the broken of heart.*
l When they ſeem to bee ſwallowed up with afflictions, then God is at hand to deliver them.
† Heb. *contrite of ſpirit.*
m And as Chriſt ſaith, all the haires of his head.
n Their wicked enterpriſes ſhall turne to their owne deſtruction.
‡ Or, *ſhall be guiltie.*
o For when they ſeeme to be overcome with great danger and death it ſelf, then God sheweth himſelf their redeemer.

a Hee deſireth God to undertake his cauſe againſt them that did perſecute him and ſlander him.
b Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth unto him theſe outward weapons to aſſure us of his preſent power.
c Aſſure me againſt theſe tentations, that thou art the authour of my ſalvation.
* Pſal. 40: 15. and 70: 3.
* Job 21: 18. Pſalm 1: 4. Iſa. 29: 5. Hoſea 13: 3.
d Smite them with the ſpirit of giddineſſe, that their enterpriſes may bee foolish, and they receive juſt reward.
† Heb. *darkneſſe and ſlipperineſſe.*
e Shewing, that wee may not call God to be a revenger but onely for his glory, and when our cauſe is juſt.
f When he promiſeth to himſelfe peace.
† Heb. *which he knoweth not of.*
g Which he prepared againſt the children of God.
h He attributeth his deliverance onely to God, praiſing him therfore both in ſoul and body.

i That would not ſuffer me to purge my ſelf.
† Heb. *witneſſes of wrong.*
† Heb. *they asked me.*
† Heb. *depriving.*
k To have taken from me all comfort, and brought me into deſpaire.
‡ Or, *afflicted.*
l I prayed for them with inward affection, as I would have done for my ſelf: or, I declared mine affection with bowing down mine head.
† Heb. *walked.*
† Heb. *as a friend, as a brother to me.*
† Heb. *halting.*
m When they ſaw me readie to ſlip, and as one that halted for infirmitie.
n With their railing words.
o The word ſignifieth cakes, meaning, that the proud courtiers at their dainty feaſts ſcoff, rail, and conſpire his death.
† Heb. *my onely one.*
* Pſal. 40: 9, 10. and 111: 1.
† Heb. *ſtrong.*
† Heb. *falſely.*
p In token of contempt, and mocking.

‡ Or, *clefts of the earth: meaning himſelf and others in their miſerie.*
q They rejoyced as though they had now ſeen David overthrown.

r It is the juſtice of God, to give to the oppreſſors affliction and torment, and to the oppreſſed aid and reliefe.
2 Theſſal. 1: 6.
† Heb. *Ah, ah, our ſoul.*
f Becauſe we have that which wee ſought for, ſeeing hee is deſtroyed.
t That is, at once were they never ſo many or mightie.
u This prayer ſhall alwayes bee verified againſt them that perſecute the faithfull.
† Heb. *my righteouſneſſe.*
x That at leaſt favour my right, though they be not able to help me.
y Hee exhorteth the Church to praiſe God for the deliverance of his ſervants, and for the deſtruction of his adverſaries.

a I ſee evidently by his deeds, that ſinne puſheth forward the reprobate from wickednesſe to wickednesſe, albeit hee goe about to cover his impietie.

444

2 For he [b] flattereth himself in his own eyes, † untill his iniquity be found to be hatefull.

3 The words of his mouth *are* iniquity and [c] deceit: he hath left off to be wise, *and* to do good.

4 He [d] deviseth ‡ mischief upon his bed, he setteth himself in a way *that is* not good; he abborreth not evil.

5 * Thy [e] mercy (O Lord) *is* in the heavens; *and* thy faithfulnesse *reacheth* unto the clouds.

6 Thy righteousnesse *is* like † the great mountains; thy judgements *are* a great [f] deep; O Lord, thou preservest man and beast.

7 How † excellent *is* thy loving-kindnesse, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be † [g] abundantly satisfied with the fatnesse of thy house: and thou shalt make thē drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O † continue thy loving-kindnesse unto them that [h] know thee; and thy righteousnesse to the upright in heart.

11 Let not the [i] foot of pride come against me, and let not the hand of the wicked remove me.

12 [k] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

b Though all other detest his vile sinne, yet he himself seeth it not.
† Heb. *to finde his iniquity to hate.*
c The reprobates mock at wholesome doctrine, and put not difference between good and evil.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices
‡ Or, *vanity.*
* Psal. 57: 10. and 108: 4.
e Though wickednesse seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven and earth.
† Heb. *the mountains of God.*
f The depth of thy providence governeth all things, and disposeth them, albeit the wicked seem to over-whelm the world.
† Heb. *precious.*
‡ Heb. *watered.*
g Onely Gods children have enough of al things both concerning this life, and the life to come.
† Heb. *drawout at length.*
h He sheweth who are Gods children to wit, they that know him, and lead their lives uprightly.
i Let not the proud advance himself against me, neither the power of the wicked drive me away. k That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

VII Day. *Evening prayer.*
* Prov. 23: 17. and 24: 1.
a He admonisheth us neither to vex our selves for the prosperous estate of the wicked neither to desire to be like them to make our state the better.
b For Gods judgement cutteth down their state in a moment.
c To trust in God, and doe according to his will, are sure tokens, that his providence will never fail us.
† Heb. *in truth or stablenesse.*
d Be not led by thine own wisdome, but obey God, and he will finish his work in thee.
† Heb. *roll thy way upon the Lord.*
* Prov. 16: 3. Matth. 6: 25. 1 Petr. 5: 7.
e As the hope of the daylight causeth us not to be offended with the darknesse of the night: so ought we patiently to trust that God will cleare our cause and restore us to our right.
† Heb *be silent to the* LORD.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, Job 21: 7. g Heb. *also.* Meaning, except he moderate his affection, he shall be lead to doe as they doe. h He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time be come.

David perswadeth to patience, and confidence in God, by the different estate of the godly and the wicked.

A psalme of David.

FRet * not [a] thy self because of evil-doers, neither be thou envious against the workers of iniquitie.

2 For they shall soon be [b] cut down like the grasse, and wither as the green herb.

3 [c] Trust in the Lord, and do good, *so* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thy self also in the Lord; and he shall give thee the desires of thine heart.

5 [d] †* Commit thy way unto the Lord: trust also in him, and he shall bring *it* to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy [e] judgement as the noon-day.

7 † Rest in the Lord, and wait patiently for him: fret not thy self because of him who [f] prospereth in his way, because of the man who bringeth wicked devices to passe.

8 Cease from anger, and forsake wrath: fret not thy self in [g] any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

10 [h] For yet a little while and the wicked shall not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 * But the meek shall inherit the earth: and shall delight themselves in the abundance of peace. * Matt. 5: 5.

12 [i] The wicked ‡ plotteth against the just, and gnasheth upon him with his teeth.

13 * The Lord shall laugh at him, for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow to cast down the poore and needy, *and* to slay † such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 [k] A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord [l] knoweth the dayes of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the dayes of famine they shall [m] be satisfied.

20 But the wicked shall perish, and the enemies of the Lord *shall be* as † the [n] fat of lambes, they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy and [o] giveth.

22 For such as be blessed of him, shall inherit the earth; and they that be cursed of him shall be cut off.

23 [p] The steps of a *good* man are ‡ ordered by the Lord: and he delighteth in his way.

24 Though he [q] fall, he shall not be utterly cast down: for the Lord upholdeth *him* with his hand.

25 I have been young and *now* am old: yet have I not seen the righteous forsaken, nor his [r] seed begging bread.

26 *He is* † ever mercifull, and lendeth: and his seed *is* blessed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the Lord loveth judgement, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein [f] for ever.

30 The [t] mouth of the righteous speaketh wisdome; and his tongue talketh of judgement.

31 The law of his God *is* in his heart, none of his ‡ steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is [u] judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power:

and

i The godly are assured that the power and craft of the wicked shall not prevail against them, but fall on their own necks, and therefore ought patiently to abide Gods time, and in the meane while bewail their sinnes, and offer up their teares as a sacrifice of their obedience,
‡ Or, *practiseth.*
* Psal. 2: 4.
† Heb. *the upright of way.*
k For they are daily fed, as with Manna from heaven, and have sufficient, when the wicked have never enough, but ever hunger.
l God knoweth what dangers hang over his, and by what meanes to deliver them.
m For God will give them contented mindes, and that which shall be necessary.
† Heb. *the preciousnesse of lambes.*
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to help others.
p God prospereth the faithfull, because they walk in his wayes with an upright conscience.
‡ Or, *established.*
q When God doth exercise his faith with divers tentations.
r Though the just man die, yet Gods blessings are extended to his posterity, and though God suffer some just man to lack temporall benefits, yet he recompenseth him with spirituall treasures.
† Heb. *all the day.*
s They shall continually be preserved under Gods wings, and have at least inward rest.
t These three points are required of the faithfull, that their talk be godly, that Gods law be in their heart, and that their life be upright.
† Or, *goings.*
u For though it be sometime so expedient, both for Gods glory and their salvation yet he will approve their cause, and revenge their wrong.

and ſpreading himſelf like ‡ a green bay-tree.

36 Yet he [x] paſſed away, and lo he *was* not: yea, I ſought him, but he could not be found.

37 [y] Mark the perfect man, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhal be cut off.

39 But the [z] ſalvation of the righteous *is* of the LORD, *he is* their ſtrength in the time of trouble.

40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

‡ Or, *a green tree that groweth in his own ſoil.*

x So that the proſperity of the wicked is but as a cloud, which vaniſheth away in a moment.

y He exhorteth the faithfull to mark diligently the examples both of Gods mercies, and alſo of his judgements.

z He sheweth that the patient hope of the godly is never in vaine, but in the end hath good ſucceſſe, though for a time God prove them by ſundry tentations.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitifull caſe.

A Pſalme of David to bring to [a] remembrance.

O Lord, rebuke me not in thy [b] wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine [c] arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſſe in my flesh, becauſe of thine anger: neither *is there* any † reſt in my bones, becauſe of my [d] ſinne.

4 For [e] mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my [f] foolishneſſe.

6 I am † troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loyns are filled with a lothſome *diſeaſe*: and *there is* no ſoundneſſe in my flesh.

8 I am feeble and ſore broken: I have [g] roared by reaſon of the diſquietneſſe of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart † panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo † is [h] gone from me.

11 My lovers and my friends ſtand aloof from my † ſore: and ‡ my [i] kinſmen ſtand afarre off.

12 They alſo that ſeek after my life, lay ſnares *for me*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a [k] deaf man heard not; and *I was* as a dumbe man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For ‡ in thee, O Lord, do I hope: thou wilt ‡ heare, O Lord my God.

16 For I ſaid, *Heare me*, leſt *otherwiſe* they ſhould rejoyce over me: [l] when my foot ſlippeth; they magnifie *themſelves* againſt me.

17 For I *am* ready † to [m] halt; and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſinne.

19 But mine [n] enemies † *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

VIII Day. *Morning prayer.*

a To put himſelf and others in mind of Gods chaſtiſement for ſinne.

b He deſireth not to bee exempted from Gods rod, but that he would ſo moderate his hand, that hemight be able to bear it.

c Thy ſickneſſe, wherewith thou haſt viſited me.

† Heb. *peace*, or *health.*

d David acknowledgeth God to be juſt in his punishments, becauſe his ſinne had deſerved much more.

e He confeſſeth his ſins, Gods juſtice, and maketh prayer his refuge.

f That rather give place to mine own luſts, than to the will of God.

† Heb. *wryed.*

g This example warneth us never to deſpaire, be the torment never ſo great: but alwayes to cry unto God with ſure truſt for deliverance.

† Heb. *runneth about, or is toſſed to and fro: meaning, that he was deſtitute of all help and counſel.*

‡ Heb. *is not with me.*

h My ſight faileth me for very ſorrow.

† Heb. *ſtroke.*

‡ Or, *my neighbours.*

i Partly for feare, and partly for pride, they denied all duty and friendship.

k For I can have no audience before men, and therefore patiently wait for the help of God.

‡ Or, *thee do I wait for.*

‡ Or, *anſwer.*

l That is, if they ſee that thou ſuccour me not in time, they will mock and triumph as though thou hadſt forſaken me.

† Heb. *for halting.*

m I am without hope to recover my ſtrength.

n In my greateſt miſery they moſt rejoyce.

† Heb. being *living are ſtrong.*

20 They alſo that render evil for good, are mine adverſaries: becauſe I follow the thing that [o] good is.

21 Forſake me not, O Lord; O my God be not farre from me.

22 Make haſte † to help me, O Lord my [p] ſalvation.

o He had rather have the hatred of all the world, than to fail in any part of his duty to God-ward.

† Heb. *for my help.*

p Which art the author of my ſalvation: and this declareth that he prayed with ſure hope of deliverance.

PSAL. XXXIX.

David care of his thoughts. 4 The conſideration of the brevity and vanity of life. 7 The reverence of Gods judgements, 10 and prayer, are his bridles of impatience.

To the chief muſician, *even* to * [a] Jeduthun, A pſalme of David.

I Said, [b] I will take heed to my wayes, that I ſinne not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.

2 I was dumbe with ſilence, I held my peace, *even* from good, and my [c] ſorrow was † ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* [d] ſpake I with my tongue.

4 Lord, make me to know mine end, and the meaſure of my dayes, what it *is*: *that* I may know ‡ how frail I am.

5 Behold, thou haſt made my dayes *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man † at his beſt ſtate *is* altogether * [d] vanity. Selah.

6 Surely every man walketh in † a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*: and knoweth not who ſhall gather them.

7 And now Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the [f] fooliſh.

9 I was dumbe, I opened not my mouth, becauſe [g] thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the † blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou [h] makeſt † his [i] beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Heare my prayer, O Lord, and give eare unto my crie; hold not thy peace at my tears: * for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, [k] before I go hence, and be no more.

* 1 Chron. 25: 1.

a This was one of the chief ſingers, 1 Chro. 16. 41.

b Albeit hee had appointed with himſelf patiently to have tarried Gods leiſure, yet the vehemency of his paine cauſed him to breake his purpoſe.

† Heb. *a bridle*, or *muzzle for my mouth.*

c Though when the wicked ruled, he thought to have kept ſilence, yet his zeal cauſed him to change his minde.

† Heb. *troubled.*

d He confeſſeth that he grudged againſt God, conſidering the greatneſſe of his ſorrow and the ſhortneſſe of his life.

‡ Or, *what time I have here.*

† Heb. *ſetled.*

* Pſalm 62: 9. and 144: 4.

e Yet David offended in that, that he reaſoned with God as though he were too ſevere toward his weak creature.

† Heb. *an image*

f Make me not a mocking ſtock to the wicked, wrap me not up with the wicked, when they are put to ſhame.

g Seeing my troubles came of thy providence, I ought to have endured them patiently.

† Heb. *conflict.*

h Though thine open plagues light not evermore upon them, yet thy ſecret curſe continually fretteth them.

† Heb. *that which is to be deſired in him to melt away.*

i The word ſignifieth al that he deſireth, as health, force, ſtrength, beauty, and in whatſoever he hath delight, ſo that the rod of God taketh away all that is deſired in this world. * Lev. 25: 23. 1 Chron. 29: 15. Pſal. 119: 19. Hebr. 11. verſe 13. 1 Petr. 2: 11.

k For his ſorrow cauſed him to think that God would deſtroy him utterly; whereby wee ſee how hard it is for the very Saints to keep a meaſure in their words, when death and deſpaire aſſail them.

PSAL. XL.

1 The benefit of confidence in God. 6 Obedience is the beſt ſacrifice. 11 The ſenſe of Davids evils inflameth his prayer.

To the chief muſician. A pſalme of David.

† I Waited [a] patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of † an [b] horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a [c] new ſong in my

† Heb. *in waiting I waited.*

* Though God deferred his help yet he patiently abode, till he was heard.

† Heb. *a pit of noiſe.*

b He hath delivered me from moſt great dangers.

c That is, a ſpeciall occaſion to praiſe him: for Gods benefits are ſo many occaſions for us to praiſe his name.

mouth, *even* praiſe unto our God: many ſhall ſee it, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt: and [d] reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 [e] Many, O LORD my God, *are* thy wonderfull works *which* thou haſt done, and thy thoughts *which are* to us-ward: ‡ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are mo than can be numbred.

6 * Sacrifice and offering thou didſt not deſire, [f] mine eares haſt thou † opened: burnt-offering and ſinne-offering haſt thou not required.

7 [g] Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* † within my heart.

9 I have preached righteouſneſſe in the [h] great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſſe within my heart, I have declared thy [i] faithfulneſſe and thy ſalvation: I have not concealed thy loving-kindneſſe, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindneſſe and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are mo than the hairs of mine head, therefore my heart † [k] faileth me.

13 Be pleaſed, O Lord, to deliver me: O Lord, make haſte to help me.

14 * Let them be aſhamed and [l] confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a [m] reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation, ſay continually, [n] The Lord be magnified.

17 But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help, and my deliverer, make no tarrying, O my God.

d To follow their example which he muſt needs do, that truſteth not only in the Lord.
e David goeth from one kind of Gods favour, to the contemplation of his providence over all, and confeſſeth that his counſels towards us are far above our capacities: we cannot ſo much as tell them in order.
‡ Or, *none can order them unto thee.*
* Pſal. 51: 16. Iſa. 1: 11. and 66: 3. Hoſ. 6: 6. Matth. 12: 7. Heb. 10: 5.
f Thou haſt opened mine eares to underſtand the ſpirituall meaning of the ſacrifices: and here David eſteemeth the ceremonies of the law nothing in reſpect of the ſpirituall ſervice.
† Heb. *digged.*
g When thou haſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the book of thine eleſt for this end.
† Heb. *in the midſt of my bowels.*
h In the church, aſſembled in the ſanctuary.
i David here numbers three degrees of our ſalvation; Gods mercy, whereby he pitieth us: his righteouſnes, which ſignifieth his continuall protection: and his faithfulnes, whereby appeareth his conſtant favour: ſo that hereof proceedeth our ſalvation.
† Heb. *forſaketh.*
k As touching the judgement of the fleſh, I was utterly deſtitute of all counſels: yet faith inwardly moved my heart to pray.
* Pſal. 35: 4. and 70: 3.
l He deſireth that Gods mercy may contend for him againſt the rage of his enemies.
m Let the ſame ſhame and confuſion light upon them, which they intended to have brought upon me.
n As the faithfull alwayes praiſe God for his benefits: ſo the wicked mock Gods children in their afflictions.

PSAL. XLI.

1 *Gods care of the poore.* 4 *David complaineth of his enemies treacherie.* 10. *He fleeth to God for ſuccour.*

VIII Day. *Evening prayer.*

To the chief muſician, A pſalme of David.

a Or, *ſtilfullie conſidereth himſelf.* It implieth both a ſtilfull minding or judging, and a carriage according in word and deed.
‡ Or, *the weak, or ſick.*
† Heb. *in the day of evil.*
‡ Or, *do not then deliver.*

BLeſſed *is* he that [a] conſidereth ‡ the poore: the Lord will deliver him † in time of trouble.

2 The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; and ‡ thou wilt not deliver him unto the will of his enemies.

3 The Lord will ſtrengthen him upon the [b] bed of languiſhing: thou wilt † make all his [c] bed in his ſickneſſe.

4 I ſaid, Lord be mercifull unto me, heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies [d] ſpeak evil of me: when ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh [e] vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe † my hurt.

8 † [f] An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea, † mine own familiar friend in whom I truſted, which did eat of my bread, hath † [g] lift up *his* heel againſt me.

10 But thou, O Lord, be mercifull unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine [h] integrity, and ſetteſt me before thy [i] face for ever.

13 Bleſſed *be* the Lord God of Iſrael, from everlaſting, and to everlaſting. [k] Amen and amen.

b When for ſorrow and grief of mind he caſteth himſelf upon his bed.
† Heb. *turn.*
c Thou haſt reſtored him in his ſick bed, and ſent him comfort.
d That is, curſe me: and cannot have their cruel hate quenched but with my ſhamefull death.
e For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.
‡ Heb. *evil to me.*
f The enemies thought by his ſharp puniſhments, that God was become his mortall enemy.
† Heb. *a thing of Belial.*
* Joh. 13: 18.
† Heb. *the man of my peace.*
† Heb. *magnified*
g As David felt this falſhood, and as it was chiefly accompliſhed in Chriſt, Joh. 13: 18; ſo ſhall his members continually prove the ſame.
h Meaning either in proſperity of life, or in the true feare of God, againſt all temptations.
i Shewing me evident ſignes of thy fatherly providence.
k By this repetition he ſtirreth up the faithfull to praiſe God.

PSAL. XLII.

1 *Davids zeal to ſerve God in the temple.* 5 *He encourageth his ſoul to truſt in God.*

To the chief muſician ‡ Maſchil, [a] for the ſonnes of Korah.

AS the hart † panteth after the water brooks, ſo [b] panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 * [c] My tears have been my meat day and night, while they continually ſay unto me, where *is* thy God?

4 When I remember [d] theſe things, I poure out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou † caſt down, O my ſoul, and *why* art thou diſquieted in me? [e] hope thou in God, for I ſhall yet ‡ praiſe him ‡ *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me, [f] therefore will I remember thee from the land of Jordan, and of the Hermonites from † the hill Mizar.

7 [g] Deep calleth unto deep at the noiſe of thy water ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the Lord [h] will command his loving kindneſſe in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

‡ Or, a pſalme *giving inſtruction, of the ſonnes.*
a As a treaſure to be kept of them, which were of the number of the Levites.
‡ Heb. *thirſteth.*
b By theſe ſimilitudes of thirſt and panting, he ſheweth his fervent deſire to ſerve God in his temple.
* Pſal. 80: 5.
c As others take pleaſure in eating and drinking, ſo he was altogether given to weeping.
d That is, how I led the people to ſerve thee in thy tabernacle, and now ſeeing my contrarie ſtate, I die for ſorrow.
† Heb, *bowed down.*
e Though he ſuſtained grievous aſſaults of the fleſh, to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies, getteth the victorie.
‡ Or, *give thanks.*
‡ Or, *his preſence is ſalvation.*
f That is, ſeeing I have no way elſe to comfort me in my abſence from thee, I will remember thee in this land of my baniſhment among the mountains.
‡ Or, *the little hill.*
g Afflictions came ſo thick upon me, that I felt my ſelf as overwhelmed: whereby he ſheweth there is no end of our miſery, till God be pacified, and ſend remedy.
h He aſſureth himſelf of Gods help in time to come.

9 I will ſay unto God, my rock, Why haſt thou forgotten me, why go I mourning, because of the oppreſſion of the enemy?

10 *As* with a † [i] ſword in my bones, mine enemies reproach me, while they ſay daily unto me, Where *is* thy God?

11 [k] Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

† Or, *killing.*
i Meaning, that his adverſaries words did ſorely offend and grieve him, as if a dagger had been thruſt into his bones.
k This repetition doth declare that David did not overcome at once: to teach us to be conſtant, foraſmuch as God wil certainly deliver his.

Psal. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5 *He incourageth his ſoul to truſt in God.*

I Udge [a] me, O God, and plead my cauſe againſt an ‡ [b] ungodly nation; O deliver me † from the deceitfull and unjuſt man.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy [c] light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then, will [d] I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 * Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? [e] hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

a He deſireth God to undertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the tabernacle.
‡ Or, *unmercifull.*
b That is, the cruel company of mine enemies.
† Heb. *from a man of deceit, and iniquity.*
c To wit, thy favour, which appeareth by the performance of thy promiſes.
d Hee promiſeth to offer a ſolemn ſacrifice of thankſgiving in token of his great deliverance.
† Heb. *the gladneſſe of my joy.*
* Pſal. 42: 5, 11.
e Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lord, though their troubles be long and great.

Psal. XLIV.

IX Day. *Morning prayer.*

1 *The church in memory of former favours,* 7 *complaineth of her preſent evils.* 17 *Profeſſing her integrity,* 24 *ſhe fervently prayeth for ſuccour.*

To the chief muſician for the ſonnes of Korah, Maſchil.

WE have heard with our [a] eares, O God, our fathers have told us, *what* work thou didſt in their dayes, in the times of old.

2 *How* thou didſt drive out the [b] heathen with thy hand, and plantedſt [c] them; *how* thou didſt afflict the [d] people, and caſt them out.

3 For [e] they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a [f] favour unto them.

4 Thou art my king, O God, command deliverances for [g] Jacob.

5 [h] Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long: and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to [i] ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemie: and they which hate us ſpoil for themſelves.

a This Pſalme ſeemeth to have been made by ſome excellent Prophet for the uſe of the people, when the church was in extreame miſery, either at their return from Babylon, or under Antiochus, or in ſuch like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and love is the onely fountain and beginning of the church. Deut. 4: 37.
g Becauſe thou art our King, therefore deliver thy people from their miſerie.
h Becauſe they and their forefathers made both one church, they apply that to themſelves, which before they did attribute to their fathers.
i As they confeſſed before, that their ſtrength came of God, ſo now they acknowledge that this affliction came by his juſt judgement.

11 Thou haſt given us † [k] like ſheep *appointed* for meat: and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people † [l] for nought, and doſt not increaſe *thy wealth* by their price.

13 * Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 * Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 [m] My confuſion *is* continually before me, and the ſhame of my face hath covered me.

16 For the voice of him that reproacheth and blaſphemeth: by reaſon of the enemie and [n] avenger.

17 All this is come upon us: yet have we not [o] forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back: neither have our ‡ ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a [p] ſtrange god:

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 * Yea, for [r] thy ſake are we killed all the day long: we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is [s] bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe † for our help, and redeem us for thy [t] mercies ſake.

† Heb. *as sheep of meat.*
k Knowing God to be authour of this calamitie, they murmure not, but ſeek remedie at his hands who wounded them.
† Heb. *without riches.*
l As ſlaves, which are ſold for a low price, neither looke eſt thou for him that offereth moſt, but takeſt the firſt chapman.
* Pſalm 97: 4.
* Jer. 24: 9.
m I dare not lift up mine head for ſhame.
n Meaning, the proud and cruell tyrant.
o They boaſt not of their vertues, but declare they reſt upon God in the mids of their afflictions: who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of heavenly joyes.
‡ Or, *goings.*
p They ſhew that they honoured God aright, becauſe they truſted in him alone.
q They take God to witneſſe, that they were uptight to himward.
* Rom. 8 36.
r The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Matth. 5: 10. 1 Petr. 4: 14.
s There is no hope of recovery, except thou put to thine hand and raiſe us up.
† Heb. *a help for us.*
t Which is the onely and ſufficient ranſome to deliver both body and ſoul from all kinde of ſlaverie and miſerie.

Psal. XLV.

1 *The majeſtie and grace of Chriſts kingdome.* 10 *The dutie of the church, and the benefits thereof.*

To the chief muſician upon [a] Shoshannim, for the ſonnes of Korah, ‡ Maſchil, A ſong of [b] loves.

MY heart † is enditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art [c] fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mightie: with thy glorie and thy majeſtie.

4 And in thy majeſtie † [d] ride proſperouſly, becauſe of truth and meekneſſe, *and* righteouſneſſe: and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the kings enemies; *whereby* the people fall under thee.

6 * Thy [e] throne (O God) *is* for ever and ever:

a This was a certain tune or an inſtrument.
‡ Or, *of inſtruction.*
b Of that perfect love that ought to be between the husband and the wife.
† Heb. *bryleth,* or *bulleth up.*
c Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here deſcribed.
† Heb. *proſper thou, ride thou.*
d He alludeth to them that ride in chariots in their triumphs, ſhewing that the quiet ſtate of a kingdome ſtandeth in truth, meekneſſe and juſtice, not in wordly pomp and vanitie.
* Heb. 1: 8.
e Under this figure of this kingdome of juſtice, is ſet forth the everlaſting kingdome of Chriſt.

ever: the ſcepter of thy kingdome *is* a right ſcepter.

7 Thou loveſt righteouſneſſe, and hateſt wickedneſſe: therefore God, thy God hath [f] anointed thee with the oyl of gladneſſe above thy fellows.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia; out of the ivorie palaces, [g] whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the [h] queen in gold of Ophir.

10 [i] Hearken (O daughter) and conſider, and incline thine eare: forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beautie: for he *is* thy Lord, and worſhip thou him.

12 And the [k] daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The kings daughter *is* all glorious [l] within: her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſſe and rejoycing *ſhall* they *be* brought, they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy [m] children, whom thou mayeſt make princes in [n] all the earth.

17 I will make thy [o] name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

f Hath eſtabliſhed my kingdome as the figure of Chriſt, which is the peace and joy of the church.
g In the which palace the people made thee joyfull to ſee them give thanks and re joyce for thee.
h Though hee had many kings daughters among his wives yet he loved Pharaohs daughter beſt.
i Under the figure of Pharaohs daughter, he ſheweth that the church muſt caſt off all affections to obey Chriſt onely.
k Hee ſignifieth, that divers of them that be rich, ſhall be benefactors to the church, albeit they give not perfect obedience to the goſpel.
† Heb. *thy face.*
l There is nothing fained, nor hypocriticall, but ſhee is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed onely to their own ingratitude.
m They ſhall have greater graces than their fathers.
n Hee ſignifieth the great compaſſe of Chriſts kingdome which ſhall bee ſufficient to enrich all his members.
o This muſt only bee referred to Chriſt, and not to Solomon.

Psal. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

To the chief muſician ‡ for the ſonnes of Korah, A ſong upon [a] Alamoth.

GOd *is* our refuge and ſtrength: a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed: and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a [e] river, the ſtreams whereof ſhall make glad the citie of God: the holy place of the tabernacles of the moſt high.

5 God *is* in the midſt of her: ſhe ſhall not be moved; God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdomes were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts [g] *is* with us: the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the LORD, [h] what deſolations he hath made in the earth.

9 He maketh warres to ceaſe unto the end of the earth: he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God, I will be exalted among the heathen: I will be exalted in the earth.

11 The LORD of hoſts *is* with us: the God of Jacob *is* our refuge. Selah,

‡ Or, *of.*
a Which was either a muſicall inſtrument or a ſolemn tune, unto the which this Pſalme was ſung.
b In all manner of troubles God ſheweth his ſpeedie mercie and power in defending his.
c That is, wee will not be overcome with feare.
† Heb. *the heart of the ſeas.*
d Though the afflictions rage never ſo much, yet the rivers of Gods mercies bring ſufficient comfort to his.
e The river of Shiloah, which paſſed through Jeruſalem: meaning, though the defence ſeem never ſo ſmall, yet if God have appointed it, it is ſufficient.
‡ Heb. *when the morning appeareth.*
f Alwayes when need requireth.
g They are aſſured that God can and will defend his church from all dangers and enemies.
† Heb. *an high place for us.*
h To wit, how oft he hath deſtroyed his enemies, and delivered his people.
i He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God is too ſtrong for them againſt whom they fight.

Psal. XLVII.

IX Day. *Evenning prayer.*

1 *The nations are exhorted cheerfully to entertain the kingdome of Chriſt.*

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

OClap your hands (all ye people) ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* [a] terrible; he *is* a great king over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellencie of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The LORD with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our king, ſing praiſes.

7 For God *is* the king of all the earth, ſing ye praiſes ‡ with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſſe.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

† Or, *of.*
a Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.
b Hee hath made the Jews, who were the keepers of the law and prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſſe obey them.
c God hath choſen us above all other nations to enjoy a moſt glorious inheritance.
d He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth further ſignifie the triumph of Chriſt and his glorious aſcenſion unto the heavens.
‡ Or, every one *that hath underſtanding.*
e He requireth that underſtanding be joyned with ſinging, leſt the name of God be prophaned with vain crying. ‡ Or, *the voluntarie of the people are gathered* unto *the people of the God of Abraham.*
f He praiſeth Gods highneſſe, for that he calleth the great princes of the world (whom he calleth ſhields) to the fellowship of his church.

Psal. XLVIII.

The ornaments and priviledges of the church.

A [a] ſong, *and* pſalme ‡ for the ſonnes of Korah.

GReat *is* the LORD, and greatly to be praiſed in the [b] citie of our God, in the mountain of his holineſſe,

2 Beautifull for ſituation, the [c] joy of the whole earth *is* mount Sion, *on* the ſides of the north, the citie of the great king.

3 God is known in her palaces for a [d] refuge.

4 For lo, the kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-winde.

8 As we have [h] heard, ſo have we ſeen in the citie of the LORD of hoſts, in the citie of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy lovingkindneſſe, O God, in the midſt of thy temple.

10 According to thy name, O God; ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſſe.

a Some put this difference between a ſong, and pſalm ſaying that it is called a ſong, when there is no inſtrument: but the voice and the pſalme the contrary. The ſong of the Pſalm is when the inſtruments begin & the voice followeth. The Pſalme of the ſong the contrary.
‡ Or, *of.*
b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his church.
c Becauſe the word of ſalvation came thence to all them that ſhould beleeve.
d Except God were the defence thereof, neither ſituation nor munition could prevail.
e They conſpired and went againſt Gods people.
f The enemies were afraid at the ſight of the citie.
g That is, of Cilicia, or the ſea called Mediterranean.
h To wit, of our fathers, ſo have we proved: or, God hath performed his promiſe.
i In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they heare of thy marvellous works.

11 Let [k] mount Sion rejoyce, let the daughters of Judah be glad, becauſe of thy judgements.

12 [l] Walk about Sion, and go round about her: tell the towers thereof.

13 † Mark ye well her bulwarks: ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

k Let Jeruſalem and the cities of Judea rejoyce for thy juſt judgements againſt thine enemies.
l For in this outward defence and ſtrength, Gods bleſſings did alſo appeare, but the chief is to be referred to Gods favour and ſecret defence who never leaveth his.
† Heb. *ſet your heart to her bulwarks.*
‡ Or, *raiſe up.*

PSAL. XLIX.

1 An earneſt perſwaſion to build the faith of reſurrection, not on wordly power, but on God. 16 Wordly proſperitie is not to be admired.

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

‡ Or, *of.*

HEare [a] this, all *ye* people, give eare all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdome: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine eare to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the dayes of evil, *when* the iniquitie of my heels ſhall compaſſe me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſome for him:

8 (For the redemption of their ſoul *is* [d] precious, and it [e] ceaſeth for ever.)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [f] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Nevertheleſſe, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly: yet their poſteritie † [i] approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave [l] death ſhall feed on them: and the upright ſhall have dominion over them in the [m] morning, and their ‡ beautie ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 * For when he dieth, he ſhall carrie nothing away: his glorie ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul: and [n] *men* will praiſe thee, when thou doſt well to thy ſelf.

a He will intreat how God governeth the world by his providence, which cannot be perceived by the judgement of the flesh.
* Pſalm 78: 2. Matth. 13: 35.
b Though wickedneſſe reigne, and enemies rage, ſeeing God will execute his judgements againſt the wicked in time convenient.
c To truſt in riches is meer madneſſe, ſeeing they can neither reſtore life, nor prolongit.
d That is, ſo rare, or not to be found, as propheſie was precious in the dayes of Eli, 1 Sam. 3: 1.
e Meaning, it is impoſſible to live for ever, alſo, that life and death are onely in Gods hands.
f In that death maketh no difference between perſons.
g That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dream an immortalitie in earth.
† Heb. *to generation.*
h As touching the death of the body.
† Heb. *delight in their mouth.*
i They ſpeak and do the ſame thing that their fathers did.
k As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.
l Becauſe they have no part of life everlaſting.
m Chriſts coming is as the morning, when the elect ſhall reign with Chriſt their head over the wicked.
‡ Or, *ſtrength.*
‡ Or, *the grave* being *an habitation to every one of them.*
‡ Heb. *from the hand of the grave.*
‡ Or, *hell.*
* Iob 27: 19.
† Heb. *in his life.*

n The flatterers praiſe them that live in delights and pleaſures,

19 † He [o] ſhall go to the generation of his fathers, [p] they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

their fathers ſhall live here but a while, and at length die for ever. q He ingratitude, who having received excellent gifs of God, abuſeth them like a beaſt to his own condemnation.

o And not paſſe the terme appointed for life.
† Heb. the ſoul. *ſhall go.*
p Both they and condemneth mans

PSAL. L.

1 The majeſtie of God in the church. 5 His order to gather ſaints. 7 The pleaſure of God is not in ceremonies, 14 but in ſinceritie of obedience.

A pſalme ‡ of [a] Aſaph.

X Day. *Morning prayer.*
‡ Or, *for Aſaph.*

THe mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the ſun, unto the going down thereof.

2 Out of Sion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devoure before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhal declare his righteouſneſſe: for God *is* judge himſelf. Selah.

7 Heare, O my people, and I will ſpeak; O Iſrael, and I will teſtifie againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings: *to have been* continually before me.

9 I will take no bullock out of thy houſe: *nor* he-goats out of thy folds.

10 [i] For every beaſt of the forreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wilde beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine, and the fulneſſe thereof.

13 [k] Will I eat the fleſh of bulls, or drink the bloud of goats?

14 Offer unto God thankſgiving, and [i] pay thy vows unto the moſt high.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenãt in thy mouth?

17 * Seeing thou [u] hateſt inſtruction, and caſteſt my words behinde thee.

18 When thou ſaweſt a thief, then [o] thou conſentedſt with him, and † haſt been partaker with adulterers.

19 † Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother: thou ſlandereſt thine own mothers ſonne.

21 Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch a one as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt

a Who was either the authour, or a chief ſinger, to whom it was committed.
b To plead againſt his diſſembling people, before heaven and earth.
c Becauſe God had choſen it to have his name there called upon, and alſo his image ſhined there in the doctrin of the law.
d As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to take account for the keeping thereof.
e As witneſſes againſt the hypocrites.
f God in reſpect of his elect calleth the whole bodie holy ſaints and his people.
g Which ſhould know that ſacrifices are ſeals of the covenant betweene God and his people, and not ſet religion therein.
h For I paſſe not for ſacrifices, except the true uſe be there, which is to confirm your faith in my promiſes.
i Though he did delight in ſacrifice, yet had he no need of mans help thereunto.
† Heb. *with me.*
* Exod. 19: 5. Deut. 10: 14. Job 41: 11. Pſalm 24: 1. 1 Cor. 10: 26, 28.
k Though mans life for the infirmitie thereof hath need of food; yet God, whoſe life quickeneth all the world, hath no need of ſuch means.
l Shew thy ſelf mindfull of Gods benefits by thankſgiving.
m Why doſt thou fain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?
* Rom. 2: 21, 22.
n And to live according to my word.
o He sheweth what are the fruits of them that contemn Gods word,
‡ Heb. *thy portion.*
† Heb. *was with adulterers.*
† Heb. *thou ſendeſt.*
p He noteth the crueltie of hypocrites, which ſpare not in their talk or judgement, their own mothers ſon.
q I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

450

left I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth [r] praiſe, glorifieth me: and to him † that [f] ordereth *his* converſation *aright*, will I [t] ſhew the ſalvation of God.

r Under the which is contained faith and invocation.
† Heb. *that diſpoſeth* his *way.*
f As God hath appointed.
t That is, declare my ſelfe to be his Saviour.

PSAL. LI.

1 David prayeth for remiſſion of ſinnes; whereof he maketh a deep confeſſion. 6 He prayeth for ſanctification. 16 God delighteth not in ſacrifice, but in ſincerity. 18 He prayeth for the church.

To the chief muſician, A pſalme of David, * when Nathan the prophet [a] came unto him, after he had gone in to Bath-sheba.

HAve mercy upon me, O God, [b] according to thy loving-kindneſſe: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me, [c] throughly from mine iniquity, and cleanſe me from my ſinne.

3 For [d] I acknowledge my tranſgreſſions: and my ſinne *is* ever before me.

4 Againſt thee, thee onely have I ſinned, and done this evil in thy ſight: * that thou mighteſt be juſtified when thou [e] ſpeakeſt, *and* be cleare when thou judgeſt.

5 Behold, I was ſhapen in iniquity: and in ſinne did my mother † conceive me.

6 Behold, thou [f] deſireſt truth in the inward parts: and in the hidden *part* thou ſhalt make me to know wiſdome.

7 * Purge me with hyſſope, and I ſhall be clean, waſh me: and I ſhall be whiter than ſnow.

8 Make me to heare [g] joy and gladneſſe *that* the [h] bones *which* thou haſt broken, may rejoyce.

9 Hide thy face from my ſinnes; and blot out all mine iniquities.

10 [i] Create in me a clean heart, O God; and renew ‡ a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

12 Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* [k] free ſpirit.

13 *Then* will I teach tranſgreſſours thy [l] wayes, and ſinners ſhall be converted unto thee.

14 Deliver me from † [m] bloud-guiltineſſe, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſſe.

15 [n] O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice, ‡ elſe would I give *it*: thou delighteſt not in burnt-offering.

17 * The ſacrifices of God *are* a [o] broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto [p] Sion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of [q] righteouſneſſe, with burnt-offering and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

* 2 Sam. 12: 1. and 11: 2.
a To reprove him becauſe he had committed ſo horrible ſinnes, and lien in the ſame without repentance, more than a whole yeare.
b As his ſinnes were manifold and great, ſo he requireth that God would give him the feeling of his excellent and abundant mercies.
c My ſins ſtick ſo faſt in me, that I have need of ſome ſingular kinde of waſhing.
d My conſcience accuſeth me, ſo that I can have no reſt, till I be reconciled.
* Rom. 3: 4.
e When thou giveſt ſentence againſt ſinners, they muſt needs confeſſe thee to be juſt, and themſelves ſinners.
† Heb. *warm me.*
f Hee confeſſeth that God, who loveth puretneſſe of heart, may juſtly deſtroy man, who of nature is a ſinner, much more him whom he had inſtructed in his heavenly wiſdome.
* Lev. 14: 6. Num. 19: 18.
g Hee meaneth gods comfortable mercies towards repentant ſinners.
h By the bones he underſtandeth all ſtrength of ſoul and body, which by cares and mourning are conſumed.
i He confeſſeth that when Gods ſpirit is cold in us, to have it again revived, is as a new creation.
‡ Or, *a conſtant ſpirit.*
k Which may aſſure me that I am drawn out of the ſlaverie of ſinne.
l He promiſeth to endeavour, that other by his example may turn to God.
† Heb. *blouds.*
m From the murther of Uriah, and the other that were ſlain with him, 2 Sam. 11: 17.
n By giving me occaſion to praiſe thee when thou ſhalt forgive my ſinnes.
‡ Or, *that I ſhould give it.*
* Iſa. 57: 15. and 66: 2.
a Which is a wounding of the heart, proceeding of faith, wich ſeeketh unto God for mercy.
p He prayeth for the whole church, becauſe through his ſinne it was in danger of Gods judgement.
q That is, juſt and lawfull, applied to their right end, which is the exerciſe of faith and repentance.

PSAL. LII.

1 David condemning the ſpitefulneſſe of Doeg, propheſieth his deſtruction. 6 The righteous ſhall rejoyce at it. 8 David upon his confidence in Gods mercy, giveth thanks.

To the chief muſician Maſchil, *A pſalme* of David, * when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

* 1 Sam. 22: 9.

WHy boaſteſt thou thy ſelf in miſchief, [a] O mighty man? the goodneſſe of God *endureth* continually.

2 Thy tongue deviſeth [b] miſchiefs: like a ſharp raſour, working deceitfully.

3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſſe. Selah.

4 Thou loveſt all devouring words, ‡ O *thou* deceitfull tongue.

5 God ſhall likewiſe † [c] deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling place, and [d] root thee out of the land of the living. Selah.

6 The [e] righteous alſo ſhall ſee, and [f] fear, and ſhall laugh at him.

7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his ‡ wickedneſſe.

8 But I *am* like a [g] green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done [h] *it*: and I will wait on thy name, for *it is* good before thy ſaints.

a O Doeg, which haſt credit with the tyrant Saul, and haſt power to murther the ſaints of God.
b Thy malice moveth thee by crafty flatteries and lies to accuſe and deſtroy the innocents.
‡ Or, and *the deceitfull tongue.*
† Heb. *beat thee down.*
c Though God forbeat for a time yet at length hee will recompenſe thy falſhood.
d Albeit thou ſeem to be never ſo ſure ſetled.
e For the eyes of the reprobate are ſhut up at Gods judgements.
f With joyfull reverence, ſeeing that he taketh their part againſt the wicked.
‡ Or, *ſubſtance.*
g He rejoyceth to have a place among the ſervants of God, that he may grow in the knowledge and underſtanding of godlineſſe.
h Executed his vengeance.

PSAL. LIII.

1 David deſcribeth the corruption of a naturall man. 4 He convinceth the wicked by the light of their own conſcience. 6 He glorieth in the ſalvation of God.

To the chief muſician upon [a] Mahalath, Maſchil, *A pſalme* of David.

X Day. *Evening prayer.*

a Which was an inſtrument or kinde of note.

THe * fool hath ſaid in his heart, *There is* [b] no God; corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

2 God looked down from heaven upon the children of men, to ſee if there were any that did underſtand, that did [c] ſeek God.

3 Every one of them is gone back, they are altogether become filthie; *there is* none that doth good, no not one.

4 Have the [d] workers of iniquitie no knowledge? who eat up my people, *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* [e] no fear was: for God hath ſcattered the [f] bones of him that encampeth *againſt* thee, thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 † O that the ſalvation of Iſrael *were come* out of Sion! when God bringeth back the captivitie of his people, Jacob ſhall rejoyce, *and* Iſrael ſhall be glad.

* Pſalm 10: 4. and 14: 1. &c.
b Where no regard is had of honeſtie or diſhoneſty, of vertue or of vice, there the prophet pronounceth that the people have no God.
* Rom. 3: 10.
c Whereby hee condemneth all knowledge and underſtanding that tendeth not to ſeek God.
d David pronounceth Gods vengeance againſt cruell governours, who having charge to defend and preſerve Gods people, doe moſt cruelly devoure them.
† Heb. *they feared a fear.*
e When they thought there was none occaſion to feare, the ſudden vengeance of God lighted upon them.
f Be the enemies power never ſo great, or the danger ſo fearefull, yet God delivereth his in due time.
† Heb. *who will give ſalvations, &c.*

PSAL.

Psal. LIIII.

1 *David complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in Gods help, he promiseth sacrifice.*

To the chief musician on Neginoth, Maschil, *A psalme* of David, * when the Ziphims came and said to Saul, Doth not David hide himself with us?

* 1 Sam. 23: 19. and 26: 1.

SAve me, O God, [a] by thy name, and judge me by thy strength.

2 Heare my prayer: O God; give eare to the words of my mouth.

3 For [b] strangers are risen up against me, and [c] oppressours seek after my soul; they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my soul.

5 He shall reward evil unto † mine enemies; cut them off in thy [e] truth.

6 I will [f] freely sacrifice unto thee; I will praise thy name, (O Lord) for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath [g] seen *his desire* upon mine enemies.

a He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with an upright conscience.

b To wit, the Ziphims.

c Saul and his army, which were like cruel beasts, and could not be satisfied but by his death.

d Be they never so few, as he was with Jonathan.

† Heb. *those that observe me.*

e According to thy faithfull promise for my defence.

f For hypocrites serve God for feare, or upon conditions.

g We may lawfully rejoyce, for Gods judgement against the wicked, if our affections be pure.

Psal. LV.

1 *David in his prayer complaineth of his fearfull case.* 2 *He prayeth against his enemies, of whose wickednesse and treachery he complaineth.* 16 *He comforteth himself in Gods preservation of him, and confusion of his enemies.*

To the chief musician on Neginoth, Maschil, *A psalme* of David.

GIve [a] eare to my prayer, O God and hide not thy self from my supplication.

2 Attend unto me, and heare me: I mourn in my complaint, and make a noise.

3 Because of the [b] voice of the enemy, because of the oppression of the wicked: for [c] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrours of death are fallen upon me.

5 Fearfulnesse and trembling are come upon me, and horrour hath † [d] overwhelmed me.

6 And I said, O that I had wings like a dove; *for then* would I [e] flie away, and be at rest.

7 Lo *then* would I wander farre off, *and* remain in the wilderneſse. Selah.

8 I would hasten my escape from the [f] windy storm *and* tempest.

9 Destroy, O Lord, *and* [g] divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: [h] mischief also and sorrow *are* in the midst of it.

11 Wickednesse *is* in the midst thereof, deceit and guile depart not from her streets.

12 For *it was* [i] not an enemy *that* reproched me, then I could have born *it*: neither *was it* he that hated me, *that* did magnifie *himself* against me, then I would have hid my self from him.

13 But *it was* thou, † a man, mine equall; my guide, and mine acquaintance.

a The earnestnes of his prayer declareth the vehemency of his grief, insomuch as he is compelled to burst out into cries.

b For the threatnings of Saul and his adherents.

c They have defamed me as a wicked person, or they have imagined my destruction.

† Heb. *covered me.*

d There was no part of him that was not astonied, with extreame feare.

e Feare had driven him to so great distresse, that he wished to be hid in some wildernes and to be banished from that kingdome, which God had promised that he should enjoy.

f From the cruell rage and tyranny of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and onely vice and dissolution reigneth under Saul.

i If my open enemie had sought mine hurt, I could the better have avoided him.

† Heb. *a man according to my rank.*

14 † We took sweet counsel together, *and* [k] walked unto the house of God in company.

15 Let death seise upon them, *and* let them go down [l] quick into † hell: for wickednesse *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the Lord shall save me:

17 Evening and morning, and at noon will I pray, and [m] cry aloud: and he shall heare my voice.

18 He hath [n] delivered my soul in peace from the battel *that was* against me: for there were [n] many with me.

19 God shall heare and afflict them, even he that abideth of old, Selah: ‡ because they have [o] no changes, therefore they fear not God.

20 [p] He hath put forth his hands against such as be at peace with him: † he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but warre *was* in his heart: his words were softer than oyl, yet *were* they drawn swords.

22 * Cast thy ‡ burden upon the Lord, and he shall sustain thee: he shall [q] never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: † bloudy and deceitfull men † shal not live out [r] half their dayes, but I will trust in thee.

k Which was not onely joyned to me in friendship and counsel in worldly matters, but also in religion.

l As Korah, Dathan and Abiram.

‡ Or, *the grave.*

m Which signifieth a fervent mind and sure trust, to obtaine his petition, which thing made him earnest at all times in prayer.

n Even the angels of God fought on my side against mine enemies, 2 King. 6: 16.

† Or, *with whom* also there be *no changes, yet they fear not God.*

o But their prosperous estate still continueth.

p I did not provoke him, but was at peace with him, yet he made warre against me.

† Heb. *he hath profaned.*

* Psalm 37: 5. Matth. 6: 25. Luke 12: 22. 1 Petr. 5: 7.

‡ Or, *gift.*

q Though for their bettering and triall he suffer them to slip for a time.

† Heb. *men of blouds and deceit.*

† Heb. *shall not half their dayes.*

r Though they somtime live longer, yet their life is cursed of God, unquiet, and worse than any death.

Psal. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in Gods word, and promiseth to praise him.*

To the chief musician upon [a] Ionath-elemrechokim, ‡ Michtam of David, when the * Philistines took him in Gath.

BE mercifull unto me, O God, for [b] man would swallow me up: he fighting daily oppresseth me.

2 † Mine enemies would daily swallow *me* up: for they *be* many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his [c] word, in God I have put my trust, I will not fear what flesh can do unto me.

5 Every day they [d] wrest my words: all their thoughts *are* against me for evil.

6 [e] They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquitie? in *thine* anger [f] cast down the people, O God.

8 Thou tellest my wandrings, put thou my [g] tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praise *his* word: in the Lord will I praise *his* word.

XI Day. *Morning prayer.*

a By interpretation after the Hebrew phrase the dove of dumbnes: meaning, being chased by the furie of his enemies into a strange countrey, he was as a dumbe dove, not seeking revenge.

‡ Or, *a golden. psal. of David.*

* 1 Sam. 21: 11.

b He sheweth that it is either now time, or never, that God helpe him: for all the world is against him, and ready to devoure him.

† Heb. *mine observers.*

c He stayeth his conscience upon Gods promise, though hee see not present help.

d Pervert them and give them another meaning than I intend.

e As all the world against one man, and cannot be satiate except they have my life.

f To wit, to the pit off destruction, as Psal. 55: 24.

g If God keep the teares of his saints in store, much more will he remember their bloud to avenge it: and though tyrants burne the bones, yet can they not blot the teares and bloud out of Gods register.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 [k] Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may [i] walk before God in the [k] light of the living?

h Having received that which I required, I am bound to pay my vowes of thanksgiving, as I promised.
i As mindfull of his great mercies, and giving him thanks for the same. k That is, in this life and light of the Sunne.

PSAL. LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief musician ‡ [a] Al-taschith, Michtam of David, * when he fled from Saul in the cave.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, untill *these* [b] calamities be overpast.

2 I will cry unto God most high: unto God that [c] performeth *all things* for me.

3 He shall send from [d] heaven and save me † *from* the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions, *and* I lie *even among* them that are set on fire: *even* the sonnes of men, whose [e] teeth *are* spears and arrows, and their tongue a sharp sword.

5 [f] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 * They have prepared a net for my steps, [g] my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 * My heart is † [h] fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up my [i] glory, awake psaltery and harp: I *my self* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 * For thy mercy *is* great unto the heavens, and thy truth unto the [k] clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

‡ Or, *destroy not*
a This was either the beginning of a certain song, or the words which David uttered when he stayed his affection.
* 1 Sam. 24: 1.
b Hee compareth the afflictions, which God layeth upon his children, to a storm that commeth and goeth.
c Who leaveth not his works begun unperfit.
d He would rather deliver me by a miracle, than that I should be overcome.
‡ Or, *he reproacheth him that would swallow me up.*
e He meaneth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy name.
* Psalm 7: 16. and 9: 15.
g For very feare, seeing the great dangers on all sides.
* Psal. 108: 1. &c.
‡ Or, *prepared.*
h That is, wholy bent to give thee praise for my deliverance.
i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will use other meanes to provoke himself forward to the same.
* Psalm 36: 5. and 108: 4.
k Thy mercies do not onely appertain to the Jews, but also to the Gentiles.

PSAL. LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to Gods judgements. 10 whereat the righteous shall rejoyce.

To the chief musician ‡ Al-taschith, Michtam of David.

DO ye indeed speak righteousnesse, O [a] congregation? do ye judge uprightly, O ye sonnes of men?

2 Yea, in heart you work wickednesse, you weigh the violence of your [b] hands in the earth.

3 The wicked are [c] estranged from the wombe, they go astray, † assoon as they be born, speaking lies.

4 Their poison *is* † like the poison of a serpent; *they are* like the deaf ‡ [d] adder *that* stoppeth her eare:

5 Which will not hearken to the voice of charmers, ‡ charming never so wisely.

6 Break their [e] teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them [f] melt away *as* waters, *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let every one of them passe away: *like* the untimely birth of a woman, *that* they may not see the sunne.

9 [g] Before your pots can feel the thorns, he shall take them away as with a whirlwinde, † both living, and in *his* wrath.

10 The righteous shall [h] rejoyce when he seeth the vengeance: he shall wash his feet in the [i] bloud of the wicked.

11 So that a man shall say, [k] Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth.

‡ Or, *destroy not, a golden* psalme *of David.*
a Ye counsellers of Saul, who under pretence of consulting for the common-wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye have imagined in your hearts.
c That is, enemies to the people of God, even from their birth.
† Heb. *from the belly.*
‖ Heb. *according to the likenesse.*
‡ Or, *asp.*
d They passe in malice and subtilty the crafty serpent, which could preserve himself by stopping his eare from the inchanter.
‡ Or, *be the charmer never so cunning.*
e Take away all occasions and meanes whereby they hurt.
f Considering Gods divine power, he sheweth that God in a moment can destroy their force whereof they brag.
g As flesh is taken raw out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to passe.
† Heb. *as living as wrath.*
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God governeth all by his providence, he must needs put difference between the godly and the wicked. † Heb. *fruit of the, &c.*

PSAL. LIX.

XI Day. Evening prayer.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

‡ To the chief musician Al-taschith, [a] Michtam of David: * when Saul sent, and they watched the house to kill him.

DEliver me from mine enemies, [a] O my God: † defend me from them that rise up against me.

2 Deliver me from the workers of iniquitie, and save me from bloudy men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; not *for* my transgression, nor *for* my sinne, O LORD.

4 They run and prepare themselves without *my* fault: awake † to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be [d] not mercifull to any wicked transgressours. Selah.

6 They return at evening: they make a noise like [e] a dog, and go round about the city.

7 Behold, they [f] belch out with their mouth: swords *are* in their lips; for * who, *say they*, doth heare?

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 [g] *Because of* his strength will I wait upon thee: for God *is* † my defence.

10 The God of my mercy shall [h] prevent me: God shall let me see *my desire* upon † mine enemies.

11 Slay them [i] not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sinne of their mouth, *and* the words of their lips, let them even be [k] taken in their pride: and for cursing and lying *which* they speak.

13 [l] Consume *them* in wrath, consume *them* by little and little, that the people seeing oftentimes thy judgements may be mindfull of thee.

‡ Or, *to the chief musician destroy not, a golden* psalme *of David.*
a Reade Psal. 16.
* 1 Sam. 19: 11.
b Though his enemies were even at hand to destroy him, yet he assured himself that God had wayes enough in his hand to deliver him.
† Heb. *set me on high.*
c For I am innocent to themwards, and have not offended them.
† Heb. *to meet me.*
d Seeing it appertaineth to Gods judgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his church.
e He compareth their cruelty to hungry dogs, shewing that they are never weary in doing evil.
f They boast openly of their wicked devises, and every word is as a sword, for they neither fear God, nor are ashamed of men.
* Psal. 10: 11. and 73: 11. and 94: 7.
g Though Saul have never so great power, yet I know that thou doest bridle him therefore will I patiently hope on thee.
† Heb. *my high place.*
h He will not fail to succour me, when need requireth.
† Heb. *mine observers.*
i Altogether, but
k That in their misery and shame they may be as glasses and examples of Gods vengeance.
l When the time shall come, and when they have sufficiently served for an example of thy vengeance unto other.

that

that they *may* not *be*: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 [m] And at evening let them return, and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down † for meat, ‡ and grudge if they be not satisfied.

16 But I will sing of thy [n] power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble:

17 Unto thee, O my [o] strength, will I sing: for God *is* my defence, *and* the God of my mercy.

m He mocketh at their vain enterprises, being assured that they shall not bring their purpose to passe.
† Heb. *to eat.*
‡ Or, *if they be not satisfied, then they will stay all night.*
n Which didst use the policie of a weak woman to confound the enemies strength, as 2 Sam. 19: 12.
o Confessing himself to be void of all vertue and strength, he attributeth the whole to God.

Psal. LX.

1 David complaining to God of former judgement, now upon better hope, prayeth for deliverance. 6 Comforting himself in Gods promises, he craveth that help whereon he trusteth.

To the chief musician upon [a] Shushan-eduth ‡ Michtam of David, to teach, * when he strove with Aram Naharaim and with Aram [b] Zobah, *when* Ioab returned, and smote of Edom in the valley of salt, twelve thousand.

O God, * thou hast cast us off; thou hast † [c] scattered us, thou hast been displeased, O turn thy self to us again.

2 Thou hast made the earth to [d] tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 Thou hast [e] shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a [f] banner to them that fear thee: that it may be displayed because of the truth. Selah.

5 * That thy beloved may be delivered: save *with* thy right hand, and heare me.

6 God hath spoken in his [g] holinesse, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine, Ephraim also *is* the [h] strength of mine head; [i] Iudah *is* my law-giver.

8 Moab *is* my [k] wash-pot, over Edom will I cast out my shoe: [l] Philistia, ‡ triumph thou because of me.

9 Who will bring me *into* the † [m] strong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* * hadst cast us off? and thou, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the † help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

a These were certain songs after the note whereof this Psalme was sung.
‡ Or, *a golden.*
psalme.
* 2 Sam. 8: 3, 13. 1 Chron. 18: 3.
b Called also Sophene, which standeth by Euphrates.
* Psalm 44: 9.
‡ Heb. *broken.*
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their own houses.
d As with an earthquake.
e Thou hast handled the people sharply, in taking from them sense and judgement, in that they aided Saul the wicked king and pursued him, to whom God had given the just title of the realme.
f In making me king, thou hast performed thy promise which seemed to have lost the force.
* Psal. 108, 6. &c.
g It is so certain, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.
h For it was strong and well peopled.
i David meaneth that in this tribe his kingdome shall be established, Gen. 49: 10.
k In most vile subjection.
l For thou wilt dissemble and faine as though thou wast glad.

‡ Or, *triumph thou over me* (by an ironie.) ‡ Heb. *citie of strength.* m He was assured that God would give him the strong cities of his enemies, wherein they thought themselves sure. * Psal. 44: 9. and 108: 11. † Heb. *salvation.*

Psal. LXI.

1 David fleeth to God upon his former experience. 4 He voweth perpetuall service unto him, because of his promises.

To the chief musician upon Neginah, *A psalme* of David.

Heare my crie, O God, attend unto my prayer.

2 From [a] the end of the earth will I crie unto thee, when my heart is overwhelmed: lead me to the rock *that* is [b] higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemie

4 I will abide in thy tabernacle for ever: I will ‡ trust in the covert of thy wings. Selah.

5 For thou, O God, [c] hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 † Thou wilt [d] prolong the kings life: *and* his yeares † as many generations.

7 He shall abide before God for ever: O prepare [e] mercie and truth *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

a From the place where I was banished, being driven out of the citie and temple by my sonne Absolom.

b Unto the which without thy help I cannot attain.

‡ Or, *make my refuge.*

c There is nothing that doth more strengthen our faith, than the remembrance of Gods succour in times past.
† Heb. *thou shalt adde dayes to the dayes of the king.*
d This chiefly is referred to Christ who liveth eternally, not onely in himself, but also in his members.
† Heb. *as generation and generation.*
e For the stabilitie of thy kingdome standeth in thy mercy and truth.

Psal. LXII.

1 David professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercie belong to God.

XII Day. *Morning prayer.*

To the chief musician, to Ieduthun, A psalme of David.

‡ Truly [a] my soul † waiteth upon God: from him *cometh* my salvation.

2 [b] He onely *is* my rock and my salvation: *he is* my † defence, I shall not be [b] greatly moved.

3 How long will ye imagine mischief against [c] a man? ye shall be slain all of you: as a [d] bowing wall *shall ye be, and as* a tottering fence.

4 They onely consult to cast *him* down from his excellencie, they delight in lies: they blesse with their mouth, but they curse † inwardly. Selah.

5 My soul, [c] wait thou onely upon God: for my expectation *is* from him.

6 He onely *is* my rock and my salvation: *he is* my defence: I shall not be moved.

7 In God *is* my salvation and my [f] glorie; the rock of my strength, *and* my refuge *is* in God.

8 Trust in him at all times; ye people, [g] poure out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanitie, *and* men of high degree *are* a lie, to be laid in the balance, they *are* ‡ altogether *lighter* than vanity.

10 [h] Trust not in oppression, and become not vain in robberie: if riches increase, set not your heart *upon them.*

11 God hath spoken [i] once, twice have I heard this, that ‡ power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercie: for * thou [k] rendrest to every man according to his work.

‡ Or, *onely.*
a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting upon Gods promise, beareth his crosse patiently.
‡ Heb. *is silent.*
b The Chaldee expound it, I shall not be moved in the day of great affliction.
† Heb. *high place.*
c He meaneth himself, being the man whom God had appointed to the kingdome.
d Though ye seem to be in honour, yet God will suddenly destroy you.
† Heb. *in their inward parts.*
e David was greatly moved with these troubles, therefore he stirreth up himself to trust in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.
g He admonisheth us of our wicked nature, which rather hide our sorrow, and bite on the bridle, than utter our grief to God, to obtain remedy.
‡ Or, *alike.*
h Give your selves wholy to God by putting alway all things contrary to his law.
i He hath plainly born witnesse of his power, so that none needeth to doubt thereof.
‡ Or, *strength.*
* Job 34: 11. Prov. 24: 12. Jerem. 32: 19. Ezek. 7: 27.

Matth. 16: 27. Rom. 2: 6. 2 Cor. 5: 10. Ephes. 6: 8. Coloss. 3: 25. 1 Petr. 1: 17. Apoc. 22: 12. k. So that the wicked shall feel thy power, and the godly thy mercie.

Psal. LXIII.

1 Davids thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies destruction, and his own safetie.

A psalme of David, when he was in the [a] wilderneſſe of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul [b] thirſteth for thee, my fleſh longeth for thee in a drie and † thirſtie land, † where no water is.

2 To [c] ſee thy power and thy glorie, ſo *as* I have ſeen thee in the ſanctuarie.

3 Becauſe thy loving-kindneſſe *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſſe thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* † [d] marrow and fatneſſe; and my mouth ſhall praiſe *thee* with joyfull lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce.

8 My ſoul [e] followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth.

10 † [f] They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoyce in God, every one that [g] ſweareth by him ſhall glorie: but the mouth of them that ſpeak lies, ſhall be ſtopped.

a To wit, of Ziphas or the forreſt Hareth. 1 Sam. 23: 14. Both which were in the tribe of Judah.
b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficience, and above all meat and drink.
† Heb. *weary.*
‡ Heb. *without water.*
c This may be meant of his preſent deſire, to behold as in time paſt.
† Heb. *fatneſſe.*
d The remembrance of thy favour is more ſweet unto mee than all the pleaſures and dainties of the world.
e He aſſureth himſelf by the ſpirit of God to have the gift of conſtancie.
‡ Heb. *they ſhall make him run out* like water *by the hands of the ſwords.*
f Hee propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be devoured with wilde beaſts.
g All that ſweare by God aright, or profeſſe him, ſhall rejoyce in this worthy King.

Psal. LXIIII.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiſeth himſelf to ſee ſuch an evident deſtruction of his enemies, as the righteous ſhall rejoyce at it.

To the chief muſician, A pſalme of David.

HEar [a] my voice, O God, in my prayer; preſerve my life from fear of the enemie.

2 Hide me from the [b] ſecret counſel of the wicked; from the [c] inſurrection of the workers of iniquitie.

3 * Who whet their tongue like a ſword, *and* bend *their bows to shoot* their arrows, *even* [d] bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and [e] fear not.

5 They [f] encourage themſelves *in* an evil ‡ matter they commune † of laying ſnares privily, they ſay, Who ſhall ſee them;

6 They ſearch out iniquities, ‡ they accomplish † a diligent ſearch: both the inward *thought* of every one of them, and the heart *is* [g] deep.

7 But God ſhall ſhoot at them *with* an arrow, ſuddenly † ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall [k] flee away.

9 And all men ſhall fear: and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous [i] ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glorie.

a In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in danger.
b That is, from their ſecret malice.
c Falſe reports and ſlanders.
* Pſal. 11: 2.
d To wit, their outward violence.
e To be without feare of God, and reverence of man, is a ſigne of reprobation.
f The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.
‡ Or, *ſpeech.*
† Heb. *to hide ſnares.*
‡ Or, *we are conſumed by that which they have throughly ſearched.*
† Heb. *a ſearch ſearched.*
g There is no way ſo ſecret and ſubtill to doe hurt, which they invented not for his deſtruction.
h To ſee Gods heavie judgements againſt them, and how hee hath caught them in their owne ſnares.
† Heb. *their wound ſhall be.*
i When they ſhall conſider that he will bee favourable to them, as he was to his ſervant David.

Psal. LXV.

1 David praiſeth God for his grace. 4 The bleſſednesse of Gods choſen by reaſon of benefits.

To the chief muſician, A pſalme *and* ſong of David.

PRaiſe † [a] waiteth for thee, O God, in Sion: & unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all [b] fleſh come.

3 † Iniquities [c] prevail againſt me: as for our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom*, thou chooſeſt and cauſeſt to approch *unto thee, that* he may dwell in thy courts; we ſhall be ſatisfied with the goodneſſe of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſſe, wilt thou [d] anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afarre off *upon* the [e] ſea,

6 Which by his ſtrength ſetteth faſt the mountains; being girded with power.

7 Which ſtilleth the [f] noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening ‡ to rejoice.

9 Thou [g] viſiteſt the earth and ‡ watereſt it: thou greatly enricheſt it with the [h] river of God *which* is full of water: thou prepareſt them corn, when thou haſt ſo [i] provided for it.

10 [k] Thou watereſt the ridges thereof abundantly: ‡ thou ſettleſt the furrows thereof: † thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt † the yeare with thy goodneſſe, and thy paths drop fatneſſe.

12 They drop *upon* the paſtures of the wilderneſſe: and the little hills † rejoyce on every ſide.

13 The paſtures are clothed with flocks; the valleyes alſo are covered over with corn; they ſhout for joy, [l] they alſo ſing.

XII Day. *Evening prayer.*

a Thou giveſt daily new occaſion unto thy Church to praiſe thee.
† Heb. *is ſilens*
b Not onely the Jews, but alſo the Gentiles, in the kingdome of Chriſt.
† Heb. *words or matters of iniquities.*
c He imputeth it to his ſinnes, and to the ſinnes of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.
d Thou wilt declare thy ſelf to be the preſerver of thy Church, in deſtroying mine enemies, as thou didſt in the red ſea.
e As of all barbarous nations neere and farre off.
f He ſheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.
‡ Or, *to ſing.*
g To wit, with raine.
‡ Or, *after thou hadſt made it to deſire* rain.
h That is, Shiloah, or the rain.
i Thou haſt appointed the earth to bring forth food to mans uſe.
k By this deſcription he sheweth that all the order of nature is a teſtimonie of Gods love toward us, who cauſeth all creatures to ſerve our neceſſitie.
‡ Or, *thou cauſeſt* rain *to deſcend into the furrows thereof.*
† Heb. *thou diſſolveſt it,*
† Heb. *the yeare of thy goodneſſe.*
l That is, the dumbe creatures ſhall not onely rejoyce for a time for Gods benefits, but ſhall continually ſing.

Psal. LXVI.

1 David exhorteth to praiſe God, 5 to obſerve his great works 8 to bleſſe him for his gracious benefits. 12 He voweth for himſelf religious ſervice to God. 15 He declareth Gods ſpeciall goodneſſe to himſelf.

To the chief muſician, A ſong *or* pſalme.

MAke a joyfull noiſe unto God, † [a] all ye lands.

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatneſſe of thy power ſhall thine enemies ‡ † [b] ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

5 [c] Come and ſee the works of God: he is terrible *in his* doing toward the [d] children of men.

6 He turned the ſea into drie land: they went through the floud on foot there did we rejoyce in him.

† Heb. *all the earth.*
a He propheſieth that all nations ſhall come to the knowledge of God, who then was onely known in Judea.
‡ Or, *yeeld feigned obedience.*
† Heb. *lie.*
b As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble themſelves to be ſubject.
c He toucheth the ſlothfull dulneſſe of man, who is cold in the conſideration of Gods works.
d His providence is wonderfull in maintaining their eſtate.

7 He

7 He ruleth by his power for ever, his eyes behold the nations: let [e] not the rebellious exalt themselves. Selah.

8 O Bless our God, ye people, and make the voice of his praise to be heard.

9 Which † [f] holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the [g] net, thou laidst affliction upon our loins,

12 Thou hast caused men to ride over our heads, we went through fire and through water, but thou broughtest us out into a † wealthy *place*.

13 I will go into thy [h] house with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of † fatlings, with the incense of rammes: I will offer bullocks with goats. Selah.

16 [i] Come *and* heare all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k] If I regard iniquity in my heart: the Lord will not heare me.

19 But verily God hath heard *me*: he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercie from me.

Psal. LXVII.

1 *A prayer for the enlargement of Gods kingdome,* 3 *to the joy of the people,* 6 *and the increase of Gods blessings.*

To the chief musician on Neginoth, A psalme *or* song.

GOd be mercifull unto us, and bless us: *and* [a] cause his face to shine † upon us. Selah.

2 That thy way may be known upon [b] earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 [c] O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall [d] the earth yeeld her increase; *and* God, *even* our own God shall bless us.

7 God shall bless us, and all the ends of the earth [e] shall fear him.

Psal. LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*

To the chief musician, A psalme *or* song of David.

LEt * God [a] arise, let his enemies be scattered: let them also that hate him, flee † before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 [b] But let the righteous be glad, let them rejoyce before God, yea let them † exceedingly rejoyce.

4 Sing unto God, sing praises to his name: extoll him that rideth upon the heavens by his name [c] JAH, and rejoyce before him.

5 A father of the fatherlesse, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the [d] solitary † in families: he bringeth out those which are bound with chains, but the rebellious dwell in [e] a drie *land*.

7 [f] O God, when thou wentest forth before thy people; when thou didst march through the wildernesse. Selah.

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai it self *was moved* at the presence of God, the God of Israel

9 Thou, O God, didst † send a plentifull rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy [g] goodnesse for the poore.

11 The Lord gave the word, great *was* the † company of those that [h] published *it*.

12 Kings of armies † did flee apace: and she that tarried at home, divided the spoil.

13 Though ye have lien among the [k] pots, *yet shall ye be* as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings ‡ [l] in it, it was *white* as snow in Salmon.

15 The [m] hill of God *is as* the hill of Bashan, an high hill *as* the hill of Bashan.

16 [n] Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in, yea the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, † *even* thousands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou hast ascended on high, thou hast [o] led captivity captive: thou hast received gifts † for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Sel.

20 He that is our God, *is* the God of salvation; and unto GOD the Lord *belong* the [p] issues from death.

21 But God shall wound the head of his enemies: *and* the hairy scalp of such a one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the [q] depths of the sea:

23 That thy foot may be ‡ dipped in the bloud of *thine* enemies, *and* the tongue of thy dogs in the [r] same.

24 They have seen thy [f] goings, O God, *even* the goings of my God, my king, in the sanctuary.

25 The [t] singers went before, the players on instruments *followed* after; amongst *them were* the damsels playing with timbrels.

---

e He proveth that God will extend his grace also to the Gentiles, because he punisheth among them, such as will not obey his calling.
† Heb. *putteth.*
f He signifieth some speciall benefit, that God had shewed to his church of the Jews, in delivering them from some great danger, whereof, or of the like, he promiseth that the Gentiles shall be partakers.
g The condition of the church is here described, which is to be led by Gods providence into troubles, to be subject under tyrants, and to enter into manifold dangers.
† Heb. *moist.*
h The dutie of the faithfull is here described, which are never unmindfull to render God praise for his benefits.
† Heb. *opened.*
† Heb. *marrow.*
i It is not enough to have received Gods benefits, and to be mindefull thereof, but also we are bound to make others to prosit thereby, and praise God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receive me.

a That is, move our hearts with his holy Spirit, that we may feel his favour toward us.
† Heb. *with us.*
b That both Jews and Gentiles may know Gods covenant made with them.
c By these oft repetitions, he sheweth that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdome of Christ.
† Heb. *lead.*
d He sheweth that where God favoreth, there shall be abundance of all other things. e When they feel his great benefits both spirituall and corporall toward them.

XIII Day. *Morning prayer.*

* Num. 10: 35.
a The prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his church for a time, yet at length he will be revenged of them.
† Heb. *from his face.*
b He sheweth that when God declareth his power against the wicked, that it is for the commodity and salvation of his church, which praise him therefore. † Heb. *rejoyce with gladnesse.*

c Jah and Jehovah are the names of God, which do signifie his essence and majestie incomprehensible, so that thereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God.
d He giveth children to them that be childlesse, and increaseth their families.
† Heb. *in a house.*
e Which is barren of Gods blessings, which before they did abuse
f He teacheth that Gods favour peculiarly belongeth to his church, as appeareth by their wonderfull deliverance out of Egypt.
† Heb. *shake out.*
† Heb. *confirm it.*
g God blessed the land of Canaan because he had chosen that place for his church.
† Heb. *army.*
h The original Word here *mebasroth* is of the feminine gender, usualy understood therefore of women, such as sung songs of victory, as *Miriam, Deborah:* but we may understand it rather of men, as Solomon called himself *Koheleth*, that is, a preacher (in the feminine gender) or a *preaching soul,* Eccles. 1: 1.
† Heb. *did flee, did flee.*
i The prey was so great, that not only the souldiers, but women also had part thereof.
k Though God suffer his church for a time to lie in black darknes, yet he will restore it, and make it most shining and white.
‡ Or, *for her, she wats.*
l In the land of Canaan, where his church was.
m Zion the church of God, doth excell all worldly things, not in pomp and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.
n Why boast ye of your strength and beautie against this mountain of God.
‡ Or, even *many thousands.*
o As God overcame the enemies of his church, took them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sin under us, and gave unto his church most liberall gifts of his Spirit,
† Heb. *in the man.*
p In most extream dangers, God hath infinite wayes to deliver his. q As he delivered his church once from Og of Bashan, and other tyrants, and from the dangers of the red-sea, so will he still doe, as oft as necessitie requireth. ‡ Or, *red.* r That is, in the bloud of that great slaughter, where dogs shall lap bloud. f That is, how thou, which art chiefest king goest out with thy people to warre, and giv'st them the victorie. t He describeth the order of the people, when they went to the temple to give thanks for the victorie.

26 Blesse ye God in the congregations, *even* the LORD, ‡ from the fountain [u] of Israel.

27 There *is* ‡ little Benjamin *with* their [y] ruler, the princes of Judah ‡ *and* their counsel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring [z] presents unto thee.

30 Rebuke ‡ the company of spear-men, the multitude of the bulls, with the calves of the people, *till every one* [a] submit himself with pieces of silver: ‡ scatter thou the people *that* delight in warre.

31 Princes shall come out of Egypt, [b] Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdomes of the earth: O sing praises *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were* of old, lo, he doth † send out his voice, *and that* [c] a mighty voice.

34 Ascribe ye strength unto God: his excellencie *is* over Israel, and his strength *is* in the ‡ clouds.

35 O God, *thou art* [d] terrible out of thy [e] holy places, the God of Israel *is* he that giveth strength and power unto *his* people: blessed *be* God.

‡ Or, ye that are *of the fountain of Israel.*
u Which came of the patriarch, Jacob.
x Benjamin is called little, because he was the youngest sonne of Jacob.
y Who was some chief ruler of the tribe.
‡ Or, with *their company.*
z Which presents are sometimes of the persons of men: see Isa. 18: 7, and 66: 20.
‡ Or, *the beast of the reeds.*
a The word signifieth such submission as when one casts down himself at the feet, as to be troden on: so Prov. 6: 3.
‡ Or, *he scattereth.*
b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.
† Heb. *give.*
c By his terrible thunders he will make himself to be known the God of all the world.
‡ Or, *heaven.*
d In shewing fearfull judgements against thine enemies, for the salvation of thy people.
e He alludeth to the tabernacle, which was divided into three parts.

PSAL. LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*

To the chief musician upon [a] Shoshannim, *A psalme* of David.

SAve me, O God, for the [b] waters are come in unto *my* soul.

2 I sink in † deep mire, where *there is* no [c] standing I am come into † deep waters, where the flouds overflow me.

3 I am weary of my crying, my throat is dried: mine [d] eyes fail while I wait for my God.

4 They that hate me without a cause, are mo than the hairs of mine head: they that would destroy me being mine enemies [e] wrongfully, are mighty: then I restored that which I took [f] not away.

5 O God, thou knowest my [g] foolishnesse; and my † sinnes are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed [g] for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

7 Because for thy sake I have born reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 * [i] For the zeal of thine house hath eaten me up; * and the reproaches of them that reproached thee, are fallen upon me.

10 When I [k] wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

XIII Day. *Evening prayer.*

a Of Shoshannim, read Psal. 45.
b David signifieth by the waters, in what great dangers he was, out of which God did deliver him.
† Heb. *the mire of depth.*
c No firmnesse or stablenesse to settle my feet.
† Heb. *depth of waters.*
d Though his senses failed him, yet his faith was constant, and incouraged him still to prayer.
e Condeming me guiltlesse.
f They judged me poore innocent as a thief, and gave my goods to others, as though I had stoln them.
g Though I be guilty to theeward, yet am I innocent toward them.
† Heb. *guiltinesse.*
h Let not mine evil intreatie of the enemies be an occasion that the faithfull fall from thee.

* John 2: 17.
i When I saw thine enemies pretend thy name only in mouth, and in their life deny the same, thine holy spirit thrust me forward to reprove them, and defend thy glory.
* Rom. 15: 3.
k My zeal moved me to lament and pray for my salvation.

12 They that [l] sit in the gate, speak against me; and *I was* the song of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an [m] acceptable time: O God, in the multitude of thy mercie heare me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the [n] deep waters.

15 Let not the water-floud overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Heare me, O LORD, for thy loving kindnesse *is* good: turn unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy servant, for I am in trouble: † heare me speedily.

18 Draw nigh unto my soul *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine [p] adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavinesse: and I [q] looked *for some* † to take pitie, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat, * and in my thirst they gave me vineger to drink.

22 Let their [r] table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they see not; and make their [s] loyns continually to shake.

24 Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.

25 Let † their [t] habitation be desolate, *and* † let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten: and they talk to the grief of † those whom thou hast wounded.

27 Adde ‡ iniquity to their [u] iniquity: and let them not come into thy righteousnesse.

28 Let them be blotted out of the [x] book of the living, and not be written with the righteous.

29 But I *am* poore, and sorrowfull: let thy salvation (O God) set me up on high.

30 I will praise the name of God with a song, and will magnifie him with thanksgiving.

31 *This* also shall please the LORD [y] better than an ox *or* bullock that hath horns and hoofs.

32 The ‡ humble shall see this, and be glad: and your heart shall live that seek God.

33 For the LORD heareth the poore, and despiseth not his [z] prisoners.

34 Let the heaven and earth praise him: the seas, and every thing that † moveth therein.

35 For God will save Sion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 [a] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

l The more he sought to winne them to God, the more they were against him, both poore and rich.
† Heb. *drinkers of strong drink.*
m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.
n He sheweth a lively faith, in that he assured himself, that God is favourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.
o Not that he feared that God would not heare him, but that care made him to think that God deferred long.
† Heb. *make haste to heare me.*
p Thou seest that I am beset as a sheep among many wolves.
q He sheweth that it is in vain to put our trust in men in our great necessities: but that our comfort onely dependeth of God: for man rather increaseth our sorrows, than diminisheth them. John 15: 20.
† Heb. *to lament with me.*
* Matth. 27: 48. Mark 15: 23. John 19: 29.
r He desireth God to execute his judgements against the reprobate which cannot by any means be turned, Rom. 11: 9.
s Take both judgement and power from them.
† Heb. *their place.*
t Punish not only them, but their posteritie, which shall be like unto them
† Heb. *let there not be a dweller.*
† Heb. *thy wounded.*
‡ Or, *punishment of iniquity.*
u By their continuance and increasing in their sins, let it be known that they be of the reprobate.
x They which seemed by their profession to have been written in thy book, yet by their fruits prove the contrarie, let them be known as reprobates.
y There is no sacrifice, which God more esteemeth, than thanksgiving for his benefits.
‡ Or, *meek.*
z For as he delivered his servant David, so will he do all that are in distresse, and call upon him.
† Heb. *creepeth.*
a Under the temporall promise of the land of Canaan, he comprehendeth the promise of life everlasting to the faithfull and their posteritie.

PSAL.

Psal. LXX.

David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

To the chief muſician, *A pſalme* of David to bring to a remembrance.

MAke [b] *haſte* * O God, to deliver me; make haſte † to help me, O Lord.

2 * Let them be aſhamed and [c] confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their [d] ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee, rejoyce, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* [c] poore and needy, make haſte unto me, O God thou *art* my help and my deliver, O Lord, make no tarrying.

a Which might put him in remembrance of his deliverance.
b He teacheth us to be earneſt in prayer, though God ſeem to ſtay: for at his time, he will heare us.
* Pſal. 40: 13, &c.
† Heb. *to my help.*
* Pſal. 35: 4, and 71: 13.
c He was aſſured that the more they raged, the nearer they were to deſtruction, and he the neareſt to his deliverance.
d Hereby we are taught not to mock at others in their miſerie, leſt the ſame fall on our own necks.
e Becauſe he had felt Gods help before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour.

Psal. LXXI.

XIV Day. *Morning prayer.*

1 *David in confidence of faith and experience of Gods favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancie.* 17 *He prayeth for perſeverance.* 19 *He praiſeth God, and promiſeth to do it cheerfully.*

IN * [a] thee, O Lord, do I put my truſt, let me never be put to confuſion.

2 Deliver me in thy [b] righteouſneſſe, and cauſe me to eſcape: incline thine eare unto me, and ſave me.

3 † Be thou my ſtrong habitation, whereunto I may continually reſort: [c] thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſſe.

4 Deliver me, O my God, out of the hand of the [d] wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: thou *art* my [e] truſt from my youth.

6 By thee have I been holden up from the wombe: thou art he that took me out of my mothers bowels, my praiſe *ſhall be* continually of thee.

7 I am as a [f] wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day.

9 Caſt me not off in the time of [g] old age. forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me: and they that † lay wait for my ſoul, take counſel together.

11 Saying, [h] God hath forſaken him: perſecute and take him: for *there is* none to deliver *him.*

12 O God, be not farre from me: O [i] my God, make haſte for my help.

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour, that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more,

* Pſalm 31: 1.
a He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.
b By declaring thy ſelf true of promiſe.
† Heb. *be thou to me for a rock of habitation.*
c Thou haſt infinite means, and all creatures are at thy commandement: therefore ſhew ſome ſigne, whereby I ſhall be delivered.
d That is, from Abſolom, Ahitophel, and that conſpiracie.
e He ſtrengtheneth his faith by the experience of Gods benefits, who did not only preſerve him in his mothers belly, but took him thence, and ever ſince hath preſerved him.
f All the world wondreth at me becauſe of my miſeries, aſwell they in authority, as the common people, yet being aſſured of thy favour, I remained ſtedfaſt.
g Thou that didſt help me in my youth, when I had more ſtrength, help me now ſo much the more in mine old age and weakneſſe.
† Heb. *watch* or *obſerve.*
h Thus the wicked both blaſpheme God, and triumph againſt his ſaints, as though he had forſaken them, if he ſuffer them to fall into their hands.
i In calling him his God, he putteth back the falſe reports of the adverſaries, that ſaid, God hath forſaken him.

15 My mouth ſhall ſhew forth thy righteouſneſſe, *and* thy ſalvation all the day: [k] for I know not the numbers *thereof.*

16 I will [i] go in the ſtrength of the Lord God: I will make mention of thy righteouſneſſe, *even* of thine onely.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 [m] Now alſo † when I am old and gray-headed, O God, forſake me not: untill I have ſhewed † thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 [n] Thy righteouſneſſe alſo, O God, *is* very high, who haſt done great things: [o] O God; who *is* like unto thee?

20 *Thou* which haſt ſhewed me [p] great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſſe, and comfort me on every ſide.

22 I will alſo praiſe thee † with the pſalterie, *even* thy [q] truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael.

23 My lips ſhall greatly rejoyce when I ſing unto thee: and my [r] ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſſe all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

k Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them.
l I will remain ſtedfaſt, being upholden with the power of God.
m He deſireth that as he hath begun, he would ſo continue his benefits, that his liberalitie may have perfect praiſe.
‖ Heb. *unto old age, and gray hairs.*
† Heb. *thine arm.*
n The juſt performance of thy promiſe.
o His faith breaketh through all tentations, and by this exclamation he praiſeth the power of God.
p As he confeſſeth that God is the only Authour of his deliverance: ſo he acknowledgeth that theſe evils were ſent unto him by Gods providence.
† Heb. *with the inſtrument of pſalterie.*
q He confeſſeth that his long tarriance was well recompenſed, when God performed his promiſe.
r For there is no true praiſing of God, except it come from the heart: and therefore he promiſeth to delight in nothing but wherein God may be glorified.

Psal. LXXII.

1 *David praying for Solomon, ſheweth the goodneſſe, and glory of his in type, and in truth of Chriſts kingdome.* 18 *He bleſſeth God.*

A pſalme ‡ [a] for Solomon.

GIve the king thy [b] judgements, O God, and thy righteouſneſſe unto the kings [c] ſonne.

2 He ſhall judge thy people with righteouſneſſe, and thy poore with judgement.

3 The [d] mountains ſhall bring peace to the people, and the little hills, by righteouſneſſe.

4 He ſhall [e] judge the poore of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.

5 They ſhall [f] fear thee as long as the ſunne and moon endure, throughout all generations.

6 He ſhall [g] come downe like rain upon the mown graſſe, as showres *that* water the earth.

7 In his dayes ſhall the righteous flourish: and abundance of peace † ſo long as the moon endureth.

8 He ſhall have dominion alſo [h] from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſſe ſhall bowe before him: and his enemies ſhall lick the duſt.

10 The kings of [i] Tarſhiſh and of the iſles ſhall bring preſents: the kings of [k] Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

‡ Or, *of.*
a Compoſed by David, as touching the reigne of his ſon Solomon.
b Endue the king with the ſpirit of wiſdome and juſtice, that he reign not as doe the worldly tyrants.
c To wit, to his poſteritie.
d When juſtice reigneth, even the places moſt barren, ſhall be enriched with thy bleſſings.
e He ſheweth wherefore the ſword is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.
f The people ſhall embrace thy true religion, when thou giveſt a king that ruleth according to thy word.
g As this is true in all godly kings; ſo is it chiefly verified in Chriſt, who with his heavenly dew, maketh his church ever to flourish.
† Heb. *till there be no moon.*
h That is, from the red-ſea to the ſea called Syriacum, and from Euphrates forward: meaning, that Chriſts kingdome ſhould be large and univerſall.
i Of Cilicia, and of all other countries beyond the ſea, which he meaneth by the iſles.
k That is, of Arabia that rich countrie, whereof Sheba was a part bordering upon Ethiopia.

12 For he shall deliver the needy when he crieth: the poore also, and *him* that hath no helper.

13 He shall spare the poore and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and [l] precious shall their bloud be in his sight.

15 And he shall live, and to him † shall be given of the [m] gold of Sheba; prayer also shall be made for him continually, *and* daily shall he be paaised.

16 There shall be an handfull of corn in the earth upon the top of the mountains; the [n] fruit thereof shall shake like Lebanon, and *they* of the citie shall flourish like grasse of the earth.

17 His name † shall endure for ever: † his name shall be continued as long as the sunne: and *men* shall be blessed in him; all nations shall call him [o] blessed.

18 Blessed *be* the LORD God, the God of Israel, who onely doeth [p] wondrous things.

19 And blessed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and amen.

20 The prayers of David the sonne of Jesse [q] are ended.

l Though tyrants passe not to shed bloud, yet this godly king shall preserve his subjects from all kinde of wrong.
† Heb. one *shall give.*
m God will both prosper his life, and also make the people most willing to obey him.
n Under such a king shall be most great plenty, both of fruit, and also of the increase of mankinde.
† Heb. *shall be.*
‡ Heb. *shall be as a sonne to continue his fathers name for ever.*
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p He confesseth that except God miraculously preserve his people, that neither the king, nor the kingdome can continue.
q Concerning his sonne Solomon.

PSAL. LXXIII.

1 *The prophet prevailing in a temptation, 2 sheweth the occasion thereof, the prosperitie of the wicked. 13 The wound given thereby, diffidence. 15 The victorie over it, knowledge of Gods purpose, in destroying of the wicked, and sustaining the righteous.*

XIV Day. *Evening prayer.*

‡ A psalme of Asaph.

‡ Or, *a psalme for Asaph.*

† TRuly [a] God *is* good to Israel, *even* to such as are † of a clean heart.

‡ Or, *yet.*

2 But as for me, my feet were almost gone: my steps had wel-nigh slipt.

a As it were between hope and despaire he bursteth forth into this affection, being assured that God would continue his favour toward such as were godly in deed, and not hypocrites.

3 * For I was envious at the foolish, *when* I saw the prosperitie of the wicked.

† Heb. *clean of heart.*
* Job 21: 7. Psalm 37: 1. Jer. 12: 1.

4 For *there are* [b] no bands in their death: but their strength *is* † firm.

b The wicked in this life live at pleasure, and are not drawn to death like prisoners: that is, by sickneſse, which is deaths messenger.
† Heb. *fat.*

5 They *are* not † in trouble *as other* men: neither are they plagued † like *other* men.

† Heb. *in the trouble of other men.*

6 [c] Therefore pride compasseth them about as a chain: violence covereth them *as* a garment.

† Heb. *with.*
c They glory in their pride as some do in their chains: and in cruelty, as some doe in apparell.

7 Their eyes stand out with fatnesse: † they have more than heart could wish.

† Heb. *they passe the thoughts of the heart.*

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 [d] They set their mouth against the heavens; and their tongue walketh through the earth.

d They blaspheme God, and feare not his power, and rail upon men, because they esteem themselves above all others.

10 Therefore [e] his people return hither: and waters of a full *cup* are wrung out to them.

e Not only the reprobate, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly.

11 And they [f] say, How doth God know? and is there knowledge in the most high?

f Thus the flesh moveth even the godly to dispute with God, touching their poore estate, and the prosperity of the wicked.

12 Behold, these *are* the ungodly, who prosper in the world, they increase *in* riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocencie.

14 For all the day long have I been plagued, and † chastened every morning.

† Heb. *my chastisement was.*

15 [g] If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

g If I give place to this wicked thought I offend against thy providence, seeing thou disposedst all things most wisely, and preservest thy children in their greatest dangers.

16 When I thought to know this, † it *was* too painfull for me.

† Heb. *it was labour in mine eyes.*

17 Uutill I went into the [h] sanctuarie of God; *then* understood I their end.

h Untill I entred into thy schoool, and learned by thy word and holy spirit: that thou ordereſt all things wisely and justly.

18 Surely thou didst set them in slipperie places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment? they are [i] utterly consumed with terrours.

i By thy fearefull judgement.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest thou shalt despise their [k] image.

k Or, their shadow; that is, destroy their transitory estate.

21 Thus my heart was grieved; and I was pricked in my reins.

† Heb. *I know not.*

22 So foolish *was* I, and † ignorant: I was *as* a [l] beast † before thee.

‡ For the more that man goeth about by his own reason to seek out Gods judgements, the more doth he declare himself a beast.

23 Nevertheless, I *am* [m] continually with thee: thou hast holden *me* by my right hand.

‡ Heb. *with thee.*

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glorie.

m By faith I was assured that thy providence did watch alwayes over me to preserve me.

25 Whom have I in [n] heaven *but thee*? and *there is* none upon earth *that* I desire besides thee.

n He sought neither help nor comfort of any save of God only.

26 My flesh and my heart faileth: *but* God *is* the † strength of my heart, and my [o] portion for ever.

† Heb. *rock.*

o He teacheth us to deny our selves to have God our whole sufficiency, and only contentment.

27 For lo, they that are farre from thee, shall perish: thou hast destroyed all them that [p] go a whoring from thee.

p That is, forsake thee to seek others.

28 But it is good for me to draw neare [q] to God: I have put my trust in the LORD GOD, that I may declare all thy works.

q Though all the world shrink from God, yet he promiseth to trust in him, and to magnifie his works.

PSAL. LXXIIII.

1 *The prophet complaineth of the desolation of the sanctuarie. 1 He moveth God to help, in consideration of his power, 18 Of his reprochfull enemies, of his children, and of his covenant.*

‡ Maschil of Asaph.

‡ Or, a psalme *for Asaph to give instruction.*

O God, [a] why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

a The church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was laid upon them for their sins.

2 Remember thy congregation *which* thou hast purchased of old: the ‡ [b] rod of thine inheritance *which* thou hast redeemed, this mount Sion wherein thou hast dwelt.

‡ Or, *tribe.*
b Which inheritance thou hast measured out thy self, as with a line or rod.

3 Lift up thy feet unto the perpetuall desolations: *even* all that the enemy hath done wickedly in the sanctuarie.

4 Thine enemies roar in the midst of thy congregations: they [c] set up their ensignes *for* signes.

c They have destroyed thy true religion, and spread their banners in signe of defiance.

5 *A man* was famous according as he had [d] lifted up axes upon the thick trees.

d He commendeth the temple for the costly matter, the excellent workmanship, and beautie thereof, which notwithstanding the enemies did destroy.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 † They have cast fire into thy sanctuarie, they have defiled *by casting down* the dwelling place of thy name to the ground.

† Heb. *they have sent thy sanctuarie into the fire.*

8 They said in their [e] hearts, Let us † destroy

e They encouraged one another to cruelties, that not onely Gods people might be destroyed utterly in all places suppressed.

† Heb. *break.*

them

them together: they have burnt up all the synagogues of God in the land.

9 We see not our signes, *there is* no more any prophet, neither *is there* among us any that knoweth [f] how long.

10 O God, how long shall the adversarie reproach, shall the enemie blaspheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? [g] pluck *it* out of thy bosome.

12 For God *is* my king of old, working salvation in the [h] midst of the earth.

13 * Thou didst † divide the sea by thy strength: thou brakest the heads of the ‡ [i] dragons in the waters.

14 Thou brakest the heads of [k] leviathan in pieces, *and* gavest him *to be* [l] meat to the people inhabiting the wildernesse.

15 * Thou didst cleave the fountain and the floud: * thou driedst up † mighty rivers.

16 The [m] day *is* thine, the night also *is* thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast † made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy [n] turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poore for ever.

20 Have respect unto the covenant: for [o] the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poore and needy praise thy name.

22 Arise, O God, plead thine [p] own cause: remember how the foolish man reprocheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, † increaseth continually.

f They lament that they have no prophet among them, to shew them how long their miseries should endure.

g They joyn their deliverance with Gods glory and power, knowing that the punishment of the enemie should be their deliverance.
h Meaning in the sight of all the world.
* Exod. 14: 21.
† Heb. *break.*
‡ Or, *whales.*
i To wit, Pharaohs army.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did rejoyce them, as meat refresheth the body.
* Exod. 17: 5. Num. 20: 11.
* Josh. 3: 13.
† Heb. *rivers of strength.*
m Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.
† Heb. *made them.*
n He meaneth the church of God, which is exposed as a prey to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p He sheweth that God cannot suffer his church to be oppressed, except he lose his own right.
† Heb. *ascendeth.*

PSAL. LXXV.

XV Day. *Morning prayer.*

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of Gods providence.* 9 *He praiseth God, and promiseth to execute justice.*

‡ To the chief musician Al-taschith, [a] A psalme *or* song of Asaph.

VNto thee, O God, do we [b] give thanks, *unto thee* do we give thanks: for that thy name *is* neare, thy wondrous works declare.

2 ‡ [c] When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars [d] of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your [e] horn on high; speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west: nor from the † south.

7 But God *is* the judge: he putteth down one, and setteth up another.

‡ Or, *to the chief musician (destroy not) a psalme or song for Asaph.*
a The Caldee addeth when David said, *Destroy not the people.*
b He declareth how the faithfull shall ever have just occasion to praise God, forasmuch as in their need they shall feel his power at hand to help them.
‡ Or, *when I shall take a set time.*
c When I see my time (saith God) to help your miseries: I will come and set all things in good order.
d Though all things be brought to ruine, yet I can restore and preserve them.
e The prophet warneth the wicked, that they would not set themselves against Gods people, seeing that God at his time destroyeth them that rule wickedly. † Heb. *desert.*

8 For in the hand of the LORD *there is* a [f] cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the [g] righteous shall be exalted.

f Gods wrath is compared to a cup of strong and delicat wine, wherewith the wicked are made so drunk that by drinking till they come to the very dregs, they are utterly destroyed.
g The godly shall better prosper by their innocent simplicitie, than the wicked shall by all their craft and subtilitie.

PSAL. LXXVI.

1 *A declaration of Gods majestie in the church.* 11 *An exhortation to serve him reverently.*

To the chief musician on Neginoth, A psalme *or* song ‡ of Asaph.

IN Judah is God [a] known: his name *is great* in Israel.

2 In [b] Salem also is his tabernacle, and his dwelling-place in Sion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent than the [c] mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have [d] found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou *art* to be feared, and who may stand in thy [e] sight when once thou art angry?

8 Thou didst cause judgement to be heard from heaven; the earth feared: and was still,

9 When God arose to judgement to [f] save all the meek of the earth. Selah.

10 Surely the [g] wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God; let all that be [h] round about him bring presents † unto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: he *is* terrible to the kings of the earth.

‡ Or, *for Asaph.*
a He declareth that Gods power is evidently seen in preserving his people, and destroying his enemies.
b Which afterward was called Jerusalem.
c He compareth the kingdomes full of extortion and rapin, to the mountains that are full of ravening beasts.
d God hath taken their spirits and strength from them as though their hands were cut off.
e God with a look is able to destroy all the power and activity of the enemies, were they never so many or mighty.
f To revenge the wrongs done to thy church.
g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Levites that dwell about the tabernacle, or the people among whom he doth dwel. † Heb. *to fear.*
i The Hebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the counsel and enterprises of wicked tyrants foolish and vain.

PSAL. LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of Gods great and gracious works.*

To the chief musician, to Ieduthun, A psalme ‡ of Asaph,

I Cried unto God with my [a] voice: *even* unto God with my voice, and he gave eare unto me.

2 In the day of my trouble I sought the Lord; † my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembred God, and was [b] troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes [c] waking: I am so troubled that I cannot speak.

5 I have considered the dayes of old, the yeares of ancient times.

6 I call to remembrance my [d] song in the night: I commune with mine own heart, and my spirit made [e] diligent search:

‡ Or, *for Asaph.*
a The prophet teacheth us by his example to flee unto God for help in our necessities.
† Heb. *my hand.*
b He sheweth that we must patiently abide, although God deliver us not out of our troubles at the first crie.
c Meaning, that his sorrows were as watchmen, that kept his eyes from sleeping.
d Of thanksgiving which I was accustomed to sing in my prosperitie.
e Both the causes why I was chastened and when my sorrows should have an end.

460

7 Will the LORD caſt off for ever? and will he be favourable no more?

8 Is his [f] mercy clean gone for ever? doth *his* promiſe fail † for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my [g] infirmity: *but I will remember* the yeares of the right hand of the moſt high.

11 I will remember the works of the LORD? ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the [h] ſanctuary: who *is ſo* great a [i] God as *our* God?

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſonnes of Jacob and Joſeph. Selah.

16 [k] The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 † The clouds poured out water, the skies ſent out [l] a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy foot-ſteps are not [m] known.

20 * Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

f As if he ſhould ſay, It is impoſſible: whereby he exhorteth himſelf to patience.
† Heb. *to generation and generation.*
g Though I firſt doubted of my life, yet conſidering that God had his yeares, that is, change of times, and was accuſtomed alſo to lift up them, whom he hath beaten, I took heart again.
h That is, in heaven, whereunto we muſt aſcend by faith, if we will know the wayes of God.
i He condemneth all that worſhip any thing ſave the only true God, whoſe glory appeareth through the world.
k He declareth, wherein the power of God was declared, when he delivered the Iſraelites through the red Sea
† Heb. *the clouds were poured forth with water.*
l That is, thundred and lightned.
m For when thou hadſt brought over thy people, the water returned to her courſe, and the enemies that thought to have followed them, could not paſſe through, Exod. 14: 28, 29.
* Exod. 14: 19.

PSAL. LXXVIII.

XV Day.
Evening prayer.

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of Gods wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Iudah, Sion, and David.*

‡ [a] Maſchil of Aſaph.

GIve eare, O [b] my people, *to* my law: incline your eares to the words of my mouth.

2 * I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known: and our [c] fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the LORD: and his ſtrength and his wonderfull works that he hath done,

5 For he eſtabliſhed a [d] teſtimony in Jacob, and appointed a law in Iſrael which he commanded our fathers: that they ſhould make them known to their children.

6 That the [e] generation to come might know *them, even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:

7 That they might [f] ſet their hope in God, and not forget the works of God: but keep his commandments:

8 And might not be as [g] their fathers, a ſtubborn and rebellious generation, a generation † *that* ſet not their heart aright: and whoſe ſpirit was not ſtedfaſt with God.

9 The children of [h] Ephraim being armed *and* † carrying bows, turned back in the day of battel.

10 They kept not the covenant of God: and refuſed to walk in his law:

11 And forgat his works: and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their [i] fathers: in the land of Egypt, in the field of Zoan.

13 * He divided the ſea, and cauſed them to paſſe through: and he made the waters to ſtand as an heap.

14 * In the day-time alſo he led them with a cloud: and all the night with a light of fire.

15 * He clave the rocks in the wilderneſſe, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned [k] yet more againſt him: by provoking the moſt high in the wilderneſſe.

18 And they tempted God in their heart: by asking meat for their [l] luſt.

19 * Yea, they ſpake againſt God: they ſaid, [m] Can God † furniſh a table in the wilderneſſe?

20 * Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed: can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael:

22 Becauſe they beleeved not in God: and [n] truſted not in his ſalvation:

23 Though he had commanded the [o] clouds from above, and opened the doores of heaven:

24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‡ Man did eat angels food, he ſent them meat to the full.

26 He cauſed an [p] eaſt-winde † to blow in the heaven: and by his power he brought in the ſouth-winde.

27 He rained fleſh alſo upon them as duſt: and † feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire.

30 They were not eſtranged from their [q] luſt: but * while their meat *was* yet in their mouthes,

31 The wrath of God came upon them, and ſlew the [r] fatteſt of them, and † ſmote down the ‡ choſen men of Iſrael.

32 For all this they [f] ſinned ſtill: and beleeved not for his wondrous works.

† Heb. that *prepared not their heart.*
h By Ephraim, he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth, that they were unfaithfull to God, and by their multitude and authoritie had corrupt all others.
† Heb. *throwing forth.*
i He proveth that not only the poſterity, but alſo their forefathers were wicked and rebellious to God.
* Exod. 14: 21.
* Exod. 13: 21. and 14: 24.
* Exod. 17: 6. Num. 20 11. Pſalm 105: 41. 1 Cor. 10: 4.
k Their wicked malice could be overcome by no benefits, which were great and many.
l Then to require more than is neceſſary, and to ſeparate Gods power from his will is to tempt God.
* Num. 11: 4.
m Thus when we give place to ſin, we are moved to doubt of Gods power except he will alwayes be ready to ſerve our luſt.
† Heb *order.*
* Exod. 17: 6. Num. 20: 11.
n That is, in his fatherly providence, whereby he careth for his, and provideth ſufficiently.
o So that they had that which was neceſſarie and ſufficient: but their luſt made them to covet that which they knew God had denied them.
* Exod. 16: 14. John 6: 31.
‡ Or, *every one did eat the bread of the mighty.*
p God uſed the means of the wind to teach them that all elements were at his commandement, and that no diſtance of place could let his working.
† Heb. *to go.*
† Heb. *fowl of wing.*
q Such is the nature of concupiſcence, that the more it hath the more it luſteth.
* Num. 11: 33.
r That is, the chief and ſtrongeſt, as. Judg. 3: 29. for though other were not ſpared, yet chiefly they ſuffered, which truſted
† Heb. *made to bowe.* ‡ Or, *young men.* f Thus ſinne by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

a Read Pſal. 32.
b The prophet under the name of a teacher, calleth the people his, and the doctrin his, as Paul calleth the goſpel his, whereof he was but the preacher, as Rom. 2: 16. and 16: 25. or, it may be meant of Chriſt, who ſpeaketh in this pſalme to his people: as the next verſe ſheweth ſo Iſa 51: 4.
* Pſal. 49: 4. Matth. 13: 35.
c Which were the people of God.
d By the teſtimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 4: 9. and 6: 7.
e He ſheweth wherein the children ſhould be like their fathers, that is, in maintaining Gods pure religion.
f He ſheweth wherein the uſe of this doctrin ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.
g Though theſe Fathers were the ſeed of Abraham, and the choſen people, yet he ſheweth by their rebellion, provocation, falſehood, and hypocriſie, that the children ought not to follow their examples.

33 Therefore their dayes did he conſume in vanity; and their yeares in trouble.

34 When he [t] ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembred that God *was* their rock, and the high God their redeemer.

36 Neverthelesſe, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their [u] heart was not right with him: neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, [x] forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtirre up all his wrath.

39 For he remembred that they *were* but flesh? a winde that paſſeth away and cometh not again.

40 How oft did they ‡ provoke him in the wilderneſſe: and grieve him in the deſert?

41 Yea, they [y] turned back and tempted God: and [z] limited the holy one of Iſrael.

42 [a] They remembred not his hand: *nor* the day when he delivered them † from the enemy.

43 How he had † wrought his ſignes in Egypt, and his wonders in the field of Zoan:

44 * And had turned their rivers into bloud; and their flouds, that they could not drink.

45 * He ſent divers [b] ſorts of flies among them, which devoured them, and * frogs which deſtroyed them.

46 * He [c] gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 * He † deſtroyed their vines with hail, and their ſycomore-trees with ‡ froſt.

48 † He gave up their cattel alſo to the hail, and their flocks to ‡ hot thunderbolts.

49 He caſt upon them the fierceneſſe of his anger, wrath and indignation and trouble, by ſending [d] evil angels *among them.*

50 † He made a way to his anger, he ſpared not their ſoul from death: but gave ‡ their life over to the peſtilence.

51 * And ſmote all the firſt-born in Egypt: the [e] chief of *their* ſtrength in the tabernacles of [f] Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſſe like a flock.

53 And he led them on ſafely, ſo that they [g] feared not: but the ſea * † overwhelmed their enemies.

54 And he brought them to the border of his [h] ſanctuary, *even* to this mountain, *which* his right hand had purchaſed:

55 He caſt out the heathen alſo before them, and * divided them an inheritance by line: and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back and dealt unfaithfully [i] like their fathers: they were turned aſide like a deceitfull bow.

58 * For they [k] provoked him to anger with their high places, and moved him to jealouſie with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Iſrael:

60 * So that he [l] forſook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his [m] ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 The fire [n] conſumed their young men: and their maidens were not † [o] given to marriage.

64 Their prieſts fell by the ſword: and their [p] widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth [q] by reaſon of wine.

66 And he ſmote his enemies in the hinderparts: he put them to a perpetuall reproach.

67 Moreover, he refuſed the tabernacle of [r] Joſeph: and choſe not the tribe of Ephraim.

68 But choſe the tribe of Judah, the mount Sion which he loved.

69 And he [s] built his ſanctuary like high *palaces,* like the earth which he hath † eſtabliſhed for ever.

70 * He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 † From following the ewes great with young, he brought him * to feed Jacob his people, and Iſrael his inheritance.

72 So [t] he fed them according to the integrity of his heart: and guided them by the skilfulneſſe of his hands.

t Such was their hypocriſie, that they ſought unto God for feare of punishment, though in their heart they loved him not.

u Whatſoever cometh not from the pure fountain of the heart, is hypocriſie.

x Becauſe he would ever have ſome remnant of a church to praiſe his name in earth, he ſuffered not their ſins to overcome his mercie.

‡ Or, *rebell againſt him.*

y That is, they tempted him oft-times

z As they all doe that meaſure the power of God by their capacitie.

a The forgetfulneſſe of Gods benefits is the root of rebellion and all vice.

‡ Or, *from affliction*

† Heb. *ſet.*

* Exod. 7: 20.

* Exod. 8: 24.

b This word ſignifieth a confuſed mixture of flies and venemous worms. Some take it for all ſorts of ſerpents, ſome for all wilde beaſt.

* Exod. 8: 6.

* Exod. 10: 13.

c He repeateth not here all the miracles that God did in Egypt, but certain which might be ſufficient to convince the people of malice and ingratitude.

* Exod. 9: 23.

† Heb. *killed.*

‡ Or, *great hailſtones.*

† Heb. *he ſhut up.*

‡ Or, *lightnings.*

d So called, either of the effect, that is, of punishing the wicked: or elſe, becauſe they were wicked ſpirits whom God permitted to vex men.

† Heb. *he weighed a path.*

‡ Or, *their beaſts to the murrain,* Exod. 9: 3.

* Exod. 12: 29.

e The firſt born are ſo called, as Gen. 49: 3.

f That is, Egypt: for it was called Mizraim or Egypt, of Mizraim, that was the ſonne of Ham.

g That is, they had none occaſion to feare, foraſmuch as God deſtroyed their enemies, and delivered them ſafely.

* Exod. 14: 27. and 15: 10.

† Heb. *covered.*

h Meaning, Canaan, which God had conſecrated to himſelf, and appointed to his people.

*. Joſh. 13: 7.

i Nothing more diſpleaſeth God in the children, than when they continue in that wickedneſſe, which their fathers had begun.

* Deut. 32: 21.

k By ſerving God otherwiſe than he had appointed.

* 1 Sam. 4: 11.

l For their ingratitude he ſuffered the Philiſtines to take the ark, which was the ſigne of his preſence from among them.

m The ark is ſo called Pſal. 132: 8. becauſe thereby he defended his people, and beautifully appeared unto them.

n They were ſuddenly deſtroyed, 1 Sam. 4: 10.

† Heb. *praiſed.*

o They had no marriage ſongs, that is, they were not married.

p Either they were ſlain before, or taken priſoners of their enemies, and ſo were forbidden.

q Becauſe they were drunken in their ſinnes, they judged Gods patience to be a ſlumbring, as though he were drunken: therfore he anſwering their beaſtly judgement, ſaith he will awake, and take ſudden vengeance.

r Shewing that he ſpared not altogether the Iſraelites, though he punished their enemies.

s By building the temple, and eſtabliſhing the kingdome, he declareth that the ſignes of his favour were among them.

† Heb. *founded.* * 1 Sam. 16: 11. 2 Sam. 7: 8. * 2 Sam. 5: 2. 1 Chron. 11: 2.

t He sheweth wherein all kings charge ſtandeth, to wit, to provide faithfully, for his people, to guide them by counſel, and defend them by power.

† Heb. *from after*

Pſal. LXXIX.

1 *The pſalmiſt complaineth of the deſolation of Ieruſalem.* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſſe.*

A pſalme ‡ of Aſaph.

O God, the [a] heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Ieruſalem on heaps.

2 The [b] dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their bloud have they ſhed like water round about Ieruſalem: and *there was* none to [c] bury *them.*

4 * We are become a reproach to our [d] neighbours: a ſcorn and deriſion to them that are round about us.

5 * How long Lord, wilt thou be angry for ever? ſhall thy jealouſie [e] burn like fire?

6 * Poure out thy wrath upon the heathen that have not known thee, and upon the kingdomes that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 * O remember not againſt us ‡ [f] former

XVI Day. *Morning prayer.*

‡ Or, *for Aſaph.*

a The people cry unto God againſt the barbarous tyrannie of the Babylonians: who ſpoiled Gods inheritance, poluted his temple, deſtroyed his religion, and murdered his people.

b The prophet ſheweth to what extremities God ſuffereth ſomtime his church to fall, to exerciſe their faith, before he ſez to his hand to deliver them.

c Their friends and kinsfolk durſt not bury them for feare of the enemies.

* Pſal. 44: 14.

d Whereof ſome came of Abrahaun, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

* Pſal. 89: 46.

e Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

* Jer. 10: 25. * Iſa. 64: 9.

‡ Or, *the iniquities of them that were before us.*

f Which we and our fathers have committed.

iniquities: let thy tender mercies [g] speedily prevent us: for we are brought very low.

9 Help us, O God of our [h] salvation, for the glory of thy name: and deliver us, and purge away our sinnes for thy name sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the † revenging of the bloud of thy servants which is shed.

11 Let the [i] sighing of the prisoner come before thee, according to the greatnesse of † thy power: † preserve thou those that are [k] appointed to die.

12 And render unto our neighbours sevenfold into their bosome, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture, will give thee thanks for ever: [l] we will shew forth thy praise † to all generations.

g And stay not till we have recompensed for our sinnes.
h Seeing we have none other Saviour, neither can we help our selves, and also by our salvation thy name shall be praised: therefore, O Lord, help us.
† Heb. *vengeance.*
i Who though in respect of God they were justly punished for their sins, yet in consideration of their cause, were unjustly murthered.
† Heb. *thine arm.*
† Heb. *reserve the children of death.*
k Which were captives among their enemies, and could look for nothing but death.
l We ought to desire no benefits of God, but on this condition, to praise his name, Isa. 43: 21. † Heb. *to generation and generation.*

Psal. LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *Gods former favours are turned into judgements.* 14 *He prayeth for deliverance.*

To the chief musician upon Shoshannim Eduth, A psalme ‡ of Asaph.

‡ Or, *for Asaph.*

GIve eare, [a] O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest *between* the [b] cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stirre up thy strength, and † come *and* save us.

3 [c] Turn us again, O God: and cause thy face to shine, and we shall be saved.

4 O Lord God of hosts, how long † wilt thou be [d] angry against the prayer of thy people?

5 Thou feedest them with the bread of tears: and givest them tears to drink in great measure.

6 Thou makest us a [e] strife unto our neighbours: and our enemies laugh among themselves.

7 [f] Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 [g] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* † the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the [h] river.

12 Why hast thou *then* broken down her hedges, so that all they which passe by the way, do pluck her?

13 The [i] boar out of the wood doth waste it: and the wilde beast of the field doth devoure it.

14 Return, we beseech thee, O God of hosts: look down [k] from heaven, and behold and visit this vine:

15 And the vine-yard which thy right hand hath planted: and the branch *that* thou madest [l] strong for thy self.

a This Psalm was made as a prayer for to desire God to be mercifull to the ten tribes.
b Move their hearts, that they may return to worship God aright: that is, in the place where thou hast appointed.
† Heb. *come for salvation to us.*
c Joyn thy whole people and all thy tribes together again.
† Heb. *wilt thou smoke.*
d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard.
e Our neighbours have continuall strife and warre against us.
f Because that repentance only cometh of God, they most instantly and oft times call to God for it, as a mean, whereby they shalbe saved.
g Seeing that of thy mercy thou hast made us a most deare possession to thee, and we through our sins are made open for wilde beasts to devoure us, declare again thy love, and finish the work that thou hast begun.
† Heb. *the cedars of God.*
h To wit, Euphrates.
i That is, as well they that hate our religion, as they that hate our persons.
k They gave not place to tentation, knowing that albeit there were no help in earth, yet God was able to succour them from heaven.
l So that no power can prevail against it, and which as a young bud thou raisest up again as out of the burnt ashes.

16 *It is* burnt with fire, *it is* cut down: they perish at the [m] rebuke of thy countenance.

17 Let thy hand be upon the [n] man of thy right hand: upon the sonne of man *whom* thou madest strong for thy self.

18 So will not we go back from thee: [o] quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

m Onely when thou art angry, and not with the sword of the enemie.
n That is, upon this vine, or people whom thou hast planted with thy right hand, that they should be as one man, or one body.
o For none can call upon God, but such as are raised up, as it were from death to life, and regenerate by the holy Spirit.

Psal. LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief musician upon a Gittith, *A psalme* ‡ of Asaph.

‡ Or, *for Asaph.*

SIng [b] aloud unto God our strength: make a joyfull noise unto the God of Jacob.

2 Take a psalme, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the [c] new moon: in the time appointed on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in [d] Joseph *for* a testimony, when he went out ‡ through the land of Egypt: *where* I heard a language *that* [e] I understood not.

6 I removed his shoulder from the burden: his hands † were delivered from the [f] pots.

7 Thou calledst in trouble and I delivered thee; I [g] answered thee in the secret place of thunder: I * proved thee at the waters of ‡ Meribah. Selah,

8 [h] Heare, O my people, and I will testifie unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee: neither shalt thou worship any strange god.

10 I *am* the Lord thy God which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Israel would none of me.

12 *So I gave them up unto their own hearts lust: *and* they walked in their own counsels.

13 [k] O that my people had hearkened unto me: *and* Israel had walked in my wayes!

14 I should soon have subdued their enemies, and turned my [l] hand against their adversaries.

15 The haters of the Lord should have ‡ † submitted themselves unto him: [m] but their time should have endured for ever.

16 He should have fed them also † with the [n] finest of the wheat: and with honie out of the rock should I have satisfied thee.

a An instrument of musick, brought from Gath.
‡ Or, *for Asaph.*
b It seemeth that this Psalme was appointed for solemn feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now under the gospel are abolished.
c Under this feast he comprehendeth all other solemn dayes.
d That is, in Israel: for Josephs family was counted the chief, before that Judah was preferred.
‡ Or, *against.*
e God speaketh in the person of the people, because he was their leader.
† Heb. *passed away.*
f If they were never able to give sufficient thanks to God for this deliverance from corporall bondage, how much more are we indebted to him for our spirituall deliverance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.
* Exod. 17: 6.
‡ Or, *strife.*
h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to give obedience to the same.
i God accuseth their incredulity, because they opened not their mouths to receive Gods benefits in such abundance as he powreth them out.
* Acts 14: 16.
‡ Or, *to the hardnesse of their hearts, or imagination.*
k God by his word called all, but his secret election appointeth who shall heare
l If their sinnes had not letted. † Or, *yeelded feigned obedience.* † Heb. *lied.* m If the Israelites had not broken covenant with God, he would have given them victorie against their enemies. † Heb. *with the fat of wheat.* n That is, the principall or flowre of corne so Deut. 32: 14.

Psal. LXXXII.

1 *The psalmist having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

XVI Day. *Evening prayer.*

A psalme ‡ of Asaph.

‡ Or, *for Asaph.*

GOd standeth in the congregation of the mightie: he [a] judgeth among the gods.

a The Prophet sheweth, that if princes and judges doe not their dutie, God, whose authoritie is above them, will take vengeance on them.

2 How long will ye judge unjuſtly: and * accept the perſons of the [b] wicked? Selah.

3 † Defend the poore and fatherleſſe: do juſtice to the afflicted and needy.

4 * Deliver the poore and [c] needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſſe: all the [d] foundations of the earth are † out of courſe.

6 * I have ſaid, Ye *are* gods: and all of you *are* children of the moſt high.

7 [e] But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit [f] all nations.

* Deut. 1: 17.
b For theeves and murderers finde favour in judgement, when the cauſe of the godly cannot be heard.
† Heb. *judge.*
* Prov. 24: 23.
c Not only when they cry for help, but when their cauſe requireth aid and ſupport.
d That is, all things are out of order, either by their tyrannie, or careleſſe negligence.
† Heb. *moved.*
* Joh. 10: 34.
e No title of honour ſhall excuſe you, but you ſhall be ſubject to Gods judgement, and render account as well as other men.
f Therefore no tyrant ſhall pluck thy right and authority from thee.

PSAL. LXXXIII.

1 A complaint to God of the enemies conſpiracies. 9 A prayer againſt them that oppreſſe the church.

A ſong *or* pſalme ‡ of Aſaph.

‡ Or, *for Aſaph.*

KEep [a] not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee; have lift up the head.

3 They have taken craftie counſel againſt thy people, and conſulted againſt thy [c] hidden ones.

4 They have ſaid, Come, and let us [d] cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted [e] together with one † conſent: they are confederate [f] againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joyned with them: † they have holpen the children of [g] Lot. Selah.

9 Do unto them as *unto* the *[h] Midianites: as *to* * Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor. they became *as* [i] dung for the earth.

11 Make their nobles like * Oreb, and like Zeeb: yea all their princes as * Zebah, and as Zalmunna:

12 Who ſaid, Let us take to our ſelves the [k] houſes of God in poſſeſſion.

13 O my God, make them like a [l] wheel: as the ſtubble before the winde.

14 As the fire burneth the wood: and as the flame ſetteth the mountains on fire:

15 So perſecute them with thy tempeſt; and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may [m] ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea let them be put to ſhame, and periſh.

18 That *men* may [n] know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

a This Pſalme ſeemeth to have been compoſed as a form of prayer againſt the danger that the church was in, in the dayes of Jehoſhaphat.
b He calleth them Gods enemies, which are enemies to his church.
c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerveth them from all dangers.
d They were not content to take the church as priſoner, but ſought utterly to deſtroy it.
e By all ſecret meanes.
f Heb. *heart.*
† They thought to have ſubverted thy counſel, wherein the perpetuitie of the church was eſtabliſhed.
† Heb. *they have been an arm to the childern of Lot.*
g The wickednesſe of the Ammonites and Moabites is deſcribed in that they provoked theſe other nations to fight againſt the Iſraelites their brethren.
* Judg. 7: 22.
h By theſe examples, they were confirmed that God would not ſuffer his people to be utterly deſtroyed, Judg. 7: 21. and 4: 15.
* Judg. 4: 15, 24.
i Troden under feet as mire.
* Judg. 7: 25.
* Judg 8: 21.
k That is, Judea: for where his church is, there dwelleth he among them.
l Becauſe the reprobate could by no means be amended, he prayeth that they may be utterly deſtroyed, be unſtable, and led with all windes.
m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeve not, yet they may prove by experience, that it is in vain to reſiſt againſt thy counſel in eſtabliſhing thy church.

PSAL. LXXXIIII.

463

1 The prophet longing for the communion of the ſanctuarie; 4 ſheweth how bleſſed they are that dwell therein. 8 He prayeth to be reſtored unto it.

To the chief muſician upon Gittith, A pſalme ‡ for the ſonnes of Korah.

‡ Or, *of.*

HOw amiable *are* thy tabernacles, O LORD of hoſts.

2 My ſoul [a] longeth, yea, even fainteth for [b] the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine [c] altars, O LORD of hoſts, my king, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe [d] ſtrength *is* in thee: in whoſe heart *are* the wayes *of them.*

6 *Who* paſſing through the valley ‡ of [e] Baca, make it a well: the rain alſo † filleth the pools.

7 They go ‡ from [f] ſtrength to ſtrength, *every one* of them in Zion appeareth before God.

8 O LORD God of hoſts, heare my prayer: give eare, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine [g] anointed.

10 [h] For a day in thy courts *is* better than a thouſand: † I had rather be a doore-keeper in the houſe of my God, than to dwell in the tents of wickedneſſe.

11 For the LORD God *is* a ſunne and ſhield: the LORD will give grace and glorie: * no [i] good thing will he withhold from them that walk uprightly.

12 O LORD of hoſts, * bleſſed *is* the man that truſteth in thee.

a David complaineth that he cannot have acceſſe to the church of God to make profeſſion of his faith, and to profit in religion.
b For none but the prieſts could enter into the ſanctuarie, and the reſt of the people into the courts.
c So that the poore birds have more liberty than I.
d Who truſteth nothing in himſelf, but in thee onely, and learneth of thee to rule his life.
‡ Or *of mulberry-trees make him a well, &c.*
e That is, of mulbery trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying, that no leſs can hinder them that are fully bent to come to Chriſts church, neither yet that God will ever fail them.
† Heb. *covereth.*
‡ Or, *from compaſſe to compaſſe.*
f They are never wearie, but increaſe in ſtrength and courage, till they come to Gods houſe.
g That is, for Chriſts ſake, whoſe figure I repreſent.
h He would wish to live but one day rather in Gods church, than a thouſand among the worldlings.
† Heb. *I would chooſe rather to ſit at the threshold.*
* Pſalm 34: 9, 10.
i But will from time to time increaſe his bleſſings towards his more and more.
* Pſal. 2: 12.

PSAL. LXXXV.

1 The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiſeth to wait thereon, out of confidence of Gods goodneſſe.

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

‡ Or, *of.*

LORD, thou haſt been † [a] favourable unto thy land: thou haſt brought back the captivitie of Jacob.

2 * Thou haſt forgiven the iniquitie of thy people, thou haſt [b] covered all their ſinne. Selah.

3 Thou haſt taken away all thy wrath: ‡ thou haſt turned *thy ſelf* from the [c] fiercenesſe of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angrie with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O LORD, and grant us thy [e] ſalvation.

8 I will heare what God the LORD will ſpeak: for he will ſpeak [f] peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him: that glorie may dwell in our land.

† Or, *well pleaſed.*
a They confeſſe that Gods free mercie was the cauſe of their deliverance, becauſe he loved the land which he had choſen.
* Pſalm 32: 1.
b Thou haſt buried them that they ſhall not come into judgement.
‡ Or, *thou haſt turned thine anger from waxing hot.*
c Not onely in withdrawing thy rod, but in forgiving our ſins, and in touching our hearts to confeſſe them.
d As in times paſt they had felt Gods mercies: ſo now being oppreſſed by the long continuance of evils, they pray unto God that according to his nature he would be merciſull unto them.
e He confeſſeth that our ſalvation commeth only of Gods mercy.
f He will ſend all proſperitie to his church, when he hath ſufficiently corrected them: alſo by his punishments the faithfull ſhall learn to beware that they return not to like offences.

10 Mercie

10 Mercie & truth are met *together*: righteousnesse and peace have kissed *each other*.

11 [g] Truth shall spring out of the earth: and righteousnesse shall look down from heaven.

12 Yea, the LORD shall give that which is good: and our land shall yeeld her increase.

13 [h] Righteousnesse shall go before him: and shall set *us* in the way of his steps.

g Though for a time God thus exerciseth them with his rods, yet under the kingdome of Christ they should have peace and joy.
n Justice shall then flourish, and have free course and passage in everie place.

PSAL. LXXXVI.

1 *David strengtheneth his prayer by the conscience of his religion,* 5 *by the goodnesse and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud, he craveth some token of Gods goodnesse.*

XVII Day. *Morning prayer.*

‡ A prayer of David.

BOwe [a] down thine eare, O LORD, heare me: for I *am* poore and needy.

2 Preserve my soul, for I *am* ‡ [b] holy: O thou my God, save thy servant that trusteth in thee.

3 Be mercifull unto me, O Lord: for I [c] crie unto thee ‡ daily.

4 Rejoyce the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 * For thou Lord *art* [d] good, and ready to forgive: and plenteous in mercie unto all them that call upon thee.

6 Give eare, O LORD, unto my prayer: and [e] attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee (O Lord) * [f] neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and [g] worship before thee, O Lord: and shall glorifie thy name.

10 For thou *art* great and doest wondrous things: * thou *art* God alone.

11 [h] * Teach me thy way, O LORD: I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorifie thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the [i] lowest ‡ hell.

14 O God, the proud are risen against me, and the assemblies of † violent men have [k] sought after my soul: and have not set thee before them.

15 * But thou, O Lord, *art* a God full of compassion, and gracious: long-suffering, and plenteous in mercie and truth.

16 O turn unto me, and have mercie upon me, give thy strength unto thy servant, and save the [l] sonne of thine handmaid.

17 Shew me a token for good, that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

‡ Or, *a prayer*, being a psalme *of David*.
a David persecuted of Saul, thus prayed, leaving the same to the church as a monument, how to seek redresse against their miseries.
‡ Or, *one whom thou favourest*.
b The word properlie is, mercifull. I am not enemy to them, but pitie them, though they be cruel toward me.
c Which was a sure token that he beleeved that God would deliver him.
‡ Or, *all the day*.
* Joel 2: 13.
d He doth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how we may not be wearie, though God grant not forthwith our request, but that we must earnestly and often call upon him.
* Deut. 3: 24.
f He condemneth all idols, forasmuch as they can doe no works, to declare that they are gods.
g This proveth that David prayed in the name of Christ the Messias, of whose kingdome he doth here prophesie.
* Deut. 6: 4. and 32: 39. Isa. 37: 16. and 44: 6. Mark 12: 29. 1 Cor. 8: 4. Ephes. 4: 6.
h He confesseth himself ignorant till God hath taught him, and his heart variable and separate from God, till God joyn it to him, and confirm it in his obedience.
* Psalm 25: 3. and 119: 33.
i That is, from most great danger of death: out of the which none, but onely the mighty hand of God could deliver him.
‡ Or, *grave*.
† Heb. *terrible*.
k He sheweth that there can be no moderation nor equitie where proud tyrants reigne, and that the lack of Gods fear is a priviledge to all vice and cruelty. * Deut. 34. verse 6. Num. 14: 18. Psalm 103: 8. and 139: 4. and 145: 8.
l He boasteth not of his own vertues, but confesseth that God of his free goodnesse hath ever been mercifull unto him, and given him power against his enemies, as to one of his own houshold.

PSAL. LXXXVII.

1 *The nature and glorie of the church.* 4 *The increase, honour and comfort of the members thereof.*

A psalme *or* song ‡ for the sonnes of Korah.

HIs [a] foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more than all the dwellings of Jacob.

3 [b] Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: [d] this *man* was born there.

5 And of Zion it shall be said, [e] This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count when he [f] writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers, as the players on instruments *shall be there*: [g] all my springs *are* in thee.

‡ Or, *of*.
a God did chuse that place among the hils, to establish Jerusalem and his temple.
b Though thy glorious estate do not yet appeare, yet wait with patience, and God will accomplish his promise.
c That is, Egypt and those other countries, shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the church, that he is as one that was born in the church.
e In Hebrew, *man and man*, that is, Many. Out of all quarters shall come into the church, and be counted as citizens.
f When he calleth by his word them into the church, whom he had elected and written in his book.
g The prophet setteth his whole affections and comfort in the church.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

A song *or* psalme ‡ for the sonnes of Korah, to the chief musician upon Mahalath [a] Leannoth, ‡ Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night [b] before thee.

2 Let my prayer come before thee: incline thine eare unto my crie.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 [c] Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off ‡ from thy [d] hand.

6 Thou hast laid me in the lowest pit, in darknesse, in the deeps.

7 Thy wrath lieth hard upon me: and thou hast afflicted *me* with all thy [e] waves. Selah.

8 Thou hast put away mine [f] acquaintance farre from me: thou hast made me an abomination unto them: *I am* [g] shut up, and I cannot come forth.

9 [h] Mine eye mourneth by reason of affliction, LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew [i] wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindnesse be declared in the grave? *or* thy faithfulnesse in destruction?

12 Shall thy wonders be known in the dark? and thy righteousnesse in the land of [k] forgetfulnesse?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I *am* afflicted and ready to die, [l] from *my* youth up: *while* I suffer thy terrours, I am distracted.

16 Thy fierce wrath goeth over me: thy terrours have cut me off.

17 They

‡ Or, *of*.
a That is, to humble. It was the beginning of a song, by the tune whereof this Psalm was sung.
‡ Or, *a psalme of Heman the Ezrahite, giving instruction.*
b Though many cry in their sorrows, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the author of his salvation.
c For he that is dead is free from all cares and busnesse of this life, and thus he saith, because he was unprofitable for all matters concerning mans life, and as it were cut off from this world.
‡ Or, *by thy hand.*
d That is, from thy providence and care, which is meant according to the judgement of the flesh.
e The storms of thy wrath have overwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods providence, whereby he partly punisheth, and partly trieth his.
g I see none end of my sorrows.
h Mine eyes and face declare my sorrows.
i He sheweth that the time is more convenient for God to help, when men call unto him in their dangers, than to tarry till they be dead, and then raise them up again.
k That is, in the grave, where onely the body lieth, without all sense and remembrance.
l I am ever in great dangers and sorrowes, as though my life should utterly be cut off every moment.

† Or, *all the day.*

17 They came round about me † daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put farre from me, *and* mine acquaintance into darkneſſe.

PSAL. LXXXIX.

XVII Day. Evening *prayer.*

1 The pſalmiſt praiſeth God for his covenant, 5 for his wonderfull power, 15 for the care of his church, 19 for his favour to the kingdome of David. 38 Then complaining of contrary events, 46 he expoſtulateth, prayeth, and bleſſeth God.

‡ Maſchil of Ethan the Ezrahite.

‡ Or, A pſalme *for Ethan the Ezrahite to give inſtruction.*

I Will [a] ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſſe † to all generations.

a Though the horrible confuſion of things might cauſe them to deſpaire of Gods favour, yet the manifold example of his mercies, cauſe them to truſt in God, though to mans judgement they ſaw none occaſion.

2 For [b] I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſſe ſhalt thou [c] eſtabliſh in the very heavens.

† Heb. *to generation and generation.*

b As he that ſurely beleeveth in heart.

3 [c] I have made a covenant with my choſen; I have * ſworn unto David my ſervant.

c As thine inviſible heaven is not ſubject to any alteration and change: ſo ſhall the truth of thy promiſe be unchangeable.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne † to all generations. Selah.

† Heb. *to generation and generation.*

5 And the [e] heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſſe alſo in the [f] congregation of the ſaints.

d The prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

* 2 Sam 7: 11. &c.

e The angels ſhall praiſe thy power and faithfulneſſe in delivering thy church.

f That is, in the heavens.

6 For who in the heaven can be compared unto the LORD? *who* among [g] the ſonnes of the mighty can be likened unto the LORD?

g Meaning, the angels, or, it may be underſtood of the princes of the world: Pſal. 82: 6.

7 God is greatly to be feared in the [h] aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

h If the angels tremble before Gods Majeſtie and infinite juſtice, what earthly creature by oppreſſing the church, dare ſet himſelf againſt God?

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſſe round about thee?

9 [i] Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

i For as he delivered the church by the red ſea, and by deſtroying Rahab, that is, the Egyptians: ſo will he eſtſoon deliver it when the dangers be great.

10 Thou haſt broken ‡ Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies † with thy ſtrong arm.

‡ Or, *Egypt.*

† Heb. *with the arm of thy ſtrength.*

11 * The heavens *are* thine, the earth alſo *is* thine: as for the world, and the fulneſſe thereof, thou haſt founded them.

* Gen. 1: 1. Pſalm 24: 1. Pſalm 50: 12.

12 The north and the ſouth thou haſt created them: [k] Tabor and Hermon ſhall rejoyce in thy name.

k Tabor is a mountain weſtward from Jeruſalem, and Hermon eaſtward: ſo the prophet ſignifieth, that all parts and places of the world ſhall obey Gods power for the deliverance of his church.

13 Thou haſt † a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

† Heb. *an arm, with might.*

14 [l] Juſtice and judgement *are* the ‡ habitation of thy throne: mercy and truth ſhall go before thy face.

‡ Or, *eſtabliſhment.*

l For hereby he judgeth the world, and ſheweth himſelf a mercifull father, and faithfull protector unto his.

15 Bleſſed *is* the people that [m] know the * joyfull ſound: they ſhall walk, O LORD, in the [n] light of thy countenance.

m Feeling in their conſcience that God is their Father.

* Num. 10: 6.

16 In thy name ſhall they rejoyce all the day: and in thy righteouſneſſe ſhall they be exalted.

n They ſhall be preſerved by thy fatherly providence.

17 For thou *art* the [o] glory of their ſtrength: and in thy favour our horn ſhall be exalted.

o In that they are preſerved and continue, they ought to give the praiſe and glory onely to thee.

18 For ‡ the LORD *is* our [p] defence: and the holy one of Iſrael *is* our king.

‡ Or, *our ſhield is of the* LORD, *and our king is of the holy one of Iſrael.*

p In that, that our king hath power to defend us, it is the gift of God.

19 Then thou ſpakeſt in viſion to thy [q] holy one, and ſaidſt, I have laid help upon one that is [r] mighty: I have exalted one choſen out of the people.

q To Samuel and to others, to aſſure that David was thy choſen one.

r Whom I have both choſen and given him ſtrength to execute his office, as verſe 21.

20 * I have found David my ſervant: with my holy oyl have I anointed him. 465

* 1 Sam. 16: 12.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſonne of wickedneſſe afflict him.

23 And I will [s] beat down his foes before his face, and plague them that hate him:

s Though there ſhall be evermore enemies againſt Gods kingdome, yet he promiſeth to overcome them.

24 But my faithfulneſſe and my [t] mercy *ſhall be* with him: and in my name ſhall his [u] horn be exalted.

t I will mercifully perform my promiſes to him, notwithſtanding his infirmities and offences.

u His power, glory and eſtate.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] rivers.

26 He ſhall cry unto me, Thou *art* my [y] father, my God, and the rock of my ſalvation.

y He ſhall enjoy the land round about.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

y His excellent dignitie ſhall appeare herein, that he ſhall be named the Sonne of God, and the firſt born, wherein he is a figure of Chriſt.

28 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* [z] for ever, and his throne as the dayes of heaven.

z Though for the ſinnes of the people, the ſtate of this kingdome decayed, yet God reſerved ſtill a root, till he had accompliſhed his promiſe in Chriſt.

30 If his children forſake my law, and walk not in my judgements;

31 If they † break my ſtatutes, and keep not my commandments:

† Heb. *profane my ſtatutes.*

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 [a] Nevertheleſſe, my loving-kindneſſe † will I not utterly take from him: nor ſuffer my faithfulneſſe † to fail.

a Though the faithfull anſwer not in all points to their profeſſion, yet God will not brake his covenant with them.

† Heb. *I will not make void from him.*

34 My covenant will I not break: [b] nor alter the thing that is gone out of my lips.

† Heb. *to lie.*

b For God in promiſing, hath reſpect to his mercy, and not to mans power in performing.

35 Once have I ſworn by my holineſſe, † that I will not lie unto David.

† Heb. *if I lie.*

36 * His ſeed ſhall endure for ever; and his throne as the ſunne before me.

* 2 Sam. 7: 16. Luke 1: 33. John 12: 34.

37 It ſhall be eſtabliſhed for ever as the moon, and as a [c] faithfull witneſſe in heaven. Selah.

c As long as the ſunne and moone endure, they ſhall be witneſſes to me of this promiſe.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt [d] made void the covenant of thy ſervant: thou haſt profaned his [e] crown, *by caſting it* to the ground.

d Becauſe of the horrible confuſion of things, the prophet complaineth to God, as though he ſaw not the performance of his promiſe. And this diſcharging his cares on God, he reſiſteth doubt and impatiencie.

e By this he meaneth, the horrible diſſipation and renting of the kingdome, which was under Jeroboam: or els by the Spirit of prophecie Ethan ſpeaketh of thoſe great miſeries which came ſoon afterward to paſſe at the captivitie of Babylon.

40 Thou haſt broken down all his hedges: thou haſt brought his ſtrong holds to ruine.

41 All that paſſe by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoyce.

43 Thou haſt alſo turned the edge of his ſword: and haſt not made him to ſtand in the battel.

44 Thou haſt made his † glory to ceaſe and caſt his throne down to the ground.

† Heb. *brightneſſe.*

45 The dayes of his [f] youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

f He ſheweth that the kingdome fell before it came to perfection, or was ripe.

46 [g] How long LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?

g The prophet in joyning prayer with his complaint ſheweth that his faith never failed.

47 Remember [h] how ſhort my time is: wherefore haſt thou made all men in vain?

h Seeing mans life is ſhort, and thou haſt created man to beſtow thy benefits upon him, except thou haſte to help, death will prevent thee.

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindnesses, *which* thou * swarest unto David in thy truth?

50 Remember (Lord) the reproach of thy servants: *how* I do bear in my [i] bosome *the reproach of* all the mighty people;

51 Wherewith [k] thine enemies have reproached, O LORD: wherewith they have reproached the [l] footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and amen.

* 2 Sam. 7: 15.
i He meaneth, that Gods enemies did not onely slander him behinde his back: but also mocked him to his face, and as it were, cast their injuries in his bosome.
k So he calleth them that persecute the church.
l They laugh at us, which patiently wait for the coming of thy Christ.

PSAL. XC.

1 Moses setting forth Gods providence, 3 complaineth of humane fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of Gods good providence.

‡ A prayer of Moses the [a] man of God.

LOrd, thou hast been our [b] dwelling-place † in all generations.

2 Before the [c] mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou [d] turnest man to destruction: and sayest, Return ye children of men.

4 * [e] For a thousand yeares in thy sight, *are but* as yesterday ‡ when it is past, and *as* a watch in the night.

5 Thou [f] carriest them away as with a flood, they are *as* a sleep: in the morning *they are* like grasse *which* ‡ groweth up.

6 In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth.

7 For we are [g] consumed by thine anger, by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sinnes* in the light of thy countenance.

9 For all our dayes are † passed away in thy [h] wrath: we spend our yeares ‡ as a tale *that is told.*

10 † The dayes of our yeares *are* threescore yeares and ten; and if by reason of strength *they be* [i] foure score yeares, yet *is* their strength labour and sorrow: for it is soon cut off, and we flie away.

11 [k] Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our dayes, that we may † apply *our* hearts unto [l] wisdome.

13 Return (O LORD) [m] how long? and let it repent thee concerning thy servants.

14 O satisfie us early with thy mercy; that we may rejoyce, and be glad all our dayes.

15 Make us glad according to the dayes *wherein* thou hast afflicted us, *and* the yeares *wherein* we have seen evil.

16 [n] Let thy work appear unto thy servants, and thy glory unto their [o] children.

17 And let the [p] beauty of the LORD our God be upon us: and [q] establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

XVIII Day. *Morning prayer.*

‡ Or, *a prayer being a psalme of Moses.*
a Thus the scripture useth to call the prophets.
b Thou hast been as an house and defence unto us in all our troubles and travels now this foure hundred yeares.
† Heb. *in generation and generation.*
c Thou hast chosen us to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailty and shortnesse of mans life, moveth God to pity.
* 2 Pet. 3: 8.
e Though man think his life long, which is indeed most short, yea, though it were a thousand yeares: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
‡ Or, *when he hath passed* them.
f Thou takest them away suddenly as with a flood.
‡ Or, *is changed.*
g Thou callest us by thy rods to consider the shortnesse of our life, and for our sinnes thou abridgest our dayes.
† Heb. *turned away.*
h Our dayes are not onely short, but miserable, forasmuch as our sinnes daily provoke thy wrath.
‡ Or, *as a meditation.*
† Heb. *as for the dayes of our yeares in them are seventy yeares.*
i Meaning, according to the common state of life.
k If mans life for the brevitie be miserable, much more if thy wrath lie upon it, as they which feare thee onely know.
† Heb. *cause to come.*
l Which is, by considering the shortnesse of our life, and by meditating the heavenly joyes.
m Meaning, wilt thou be angry.
n Even thy mercy, which is thy chiefest work.
o As Gods promise appertained aswel to their posterity as to them, so Moses prayeth for the posterity.
p Meaning, That it was obscured, when he ceased to doe good to his church.
q For except thou guid us with thine holy Spirit, our enterprises can have no good successe.

PSAL. XCI.

1 The state of the Godly. 3 Their safety. Their habitation 11 Their keepers. 14 Their friends with the effects of them all.

HE that dwelleth in the [a] secret place of the most high, shall † abide under the shadow of the Almighty.

2 [b] I will say of the LORD, *He is* my refuge, and my fortresse: my God, in him will I trust.

3 Surely, he shall deliver thee from the [c] snare of the fowler: *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his [d] truth *shall be thy* shield and buckler.

5 [e] Thou shalt not be afraid for the terrour by night, *nor* for the arrow *that* flieth by day:

6 *Nor* for the pestilence *that* walketh in darknesse: *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: *but* it shall not come nigh thee.

8 Onely with thine [f] eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 * [g] For he shall give his angels charge over thee, to keep thee in all thy wayes.

12 They shall bear thee up in *their* hands: lest thou dash thy foot against a stone.

13 Thou shal tread upon the lion, and ‡ adder: the [h] young lion and the dragon shalt thou trample under feet.

14 [i] Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With † [k] long life will I satisfie him, and shew him my salvation.

a He that maketh God his defence and trust, shall perceive his protection to be a most true safeguard.
† Heb. *lodge.*
b Being assured of his protection, he prayeth unto the Lord.
c That is, Gods help is most ready for us, whether Satan assail us secretly, which he calleth a snare: or openly, which is here meant by the pestilence.
d That is, his faithfull keeping of promise to help thee in thy necessity.
e The care that God hath over his, is most sufficent to defend them from all dangers.
f The godly shall have some experience of Gods judgements again the wicked, even in this life, but fully they shall see it at that day, when all things shall be revealed.
* Matth. 4: 6. Luke 4: 10.
g God hath not appointed every man one angel, but many to be ministers of his providence to keep his, and defend them in their vocation, which is the way to walk in without tempting God.
‡ Or, *asp.*
h Thou shalt not onely be preserved from all evil, but overcome it, whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirm the same.
† Heb. *length of dayes.*
k For he is contented with that life, that God giveth, for by death the shortnesse of this life is recompensed with immortality.

PSAL. XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgements on the wicked, 10 and for his goodnesse to the godly.

A psalme *or* song for the [a] sabbath-day.

IT is a good thing to give thanks unto the LORD, and to sing *praises* unto thy name, O most high:

2 To shew forth thy loving-kindnesse in the [b] morning, and thy faithfulnesse † every night;

3 Upon an [c] instrument of ten strings, and upon the psalterie, ‡ upon the harp with † a solemn sound.

4 For thou, LORD, hast made me glad through thy [d] work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

a Which teacheth that the use of the sabbath standeth in praising God, and not only in ceasing from works.
b For Gods mercy and fidelity in his promises toward his, bindeth them to praise him continually both day and night.
† Heb. *in the night.*
c These instruments were then permitted, but at Christs coming, abolished.
‡ Or, *upon the solemn sound with the harp.*
† Heb. *Higgaion.*
d He sheweth what is the use of the sabbath-day: to wit, to meditate on Gods work.

e That is, the wicked considet not Gods works, not his judgements against them, and therefore most justly perish.

f Thy judgements are most constant against the wicked, and passe our reach.

6 e A brutish man knoweth not: neither doth a fool understand this.

7 When the wicked spring as the grasse, and when all the workers of iniquitie do flourish: *it is* that they shall be destroyed for ever.

8 But thou, LORD, *art most* f high for evermore.

9 For lo thine enemies, O LORD, for lo, thine enemies shall perish: all the workers of iniquitie shall be scattered.

g Thou wilt strengthen them with all power, and blesse them with all felicitie.

10 g But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oyl.

11 Mine eye also shall see *my desire* on mine enemies: *and* mine eares shall heare *my desire* of the wicked that rise up against me.

* Hos. 14: 5.
h Though the faithfull seem to wither and be cut down by the wicked: yet they shall grow again and flourish in the church of God, as the cedars do in mount Lebanon.
i The children of God shall have a power above nature, and their old age shall bring forth most fresh fruits.
† Heb. *green.*

12 * The righteous shall h flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD, shall flourish in the courts of our God.

14 They shall still bring forth fruit in i old age, they shall be fat, and † flourishing:

15 To shew that the LORD *is* upright; he *is* my rock, and *there is* no unrighteousnesse in him.

PSAL. XCIII.

The majestie, power, and holinesse of Christs kingdome.

XVIII Day. *Evening prayer.*

THE LORD a reigneth, he is clothed with majestie, the LORD is clothed with strength *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

a As God by his power and wisdom hath made and governeth the world: so must the same be our defence against all enemies and dangers.
b Wherein thou sittest and governest the world.
† Heb. *from then.*

2 Thy b throne is established † of old: thou *art* from everlasting.

3 The c floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

c Gods power appeareth in ruling the furious waters.

4 The LORD on high *is* mightier than the noise of many waters, *yea than* the mightie waves of the sea.

d Beside Gods power and wisdome in creating and governing, his great mercie also appeareth, in that he hath given his people his word and covenant. † Heb. *length of dayes.*

5 d Thy testimonies are very sure: holinesse becometh thine house, O LORD, † for ever.

PSAL. XCIIII.

1 *The prophet calling for justice, complaineth of tyrannie and impietie.* 8 *He teacheth Gods providence.* 12 *He sheweth the blessednesse of affliction.* 16 *God is the defender of the afflicted.*

† Heb. *God of revenges.*
a Whose office it is to take vengeance on the wicked.
† Heb. *shine forth.*
b Shew by effect that thou art judge of the world to punish the wicked.
c That is, brag of their cruelty and oppression: or esteem themselves above all other.

O LORD † God, a to whom vengeance belongeth: O God to whom vengeance belongeth, † b shew thy self.

2 Lift up thy self thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked c triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquitie boast themselves?

5 They d break in pieces thy people, O LORD, and afflict thine heritage.

d Seeing the church was then so sore oppressed, it ought not to seem strange to us, if we see it so now, and therefore must call to God to take our cause in hand.
* Psal. 10: 11, 13.
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gave themselves wholy to doe wickedly.

6 They slay the widow and the stranger: and murder the fatherlesse.

7 * e Yet they say, The LORD shall not see: neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 * He that f planted the eare, shall he not heare? he that formed the eye, shall he not see?

* Exod. 4: 11. Prov. 20: 12.
f He sheweth that it is impossible, but God should hear, see, and understand their wickednesse.
g If God punish whole nations for their sinnes, it is meer folly for any one man, or elle a few, to think that God will spare them.
* 1 Cor. 3: 20.
h God hath care over his, and chastiseth them for their wealth, that they should not perish for ever with the wicked.

10 He that g chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 * The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou h chastenest, O LORD, and teachest him out of thy law:

13 That thou mayest give him rest from the dayes of adversitie, untill the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

i God will restore the state and government of things to their right use, and then the godly shall follow him cheerfully.
† Heb. shall be *after it.*

15 But i judgement shall return unto righteousnesse: and all the upright in heart † shall follow it.

16 Who will rise up for me against the evil-doers? *or* who will stand up for me against the workers of iniquitie?

17 Unlesse the LORD *had been* k my help, my soul had ‡ almost dwelt in silence.

k He complaineth of them, which would not help him to resist the enemies: yet was assured that Gods help would not fail.
‡ Or, *quickly.*

18 When I said, l My foot slippeth: thy mercie, O LORD, held me up.

l When I thought there was no way but death.

19 In the multitude of my m thoughts within me, thy comforts delight my soul.

m In my trouble and distresse I ever found thy present help.

20 Shall the throne of iniquitie have n fellowship with thee, which frameth mischief by a law?

n Though the wicked judges pretend justice in oppressing the church, yet they have not that authority of God.

21 They gather themselves together against the soul of the righteous, and condemn the innocent bloud.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

o It is a great token of Gods judgement, when the purpose of the wicked is broken, but most when they are destroyed in their own malice.

23 And he shall bring upon them their own iniquitie, and shall o cut them off in their own wickednesse: yea, the LORD our God shall cut them off.

PSAL. XCV.

1 *An exhortation to praise God,* 3 *for his greatnesse,* 6 *and for his goodnesse,* 8 *and not to tempt him.*

XIX Day. *Morning prayer.*

O Come let us sing unto the LORD: let us make a a joyfull noise to the rock of our salvation.

a He sheweth that Gods service standeth not in dead ceremonies, but chiefly in sacrifices of praise and thanksgiving.
† Heb. *prevent his face.*

2 Let us † come before his presence with thanksgiving, and make a joyfull noise unto him with psalmes.

3 For the LORD *is* a great God, and a great king above all b gods.

b Even the angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols which mans brain inventeth.

4 † In his hand *are* the deep places of the earth: ‡ the strength of the c hills *is* his also.

† Heb. *in whose.*
‡ Or, *the heights of the hills are his.*

5 † The sea *is* his, and he made it: and his hands formed the drie land.

c All things are governed by his providence.
† Heb. *whose the sea is.*

6 O come, let us d worship and bowe down: let us kneel before the LORD our maker.

d By these three words he signifieth one thing: meaning, that they must wholly give themselves to serve God.

7 For he *is* our God, and we *are* the people of his pasture, and the sheep of his e hand: * to day if ye will heare his voice,

e That is, the flock whom he governeth with his own hand. He sheweth wherein they are Gods flock: that is, if they hear his voice. * Heb. 3: 7. and 4: 7.

8 f Harden not your heart, * as in the † provocation, *and* as in the day of temptation in the wilderneste:

f By the contemning of Gods word. * Exod. 17: 2, 7. Num. 14: 22. &c. † Heb *contention.*

9 When your fathers tempted me, proved me, and saw my work.

10 Fourtie years long was I grieved with *this* generation, and said, *It is* a people that do [g] erre in their heart, and they have not known my wayes.

11 Unto whom I sware in my wrath, † that they should not enter into my [h] rest.

g They were without judgement and reason.
† Heb. *If they enter into my rest.*
h That is, into the land of Canaan, where he promised them rest.

Psal. XCVI.

1 An exhortation to praise God, 4 for his greatnesse, 8 for his kingdome, 11 for his generall judgement.

O [*] [a] Sing unto the LORD a new song: sing unto the LORD all the earth.

2 Sing unto the LORD, blesse his name: shew forth his salvation from day to day.

3 Declare his glorie among the heathen, his wonders among all people.

4 For the LORD *is* [b] great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD [c] made the heavens.

6 [d] Honour and majestie *are* before him: strength and beautie *are* in his sanctuarie.

7 Give unto the LORD (O ye kindreds of the people) give unto the LORD glorie and [e] strength.

8 Give unto the LORD the glorie † *due unto* his name: bring an [f] offering and come into his courts.

9 O worship the LORD ‡ in the beautie of holinesse, fear before him all the earth.

10 Say among the [g] heathen, *that* * the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people [h] righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea roar, and the fulnesse thereof.

12 Let the field be joyfull, and all that *is* therein: then shall all the [i] trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth, he shall judge the world with righteousnesse, and the people with his truth.

[*] 1 Chron. 16: 23.
a The prophet sheweth that the time shall come, that all nations shall have occasion to praise the Lord for the revealing of his gospel.
b Seeing he will reveal himself to all nations contrary to their own expectation, they ought all to worship him contrary to their own imaginations, and onely as he hath appointed.
c Then the idols, or whatsoever made not the heavens, are not God.
d God cannot be known, but by his strength and beautie: the signes whereof appear in his sanctuary.
e As by experience yee see that it is onely due unto him.
† Heb. *of his name.*
f By offering up your selves wholly unto God, declare that you worship him only.
‡ Or, *in the glorious sanctuarie.*
g He propheseieth that the Gentiles shall be partakers with the Jews of Gods promise.
* 1 salm 93: 1. and 97: 1.
h He shall regenerate them anew with his spirit, and restore them to the image of God.
i If the insensible creatures shall have cause to rejoyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

Psal. XCVII.

1 The majestie of Gods kingdome. 7 The church rejoyceth at Gods judgements upon idolaters. 10 An exhortation to godlinesse and gladnesse.

THE [a] LORD reigneth, let the earth rejoyce: let the † [b] multitude of isles be glad thereof.

2 [c] Clouds and darknesse *are* round about him: * righteousnesse and judgement *are* the ‡ habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw and [d] trembled.

5 The hills melted like wax at the presence of the LORD: at the presence of the Lord of the whole earth.

6 The heavens declare his righteousnesse: and all the people see his glorie.

7 * [c] Confounded be all they that serve graven images, that boast themselves of idols: worship him all *ye* [f] gods.

8 Sion heard, & was glad, & the [g] daughters of Judah rejoyced; because of thy judgements, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted farre above all gods.

10 Ye that [h] love the LORD, * hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.

11 [i] Light *is* sown for the righteous, and gladnesse for the upright in heart.

12 Rejoyce in the LORD, ye righteous, and give thanks ‡ at the [k] remembrance of his holinesse.

a He sheweth that where God reigneth, there is all felicity and spirituall joy.
† Heb. *many* or *great isles.*
b For the gospel shall not be onely preached in Judea, but through all Isles and countries.
c He is thus described to keep his enemies in feare, which commonly contemn Gods power.
* Psalm 89: 14.
‡ Or, *establishment*
d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.
* Exod. 20: 4. Levit. 26: 1. Deut. 5: 8.
e He signifieth that Gods judgements are in a readinesse to destroy the idolaters.
* Hebr. 1: 6.
f Let all that which is esteemed in the world, fall down before him.
g The Jews shall have occasion to rejoyce that the Gentiles are made partakers with them of Gods favour.
h He requireth two things of his children, the one, that they detest vice, the other, that they put their trust in God for their deliverance.
* Psalm 34: 14.
Amos 5: 15. Rom. 12: 9.
i Though Gods deliverance appear not suddenly, yet it is sown and laid up in store for them.
‡ Or, *to the memoriall.*
k Be mindfull of his benefits, and onely trust in his defence.

Psal. XCVIII.

XIX Day. *Evening prayer.*

1 The psalmist exhorteth the Iews, 4 the Gentiles, 7 and all the creatures to praise God.

A psalme.

O Sing unto the LORD a [a] new song, for he hath done marvellous things: his right hand, and his holy [b] arm hath gotten him the victorie.

2 * The LORD hath made known his [c] salvation: his righteousnesse hath he ‡ openly shewed in the sight of the heathen.

3 He hath [d] remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyfull noise unto the LORD, all the earth: make a loud noise, and rejoyce, and sing praise.

5 Sing unto the LORD with the harp: with the harp, and the voice of a psalme.

6 With [e] trumpets and sound of cornet: make a joyfull noise before the LORD, the king.

7 Let the sea roar, and the fulnesse thereof: the world, and they that dwell therein.

8 Let the flouds clap *their* hands: let the hills be joyfull together,

9 Before the LORD; for he cometh to judge the earth: with righteousnesse shall he judge the world. and the people with equitie.

a That is, some song newly made in token of their wonderfull deliverance by Christ.
b He preserveth his church miraculously.
* Isa. 52: 10.
c For the deliverance of his church.
‡ Or, *revealed.*
d God was moved by none other means to gather his church of the Jews and Gentiles, but because he would perform his promise.
e By this repetition and earnest exhortation to give praises with instruments, and also of the dumbe creatures, he signifieth, that the world is never able to praise God sufficiently for their deliverance.
* Psalm 96.

Psal. XCIX.

1 The prophet setting forth the kingdome of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE LORD reigneth, let the people [a] tremble: he sitteth *between* the cherubims, let the earth † be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them [b] praise thy great and terrible name; *for* it *is* holy.

4 The kings strength also loveth judgement, thou doest establish equity, thou executest judge-

a When God delivereth his church, all the enemies shall have cause to tremble.
† Heb. *beggar.*
b Though the wicked rage against God, yet the godly shall praise his name and mighty power.

judgement and righteousnesse in Jacob.

5 Exalt ye the LORD our God, and worship at his [c] footstool: *for* † he *is* holy.

6 Moses and Aaron among his priests, and [d] Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou [e] tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

[c] That is before his temple, or ark, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoever his church is assembled.
† Or, *it is holy.*
[d] Under these three he comprehendeth the whole people of Israel, with whom God made his promise.
[e] For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 An exhortation to praise God cheerfully, 3 for his greatnesse, 4 and for his power.

A psalme of ‡ praise.

‡ Or, *thanksgiving.*

MAke a joyfull noise unto the LORD, † [a] all ye lands,

2 Serve the LORD with gladnesse: come before his presence with singing.

3 Know ye that the LORD he *is* God, *it is* he *that* [b] hath made us, ‡ and not we our selves; *we are* his people, and the sheep of his pasture.

4 [c] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankfull unto him, *and* blesse his name.

5 For the LORD *is* good: his mercy *is* everlasting: and his truth *endureth* † to all [d] generations.

† Heb. *all the earth.*
[a] He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall have wonderfull occasion to praise his mercie, and rejoyce.
[b] He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheep and people.
‡ Or, *and his we are.*
[c] He sheweth that God will not be worshipped, but by that means, which he hath appointed.
[d] He declareth that we ought never to be wearie in praising him, seeing his mercies toward us, last for ever.
† Heb. *to generation and generation.*

PSAL. CI.

David maketh a vow and profession of godlinesse.

A psalme of David.

I Will [a] sing of mercy and judgement: unto thee, O LORD, will I sing.

2 I will behave my self wisely in a perfect way, O when wilt thou [b] come unto me? I will walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: [c] I hate the work of them that turn aside, *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso [d] privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the [e] faithfull of the land, that they may dwell with me: he that walketh ‡ in a perfect way, he shall serve me.

7 He that worketh deceit, shall not dwell within my house he that telleth lies, † shall not tarrie in my sight.

8 I will [f] early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

[a] David considereth what manner of king he would be when God should place him in the throne, promising openly that he would be mercifull and just.
[b] Namely, to assist me in the performance of my duty. Or it may be understood of calling him to an account of his life.
† Heb. *thing of belial.*
[c] He sheweth that magistrates doe not their duties, except they be enemies to all vice.
[d] In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.
[e] He sheweth what is the true use of the sword: to punish the wicked, and to maintain the good.
‡ Or, *perfect in the way.*
† Heb. *shall not be stablished.*
[f] Magistraets must immediately punish vice, lest it grow to farther inconvenience: and if heathen Magistrates are bound to doe this, how much more they that have the charge of the church of God?

PSAL. CII. 469

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakenesse by the unchangeablenesse of God.

XX Day. *Morning prayer.*

A prayer ‡ of the [a] afflicted when he is over-whelmed, and poureth out his complaint before the LORD.

HEare my prayer, O LORD, and let my [b] crie come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine eare unto me: in the day *when* I call, answer me speedily.

3 For my dayes are [c] consumed ‡ like smoke: and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grasse: so that I forget to [d] eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my ‡ skin.

6 I am like a [e] pelican of the wildernesse: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day: *and* they that are mad against me, [f] are sworn against me.

9 For I have [g] eaten ashes like bread, and mingled my drink with weeping:

10 Because of thine [h] indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 * My dayes *are* like a shadow, that declineth: and I am withered like grasse.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea the [k] set time is come.

14 For thy servants take pleasure in her [l] stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD shall build up Zion; he shall appeare [m] in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be [n] created, shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To heare the groaning of the prisoner; to loose † those that are [o] appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When the people are [p] gathered together, and the kingdomes to serve the LORD.

23 [q] He † weakened my strength in the way? he shortned my dayes.

24 I said, O my God, take me not away in the midst of my dayes: thy yeares *are* throughout all generations.

25 * Of old hast thou laid the foundation

† Or, *for.*
[a] Whereby is signified, that albeit wee be in never so great miseries, yet here is ever place left for prayer.
[b] He declareth that in our prayer we must lively feel that, which we desire, and stedfastly beleeve to obtain.
[c] These excessive kindes of speech, shew how much the affliction of the church ought to wound the hearts of the godly.
‡ Or, (as some reade, *into smoke.*
[d] My sorrowes were so great, that I passed not for mine ordinarie food.
‡ Or, *flesh.*
[e] A bird living in wilde and desolate places, Zeph. 2: 14. Isa. 34 11.
Ever mourning and solitary, casting out fearefull cries.
[f] Have conspired my death.
[g] I have not risen out of my mourning, to take my refection.
[h] He sheweth that the afflictions did not onely thus move him, but chiefly the feeling of Gods displeasure.
* Isa. 40: 6. James 1: 10.
[i] Howsoever we be frail: yet thy promise is sure, and the remembrance thereof shall confirm us for ever.
[k] That is, the seventy years, which by the prophet Jeremy thou didst appoint, Jer. 29: 12.
[l] The more that the church is in misery and desolation, the more ought the faithfull to love and pitie it.
[m] That is, when he shall have drawn his church out of the darknesse of death.
[n] The deliverance of the church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment, the body of the church seemed to have been dead, which by deliverance was as it were created a new.
† Heb. *the children of death.*
[o] Who now in their banishment could look for nothing but death.
[p] He sheweth that Gods name is never more praised, than when religion flourisheth and the church, increaseth: which thing is chiefly accomplished under the kingdome of Christ.
[q] The church lament that they see not the time of Christ, which was promised, but have but few years and short dayes.
† Heb *afflicted.*
* Hebr. 1: 10.

470 of the earth, and the heavens *are* the work of thy hands.

26 [r] They shall perish, but thou shalt † endure, yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy yeares shall have no end.

28 The children of thy servants shall continue, and their seed shall [r] be established before thee.

r If heaven and earth perish, much more man shall perish: but the church by reason of Gods promise, endureth for ever.
† Heb. *stand.*
ſ Seeing thou hast chosen thy church out of the world, and joyned it to thee, it cannot but continue for ever: for thou art everlasting.

Psal. CIII.

1 *An exhortation to blesse God for his mercy, 15 and for the constancy thereof.*

A psalme of David.

BLesse the Lord, [a] O my soul: and all that is within me, *blesse* his holy name.

2 Blesse the Lord, O my soul, and forget not all his benefits.

3 Who [b] forgiveth all thine iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from [c] destruction: who crowneth thee with loving-kindnesse and tender mercies.

5 Who satisfieth thy mouth with good things: *so that* thy [d] youth is renewed like the eagles.

6 The Lord executeth righteousnesse and judgement for all that are oppressed.

7 He made known his wayes unto [e] Moses, his acts unto the children of Israel.

8 * The Lord *is* mercifull and gracious, slow to anger, and † plenteous in mercy.

9 He will not alwayes [f] chide: neither will he keep *his anger* for ever.

10 He hath not [g] dealt with us after our sinnes: nor rewarded us according to our iniquities.

11 For † as the heaven is high above the earth: *so* great is his mercy toward them that fear him.

12 As [h] farre as the east is from the west: *so* farre hath he removed our transgressions from us.

13 Like as a father pitieth *his* children: *so* the Lord pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* dust.

15 As for man, [i] his dayes *are* as grasse: as a flower of the field, so he flourisheth.

16 For the winde passeth over it, and † it is gone; and the place thereof shall know it no more.

17 But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him: and his [k] righteousnesse unto childrens children:

18 * To such as keep his [l] covenant, and to those that remember his commandments, to do them.

19 The Lord hath prepared his throne in the heavens: and his kingdome ruleth over all.

20 Blesse the Lord ye his [m] angels † that excell in strength, that do his commandments, hearkening unto the voice of his word.

21 Blesse ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

22 Blesse the Lord all his works in all places of his dominion: blesse the Lord, O my soul.

a He wakeneth his dulnesse to praise God, shewing that both understanding and affections, minde and heart, are too little to set forth his praise.
b This is the beginning and chiefest of all benefits: remission of sinne.
c Death and the grave: for before that we have remission of our sinnes, we are as dead men in the grave.
d As the eagle, when her beak overgroweth sucketh bloud, and so is renewed in strength, even so God miraculously giveth strength to his church above all mans expectation.
e As to his chief minister, and next to his people.
* Exod. 34: 6, 7. Num. 14: 18. Deut. 5: 10. Nehem. 9: 17. Psal. 86: 15. Jerem. 32: 18.
† Heb. *great of mercy.*
f He sheweth first his severe judgement, but so soon as the sinner is humbled, he receiveth him to mercie.
g We have proved by continuall experience, that his mercy hath ever prevailed against our offences.
† Heb. *according to the height of the heaven.*
h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath removed their sins.
i He declareth that man hath nothing in himself to move God to mercie, but onely the confession of his infirmity and misery.
† Heb. *it is not.*
k His just and faithfull keeping of his promise.
* Deut. 7: 9.
l To whom he giveth grace to feare him, and to obey his word.
m In that, that we, which naturally are slow to praise God, exhort the angels, which willingly do it, we stirre up our selves to consider our dutie, and awake out of our sluggishnesse.
† Heb. *mighty in strength.*

Psal. CIIII.

1 *A meditation upon the mighty power. 7 and wonderfull providence of God. 31 Gods glory is eternall. 33 The prophet voweth perpetually to praise God.*

XX Day. *Evening prayer.*

BLesse the Lord, O my soul, O Lord my God, thou art very great, thou art [a] clothed with honour and majestie.

2 Who covereſt *thy self* with light, as *with* a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the winde.

4 [b] Who maketh his angels spirits: his ministers a flaming fire.

5 † *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the [c] deep as *with* a garment: the [d] waters stood above the mountains.

7 At thy rebuke they fled, at the voice of thy thunder they hasted away.

8 ‡ They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not passe over: that they turn not again to cover the earth.

10 † He sendeth the springs into the valleys, *which* † run among the hills.

11 They give drink to every [e] beast of the field: the wilde asses † quench their thirst.

12 By them shall the fowls of the heaven have their habitation: *which* † [f] sing among the branches.

13 He watereth the hills from his [g] chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grasse to grow for the cattel, and herb for the service of [h] man: that he may bring forth food out of the earth:

15 And * wine that maketh glad the heart of man, and † oyl to make *his* face to shine, and bread *which* strengtheneth mans heart.

16 The trees of the Lord are full *of sap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their nests: as for the stork, the firre-trees *are* her house.

18 The high hills *are* a refuge for the wilde goats: *and* the rocks for the conies.

19 He appointeth the [i] moon for seasons; the [k] sunne knoweth his going down.

20 Thou makest darkenesse, and it is night: wherein † all the beasts of the forrest do creep *forth.*

21 The young lions roar after their prey, and seek their meat [l] from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

a The prophet sheweth that we need not to enter into the heavens to seek God, forasmuch as all the order of nature, with the proprietie and placing of the elements, are most lively mirrours to see his majestie in.
b As the prophet here sheweth, that all visible powers are readie to serve God, so the apostle to the Hebrews 1: 7. beholdeth in this glasse, how the very angels also are obedient to his commandement.
† Heb. *he hath founded the earth upon her bases.*
c Thou makest the sea to be an ornament unto the earth.
d If by thy power thou didst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.
‡ Or, *the mountains ascend, the valleys descend.*
† Heb. *who sendeth.*
† Heb. *walk.*
e If God provide for the very beasts, much more will he extend his provident care to man.
† Heb. *break.*
† Heb. *give a voice.*
f There is no part of the world so barren, where most evident signes of Gods blessings appeare not.
g From the clouds.
h He describeth Gods providence; care over man, who doth not onely provide necessary things for him, as herbs and other meat: but also things to rejoyce and comfort him, as wine and oyl or ointments.
* Judges 9: 13.
† Heb. *to make his face shine with oyl,* or *more than oyl.*
i As to separate the night from the day, and to note dayes, moneths, and yeares.
k That is, by his course, either farre or neare, it noteth summer, winter, and other seasons.
† Heb. *all the beasts therefore do trample on the forrest.*
l That is, they onely finde meat according to Gods providence, who careth ever for the bruit beasts.

23 m Man

23 [m] Man goeth forth to his work, and to his labour untill the evening.

24 O LORD, [n] how manifold are thy works! in wisdome hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships; *there is* that leviathan, *whom* thou † hast made to play therein.

27 * [o] These wait all upon thee: that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 [p] Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 [q] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD † shall endure for ever: the LORD shall rejoyce in his works,

32 He looketh on the earth, and it trembleth: he toucheth the hills, [r] and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be [s] consumed out of the earth, and let the wicked be no more: blesse thou the LORD, O my soul. Praise ye the LORD.

m To wit, when the day springeth, for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.
n He confesseth, that no tongue is able to expresse Gods works, nor minde to comprehend them.
† Heb. *formed.*
* Psal. 145: 15.
o God is a most nourishing Father, who provideth for all creatures their daily food.
p As by thy presence all things have life: so if thou withdraw they blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selves: so their generation declareth that we receive all things of our creatour.
† Heb. *shall be.*
r Gods mercifull face giveth strength to the earth, but his severe countenance burneth the mountains.
s Who infect the world, and so cause God that he can not rejoyce in his workes.

XXI Day. *Morning prayer.*

PSAL. CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of Gods providence over Abraham, 16 over Ioseph, 23 over Iacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wildernesse, and planted in Canaan.

O * Give thanks unto the LORD; call upon his name: [a] make known his deeds among the people.

2 Sing unto him, sing psalmes unto him: talk ye of all his Wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that seek the LORD.

4 Seek the LORD, and his [b] strength: seek his face evermore.

5 Remember his [c] marvellous works that he hath done, his wonders and the [d] judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He *is* the LORD our God, his judgements *are* in all the earth.

8 He hath remembred his covenant for ever: the word *which* he commanded to a thousand generations.

9 * Which *covenant* he made with [e] Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant.

11 Saying, * [f] Unto thee will I give the land of Canaan, † the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdome to another people.

14 He suffered no man to do them wrong: yea, he [g] reproved kings for their sakes:

15 *Saying*, Touch not mine [h] anointed, and do my [i] prophets no harm.

16 Moreover, he called for a famine upon the land, he brake the whole [k] staff of bread.

17 He sent a man before them, * *even* Joseph *who* was sold for a servant.

18 * Whose feet they hurt with fetters: † he was laid in iron.

19 [l] Untill the time that his word came: the word of the LORD tried him.

20 * The king sent and loosed him: *even* the ruler of the people, and let him go free.

21 * He made him lord of his house, and ruler of all his † substance:

22 To binde his [m] princes at his pleasure: and teach his senatours wisdome.

23 * Israel also came into Egypt: and Jacob sojourned in the land of Ham.

24 And he increased his people greatly: and made them stronger than their enemies.

25 * He turned their heart to hate his people, to deal subtilly with his servants.

26 * He sent Moses his servant, *and* Aaron whom he had chosen.

27 * They shewed † his signes among them, and wonders in the land of Ham.

28 * He sent darkenesse, and made it dark: and ° they rebelled not against his word.

29 * He turned their waters into bloud, and slew their fish.

30 * The land brought forth frogs in abundance, in the chambers of their kings.

31 * [p] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 * † He gave them [q] hail for rain: *and* flaming fire in their land.

33 He smote their vines also and their figtrees: and brake the trees of their coasts.

34 * [r] He spake, and the locusts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 * He smote also all the first-born in their land: the chief of all their strength.

37 * He brought them forth also with silver and gold: and *there was* not one [s] feeble person among their tribes.

38 * Egypt was [t] glad when they departed: for the fear of them fell upon them.

39 * He spread a cloud for a covering: and fire to give light in the night.

40 * *The people* [u] asked, and he brought quails: and satisfied them with the bread of heaven.

41 * He opened the rock, and the waters gushed out, they ran in the dry places *like* a river.

* 1 Chron. 16: 8. Isa. 12: 4.
a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the prophet willeth them to shew themselves mindfull by thanksgiving.
b By the strength and face, he meaneth the ark, where God declared his power and his presence.
c Which he hath wrought in the deliverance of his people.
d Because his power was thereby as lively declared, as if he should have declared it by mouth.
* Gen. 17: 2. and 22: 16. &c. and 26: 3. and 28: 13. and 35: 11. Luke 1: 73. Heb. 6: 17.
e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it again to his seed after him. * Gen. 13. verse 15. and 15: 18.
f He sheweth that they should not enjoy the land of Canaan by any other meanes, but by reason of his covenant, made with their fathers.
† Heb. *the cord.*
g That is, the king of Egypt, and the king of Gerar, Gen. 12: 17. and 20: 3.
h Those whom I have sanctified to be my people.
i Meaning, the old fathers, to whom God shewed himself plainly, and who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
* Gen. 37: 28.
* Gen. 39: 20.
† Heb. *his soul came into iron.*
l So long he suffered adversity, as God had appointed, and till he had tried sufficiently his patience.
* Gen. 41: 14.
* Gen. 41: 40.
† Heb. *possession.*
m That the very princes of the countrie should be at Josephs commandement, and learne wisdome at him.
* Gen. 46: 6.
* Exod. 1: 8. &c.
n So is it in God, either to move the hearts of the wicked to love or hate Gods children.
* Exod. 3: 10.
* Exod. 7: 9.
† Heb. *word of his signes.*
* Exod. 10: 22.
o Meaning, Moses and Aaron.
* Exod. 7: 20.
* Exod. 8: 6.
* Exod. 8: 17, 24.
p So that this vermine came not by fortune, but as God had appointed, and his prophet Moses spake.
* Exod. 9: 23.
† Heb. *he gave their rain hail.*
q It was strange to see rain in Egypt, much more it was fearefull to see haile.
* Exod. 10: 4.
r He sheweth that all creatures are armed against man when God is his enemie: as at his commandment the grashoppers destroyed the land.
* Exod. 12: 29.
* Exod. 12: 35.
s When their enemies felt Gods plagues, his children by his providence were exempted.
* Exod. 12: 33.
t For Gods plagues caused them rather to depart with the Israelites, than with their lives.
* Exod. 13: 21.
* Exod. 16: 12. &c.
u Not for necessitie, but for satisfying of their lust.
* Exod. 17: 6. Num. 20: 11. 1 Cor. 10: 4.

42 For he remembred his [x] holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with [y] joy, *and* his choſen with † gladneſſe:

44 * And gave them the lands of the heathen: and they inherited the labour of the people.

45 That they might obſerve his [z] ſtatutes, and keep his laws. Praiſe ye the LORD.

x Which he confirmeth to the poſteritie, in whom after a ſort the dead live and enjoy the promiſes.
y When the Egyptians lamented and were deſtroyed.
† Heb *ſinging.*
* Deut. 6: 10, 11. Josh. 3: 17.
z That is, the end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

PSAL. CVI.

1 *The pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſinne, as God did with the fathers.* 7 *The ſtory of the peoples rebellion, and Gods mercy.* 47 *He concludeth with prayer and praiſe.*

XXI Day. *Evening prayer.*

† Heb. *Hallelujah.*

PRaiſe [a] ye the LORD, O * give thanks unto the LORD, for he *is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that [b] keep judgement: *and* he that doth righteouſneſſe at all times.

4 Remember me, O LORD, with the [c] favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy nation: that I may glory with thine inheritance.

6 We have [d] ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, * but provoked *him* at the ſea, *even* at the Red-ſea.

8 Neverthelesſe, he [e] ſaved them for his names ſake: that he might make his mighty power to be known.

9 He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſſe.

10 And he ſaved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy.

11 * And the waters covered their enemies: there was not one of them left.

12 * Then [f] beleeved they his words, they ſang his praiſe.

13 * † They ſoon forgat his works, they waited not for his [g] counſel.

14 * But † luſted exceedingly in the wilderneſſe, and tempted God in the deſert.

15 * And he gave them their requeſt, but ſent [h] leanneſſe into their ſoul.

16 * They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 * The earth opened and [i] ſwallowed up Dathan, and covered the companie of Abiram.

18 * And a fire was kindled in their company; the flame burnt up the wicked.

19 * They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their [k] glory into the ſimilitude of an ox that eateth graſſe.

21 They forgat God their ſaviour, which had done great things in Egypt:

22 Wonderous works in the land of Ham, *and* terrible things by the Red-ſea.

23 * Therefore he ſaid that he would deſtroy them, had not [l] Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them.*

24 Yea, they deſpiſed † the [m] pleaſant land: they beleeved not his word.

25 * But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he [n] lifted up his hand againſt them, to overthrow them in the wilderneſſe:

27 † To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 *They joyned themſelves alſo unto [o] Baal-peor, and ate the ſacrifices of the [p] dead.

29 Thus they [q] provoked *him* to anger with their inventions: and the plague brake in upon them.

30 * [r] Then ſtood up Phinehas and executed judgement: and *ſo* the plague was ſtayed.

31 And that was [s] counted unto him for righteouſneſſe, unto all generations for evermore.

32 * They angred *him* alſo at the waters of ſtrife, ſo that it went ill with [t] Moſes for their ſakes.

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, * concerning whom the LORD commanded them:

35 * But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their [u] ſonnes and their daughters unto devils,

38 And ſhed innocent bloud, *even* the bloud of their ſonnes and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with bloud.

39 Thus were they defiled with their own works: and went a * whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 * [y] Many times did he deliver them, but they provoked *him* with their counſel, and were ‡ brought low for their iniquitie.

44 Neverthelesſe, he regarded their affliction when he heard their crie.

45 * And he remembred for them his covenant,

a The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their mindes may beſtrengthened againſt all preſent troubles and deſpair.
* Pſalm 107: 1. and 118: 1. and 136: 1.
b He ſheweth that it is not enough to praiſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.
d By earneſt confeſſion aſwell of their own, as of their fathers ſins, they ſhew that they had hope that God according to his promiſe would pitie them.
* Exod. 14: 11, 12.
e The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature, rather than his people ſhould not be delivered, although they were wicked.
* Exod. 14: 27. and 15: 5.
* Exod. 14: 31. and 15: 1.
f The wonderfull works of God cauſed them to beleeve for a time, and to praiſe him.
* Exod. 15: 24. and 17: 2.
† Heb. *they made haſte, they forgat.*
g They would prevent his wiſdome and providence.
* Num. 11: 4.
1 Cor. 10: 6.
† Heb. *luſted a luſt.*
* Num. 11: 31.
h The abundance that God gave them, profited not, but made them pine away, becauſe God curſed it.
* Num. 16: 1. &c.
* Num. 16: 31. Deut. 11: 6.
i By the greatneſſe of the punishment, the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him. * Num. 16: 35: 46. * Exod. 32: 4.
k He ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worship any creature, much more wood, ſtone, mettal or calves.

* Exod. 32: 10.
l If Moſes by his interceſſion had not obtained Gods favour againſt their rebellions.
† Heb. *a land of deſire.*
m That is, Canaan, which was as it were an earneſt peny of the heavenly inheritance.
* Num 14: 2.
n That is, He ſware. Sometime alſo it meaneth, to punish.
† Heb. *to make them fall.*
* Num. 25: 3.
o Which was the idol of the Moabites.
p Sacrifices offered to the dead idols.
q Signifying, that whatſoever man inventeth of himſelf to ſerve God by, is deteſtable and provoketh his anger.
* Num. 25: 7.
r When all other neglected Gods glory, he in his zeal killed the adulterers, and prevented Gods wrath.
s This act declared his lively faith, and for his faiths ſake was accepted.
* Num. 20: 13.
t If ſo notable a prophet of God eſcape not punishment, though others provoked him to ſinne, how much more ſhall they be ſubject to Gods judgemens, which cauſe Gods children to ſin?
* Deut. 7: 2.
* Judg. 1: 21.
u He ſheweth how monſtrous a thing idolatry is, which can winne us to things abhorring to nature, whereas Gods word cannot obtain moſt ſmall things.
x Then true chaſtitie is, to cleave wholly and only unto God.
* Judg. 2: 16.
y The prophet ſheweth that neither by menaces nor promiſes, we can come to God, except we be altogether newly reformed, and that his mercy overcover and hide our malice.
‡ Or, *impoveriſhed,* or *weakened.*
* Deut. 30: 3.

z Not that God is changeable in himself, but that then he seemeth to us to repent, when he altereth his punishements and forgiveth us.

a Gather thy church which is disperſed, and give us conſtancy under the croſſe, that with one conſent we may all praiſe thee.

covenant, and [k] repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and [a] gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSAL. CVII.

XXII Day. *Morning prayer.*

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence, 4 over travellers, 10 over captives, 17 over ſick men, 23 over ſea-men. 33 and in divers varieties of life.*

* Pſal. 106: 1. and 118: 1. and 136: 1.

a This notable ſentence was in the beginning uſed, as the foot or tenour of the ſong which was oftentimes repeated.

O * [a] Give thanks unto the LORD, for *he is* good: for his mercie *endureth* for ever.

2 Let the [b] redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemie:

b As this was true in the Jews, ſo is there none of Gods elect, that feel not his help in their neceſſitie.

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and † from the ſouth.

† Heb. *from the ſea*; meaning the red-ſea, which was the ſouth part of the land.

4 They wandered in the wilderneſſe in a ſolitarie way, they found no citie to dwell in.

5 [c] Hungrie and thirſtie, their ſoul fainted in them.

c He sheweth that there is none affliction ſo grievous, out of the which God will not deliver his, and alſo exhorteth them that are delivered, to be mindefull of ſo great a benefit.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a citie of habitation.

8 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men.

9 For he ſatisfieth the longing ſoul, and filleth the hungrie ſoul with goodneſſe.

10 Such as ſit in darkneſſe and in the ſhadow of death, being bound in affliction and iron:

11 Becauſe they [d] rebelled againſt the words of God, and contemned the counſel of the moſt high:

d Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelves, for as much as none are puniſhed, but for their ſinnes.

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they [e] cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

e He sheweth that the cauſe why God doth puniſh us extreamly, is, becauſe we can be brought unto him by no other means.

14 He brought them out of darkneſſe, and the ſhadow of death, and brake their bands in ſunder.

15 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men:

16 For he hath broken the [f] gates of braſſe, and cut the barres of iron in ſunder.

f Where there ſeemeth to mans judgement no recovery, but all things are brought to deſpaire; then God chiefly ſheweth his mighty power.

17 [g] Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

g They that have no feare of God, by his ſharp rods are brought to call upon him, and ſo find mercy.

18 * Their ſoul abhorreth all manner of meat, and they draw neare unto the gates of death.

* Job 33: 20.

19 Then they crie unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20 [h] He ſent his word, and healed them, and delivered *them* from their [i] deſtructions.

h By healing them he declareth his good will toward them.

i Meaning, their diſeaſes, which had almoſt brought them to the grave and deſtruction.

21 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men,

22 And let them ſacrifice the ſacrifices of [k] thankſgiving, and declare his works with † rejoycing.

k Praiſe and confeſſion of Gods benefits are the true ſacrifices of the godly.

† Heb. *ſinging.*

23 They that go down to the [l] ſea in ſhips, that do buſineſſe in great waters:

l He sheweth by the ſea what care God hath over man, for in that, that he delivereth them from the great dangers of the ſea, he delivereth them as it were from a thouſand deaths.

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and † raiſeth the ſtormie winde, which lifteth up the waves thereof.

† Heb. *maketh to ſtand.*

26 They mount up to the heaven, they go down again to the depths, their ſoul is [m] melted becauſe of trouble.

m Their feare and danger is ſo great,

27 They reel to and fro, and ſtagger like a drunken man, and † [n] are at their wits end.

† Heb. *all their wiſdome is ſwallowed up.*

n When their art and meanes fail them, they are compelled to confeſſe that onely Gods providence doth preſerve them.

28 Then they crie unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be [o] quiet; ſo he bringeth them unto their deſired haven.

o Though before every drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill as though they were frozen.

31 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men.

32 Let them exalt him alſo in the [p] congregation of the people, and praiſe him in the aſſembly of the elders.

p This great benefit ought not only to be conſidered particularly, but magnified in all places and aſſemblies.

33 He turneth rivers into a wilderneſſe, and the water-ſprings into dry ground:

34 A fruitfull land into † barrenneſſe, for the wickedneſſe of them that dwell therein.

† Heb. *ſaltneſſe.*

* Iſa. 41: 18.

35 * He [q] turneth the wilderneſſe into a ſtanding water, and dry ground into water-ſprings.

q For the love that he beareth to his church he changeth the order of nature for their commodity.

36 And there he maketh the hungrie to dwell, that they may prepare a citie for habitation:

37 And ſow the fields, and plant vineyards, which may yeeld fruits of [r] increaſe.

r Continuall increaſe and yearely.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe.

39 [ſ] Again they are minished and brought low through oppreſſion, affliction and ſorrow.

ſ As God by his providence doth exalt men, ſo doth he alſo humble them by affliction that they may know themſelves.

* Job. 12: 21.

40 * He poureth [t] contempt upon princes, and cauſeth them to wander in the ‡ wilderneſſe, *where there is* no way.

t For their wickedneſſe and tyranny he cauſeth the people and ſubjects to contemn them.

‡ Or, *void place.*

41 * Yet ſetteth he the poore on high ‡ from affliction, and maketh *him* families like a flock.

* 1 Sam. 2: 8. Pſal. 113: 7, 8.

‡ Or, *after.*

42 * [u] The righteous ſhall ſee *it*, and rejoyce; and all * iniquitie ſhall ſtop her mouth.

* Job 22: 19.

u They, whoſe faith is lightned by Gods Spirit, ſhall rejoyce to ſee Gods judgements againſt the wicked and ungodly.

* Job 5: 16.

43 Whoſo *is* wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving kindneſſe of the LORD.

PSAL. CVIII.

XXII Day. *Evening prayer.*

1 *David encourageth himself to praise God.* 5 *He prayeth for Gods assistance according to his promise.* 11 *His confidence in Gods help.*

A song *or* psalme of David.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnesse taketh him not.

O God my heart is [a] fixed, I will sing and give praise, even with my glorie.

2 Awake psalterie and harp: I *my self* will awake early.

3 I will praise thee, O LORD, among the [b] people: and I will sing praises unto thee among the nations.

b He propheseth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

4 For thy mercie *is* great above the heavens: and thy truth *reacheth* unto the ‡ clouds.

‡ Or, *skies.*

5 [c] Be thou exalted, O God, above the heavens: and thy glorie above all the earth;

c Let all the world see thy judgements, in that that thou art God over all, and so confesse that thou art glorious.

6 * That thy beloved may be delivered: [d] save *with* thy right hand and answer me.

* Psalm 60: 5.

d When God by his benefits maketh us partakers of his mercies, he admonisheth us to be earnest in prayer, to desire him to continue and finish his graces.

7 God hath spoken in his [e] holinesse, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

e As he hath spoken to Samuel concerning me, so will he shew himself constant and holy in his promise, so that these nations following shall subject unto me.

8 Gilead *is* mine, Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my law-giver.

9 Moab *is* my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong citie? who will lead me into Edom?

11 [f] *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our host?

f From the sixt verse of this psalme, unto the last, read the exposition in the lx psalme, and fift verse.

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSAL. CIX.

1 *David complaining of his slanderous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sinne.* 21 *Complaining of his own miserie, he prayeth for help.* 30 *He promiseth thankfulnesse.*

To the chief musician, A psalme of David.

a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a sufficient praise to me.

HOld not thy peace, O God of my [a] praise.

2 For the mouth of the wicked, and the † mouth of the deceitfull † are opened against me: they have spoken against me with a lying tongue.

† Heb. *mouth of deceit.*

† Heb. *have opened* themselves.

3 They compassed me about also with words of hatred: and fought against me without a cause.

b To declare that I had none other refuge but thee, in whom my conscience was at rest.

4 For my love, they are my adversaries: [b] but *I give my self unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

c Whether it were Doeg or Saul, or some familiar friend that had betraied him, he prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance upon him.

6 [c] Set thou a wicked man over him: and let ‡ Satan stand at his right hand.

‡ Or, *an adversarie.*

7 When he shall be judged, let him † be condemned, [d] and let his prayer become sinne.

† Heb *go out guilty*, or *wicked.*

d As to the elect all things turne to their profit: so to the reprobate, even those things that are good turne to their damnation.

8 Let his dayes be few, *and* * let another take his † [e] office.

* Acts. 1: 20. † Or, *charge.* e This was chiefly accomplished in Judas. Acts. 1: 20.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the [f] extortioner catch all he hath and let the stranger spoil his labour.

f He declareth that the curse of God lieth upon the extortioners, who thinking to enrich their children by their unlawfull gotten goods, are by Gods just judgement, deprived of all.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherlesse children.

13 Let his posterity be cut off, *and* in the generation following let their name be blotted out.

14 [g] Let the iniquity of his fathers be remembred with the LORD: and let not the sinne of his mother be blotted out.

g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that [h] he remembred not to shew mercy, but persecuted the poore and needy man, that he might even slay the broken in heart.

h He sheweth that God accustometh to plague them after a strange sort, that shew themselves cruell toward other.

17 As he loved cursing, [i] so let it come unto him: as he delighted not in blessing, so let it be farre from him.

i Thus giveth the Lord to every man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and rebrobate minds.

18 As he clothed himself with cursing like as with his garment: so let it come † into his bowels like water, and like oyl into his bones.

† Heb. *within him.*

19 Let it be unto him as the garment *which* covereth *him*, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries [k] from the LORD, and of them that speake evil against my soul.

k For being destitute of mans help, he fully trusted in the Lord, that he would deliver him.

21 But do thou for me, O GOD the Lord, for thy [l] names sake: because thy mercy *is* good, deliver thou me.

l As thou art named mercifull, gracious, and long suffering, so shew thy self in effect.

22 For I *am* poore and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the [m] locust.

m Meaning, that he hath no stay nor assurance in this world.

24 My knees are weak through fasting: and my flesh faileth of [n] fatnesse.

n For hunger, that came of sorrow, he was lean, and his naturall moisture failed him.

25 I became also a reproach unto them: *when* they looked upon me, they shaked their heads.

26 Help me, O LORD my God: O [o] save me according to thy mercy:

o The more grievous that Satan assailed him, the more earnest and instant was he in prayer.

27 That they may know, that this *is* thy hand: *that* thou LORD hast done it.

28 [p] Let them curse, but blesse thou: when they arise, let them be ashamed: but let thy servant rejoyce.

p They shall gain nothing by cursing me.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my [q] mouth: yea, I will praise him among the multitude,

q Not onely in confessing it secretly in my self, but also in declaring it before all the congregation.

31 For he shall stand at the right hand of the poore, to save *him* † from those that [r] condemn his soul.

† Heb. *from the judges of his soul.*

r Hereby he sheweth that he had not to doe with them that were of little power, but with the judges and princes of the world.

PSAL. CX.

XXIII Day. *Morning prayer.*

1 *The kingdome*, 4 *the priesthood*, 5 *the conquest*, 7 *and the passion of Christ.*

A psalme of David.

THe * [a] LORD said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.

* Matth. 22: 44. Mark 12: 36. Luke 20: 42. Acts 2: 34. 1 Cor. 15: 25. Hebr. 1: 13.

a Jesus Christ in the 22. of Matth. vers. 44. giveth the interpretation hereof, and sheweth that his cannot properly be applied unto David, but to himself.

2 The LORD shall send the rod of thy strength out of [b] Zion: rule thou in the mids of thine enemies:

3 Thy people *shall be* willing in the day of thy [c] power, in the beauties of holinesse ‡ from the wombe of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, * Thou *art* a priest for ever, after the order of [d] Melchisedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: he shall wound the [e] heads over ‡ many countreys.

7 He shall [f] drink of the brook in the way: therefore shall he lift up the head,

b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word, thy people shall be assembled into thy church, whose increase shall be so abundant and wonderfull as the drops of the dew.
‡ Or, *more than the wombe of the morning: thou shalt have, &c.*
* Hebr. 5: 6. and 7: 17.
d As Melchisedek, the figure of Christ, was both king and priest: so the effect cannot be accomplished in any king save only in Christ.
e No power shall be able to resist him. ‡ Or, *great.*
f Under this similitude of a captain, that is so greedie to destroy his enemies, that he will not scarce drink by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 *The psalmist by his example inciteth others to praise God, for his glorious, 5 and gracious works.* 10 *The fear of God breedeth true wisdome.*

† Heb. *Hallelujah.*
a The prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholy and onely unto God.
q He sheweth that Gods works are a sufficient cause, wherefore we should praise him, but chiefly his benefits toward his church.

† PRaise, ye the LORD, I [a] will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* [b] great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousnesse endureth for ever.

4 He hath made his wonderfull works to be remembred: the LORD *is* gracious and full of compassion.

5 He hath given [c] † meat unto them that fear him: he will ever be mindfull of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The [d] works of his hands *are* verity and judgement; all his commandments are sure.

8 They † stand fast for ever and ever, *and are* done in truth and uprightnesse.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 * [c] The fear of the LORD *is* the beginning of wisdome, ‡ a good understanding have all they † that do *his commandments:* his praise endureth for ever.

† Heb. *prey.*
c God hath given to his people all that was necessarie for them, and wil doe still even for his covenants sake, and in this sense, the Hebrew word is taken, Prov. 30: 8. and 31: 15. Mal. 3: 10.
d As God promised to take the care of his church, so in effect, doth he declare himself just and true in the government of the same.
† Heb. are *stablished.*
* Job 28: 28. Prov. 1: 7. and 9: 10. Eccles 1: 16.
e They onely are wise that feare God, and none have understanding, but they that obey his word. ‡ Or, *good successe.* † Heb. *that do them.*

PSAL. CXII.

1 *Godlinesse hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eye-sore to the wicked.*

† Heb. *Hallelujah.*
a He meaneth, that reverent fear, which is in the children of God, which causeth them to delight only in the word of God.
b The godly shall have abundance, and contentment because their heart is satisfied in God onely.

† PRaise ye the LORD. Blessed *is* the [a] man *that* feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [b] Wealth and riches *shall be* in his house: and his righteousnesse endureth for ever.

4 Unto the [c] upright there ariseth light in the darknesse: *he is* gracious; and full of compassion, and righteous.

5 A good man sheweth favour, and [d] lendeth; he will guide his affairs with † discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, untill he see *his desire* upon his enemies.

9 * He hath [e] dispersed, he hath given to the poore: his righteousnesse endureth for ever; his [f] horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved: he shall gnash with his teeth, and [g] melt away; the desire of the wicked shall perish.

c The faithfull in all their adversities know that all shall goe well with them, for God will be mercifull and just.
d He sheweth what is the fruit of mercie, to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth and not to bestow all on himself.
† Heb. *judgement.*
* 2 Cor. 9: 9.
e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God upon his children, shall cause the wicked to die for envie.

PSAL. CXIII.

1 *An exhortation to praise God for his excellency.* 6 *for his mercy.*

† Heb. *Hallelujah.*
a By this often repetition he stirreth up our cold dulnesse to praise God, seeing his works are so wonderfull, and that we are created for the same cause.
* Dan. 2: 20.
* Mal. 1: 11.
b If Gods glorie shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his name?
† Heb. *exalteth* himself *to dwell.*
* 1 Sam. 2: 8. Psalm 107: 41.
c By preferring the poore to high honour, and giving the barren children, he sheweth that God worketh not onely in his church by ordinarie meanes, but also by miracles. † Heb. *to dwell in an house.*

† PRaise ye the LORD, praise, O ye servants of the LORD, [a] praise the name of the LORD.

2 * Blessed be the name of the LORD, from this time forth and for evermore.

3 * From the rising of the sunne unto the going down of the same, the LORDS name *is* to be praised.

4 The LORD *is* high above all [b] nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who † dwelleth on high?

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth.

7 * He raiseth up the poore out of the dust, *and* lifteth the [c] needy out of the dunghill:

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman † to keep house; *and to be* a joyfull mother of children: praise ye the LORD.

XXIII Day. *Evening prayer.*

PSAL. CXIIII.

1 *An exhortation by the example of the dumbe creatures, to fear God in his church.*

* Exod. 13: 3.
a Spiritually it meaneth such as speak against the faith, *the language of Canaan,* Isa. 19. 18.
b The whole people were witnesses of his holy majestie; in adopting them, and of his mighty power in delivering them.
* Exod. 14: 21.
c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.
* Josh. 3: 13.
d Ought then his people to be insensible, when they see his power and majestie?

WHen * Israel went out of Egypt, the house of Jacob, from a people of [a] strange language.

2 Judah was his [b] sanctuary, *and* Israel his dominion.

3 * [c] The sea saw *it*, and fled; * Jordan was driven back.

4 The mountains skipped like rammes, *and* the little hills like lambes.

5 What *ailed* thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambes?

7 [d] Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob:

8 * Which

476

8 *Which [c] turned the rock into a ſtanding water, the flint into a fountain of waters.

* Exod. 17: 6. Num. 20: 11.
c That is, cauſed miraculouſly water to come out of the rock in moſt abundance, Exod. 17: 6.

PSAL. CXV.

1 *Becauſe God is truly glorious, 4. and idols are vanitie, 9 he exhorteth to confidence in God, 12 God is to be bleſſed for his bleſſings.*

NOt [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake.

2 Wherefore ſhould the heathen ſay, * [b] where *is* now their God?

3 * But our God *is* in the heavens, he hath done whatſoever he [c] pleaſed.

4 * Their idols *are* [d] ſilver and gold, the work of mens hands.

5 They have mouthes, but they ſpeak not: eyes have they, but they ſee not.

6 They have eares, but they heare not: noſes have they, but they ſmell not.

7 They have [e] hands, but they handle not: feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are [f] like unto them: *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 [g] O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindfull of us, he will bleſſe *us*, he will [h] bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He will bleſſe them that fear the LORD, *both* ſmall † and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which [i] made heaven and earth.

16 [k] The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that [l] go down into ſilence.

18 * But we will bleſſe the LORD, from this time forth and for evermore. Praiſe the LORD.

a Becauſe God promiſed to deliver them, not for their ſakes, but for his name, Iſa. 48: 11. therefore they ground their prayer upon this promiſe.
* Pſalm 42: 10. and 79: 10.
b When the wicked ſee that God accompliſheth not his promiſe as they imagine, they think there is no God.
* Pſalm 135: 6.
c No impediments can let his work, but he uſeth even the impediments to ſerve his will.
* Pſalm 135: 15.
d Seeing that neither the matter, nor the form can commend the idols, it followeth that there is nothing, why they ſhould be eſteemed.
e He ſheweth what great vanitie it is to ask help of them which not onely have no help in them, but lack ſenſe and reaſon.
f As much without ſenſe as blocks and ſtones.
g For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.
h That is, he will continue his graces toward his people.
† Heb. *with.*
i And therefore doth ſtill govern and continue all things therein.
k And they declare enough his ſufficiency, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.
l Though the dead ſet forth Gods glorie, yet he meaneth here, that they praiſe him not in his church and congregation. * Dan. 12. 20.

PSAL. CXVI.

1 *The pſalmiſt profeſſeth his love and duty to God for his deliverance. 12 He ſtudieth to be thankfull.*

XXIV Day. *Morning prayer.*

I [a] Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his eare unto me, therefore will I call upon *him* † [b] as long as I live.

3 * The ſorrows of death compaſſed me, and the paines of hell † gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD I beſeech thee, deliver my ſoul.

5 [c] Gracious *is* the LORD, and righteous: yea, our God *is* mercifull.

a He granteth that no pleaſure is ſo great as to feel Gods help in our neceſſitie, neither that any thing more ſtirreth up our love toward him.
† Heb. *in my dayes.*
b Or, dayes of affliction: as Job 30: 16. See Pſal. 119: 84.
* Pſal. 18: 5, 6.
† Heb *found me.*
c He ſheweth forth the fruit of his love, in calling upon him, confeſſing him to be juſt and mercifull, and to help them that are deſtitute of aid and counſel.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O [d] my ſoul, for the LORD hath dealt bountifully with thee,

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 [e] I will walk before the LORD in the land of the living.

10 * [f] I beleeved, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my [g] haſte, * All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will [h] take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD, *is* the [i] death of his ſaints.

16 O LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſonne of thy handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my [k] vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORDS houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

d Which was unquieted before now reſt upon the Lord, for he hath been beneficiall towards thee.
e To wit, *pleaſingly:* as the Greek interpreteth it, or *pleaſingly adminiſter.* See 1 Sam. 2. verſe 30, 35. Pſalm 86: 14.
* 2 Cor. 4: 13.
f I felt all theſe things, and therefore was moved by faith to counſel them.
g Through fear, and great diſtreſſe. I thought God would not regard man, which is, but lies and vanitie, yet I overcame this tentation, and felt the contrary.
* Rom. 3: 4.
h In the law, they uſed to make a banket, when they gave ſolemn thanks to God, and to take the cup and drink in ſigne of thankſgiving.
i I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.
k I will thank him for his benefits: for that is a juſt payment, to confeſſe that we owe all to God.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O * Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his mercifull kindneſſe is great toward us, and the [a] truth of the LORD *endureth* for ever. Praiſe ye the LORD.

* Rom. 15: 11.
a That is, the moſt certain and continuall teſtimonies of his fatherly grace.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy. 5 The pſalmiſt by his experience sheweth how good it is to truſt in God. 19 Vnder the type of the pſalmiſt, the coming of Chriſt in his kingdome is expreſſed.*

O *, [a] Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay: that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, his that his mercy *endureth* for ever.

5 I called upon the LORD † in [b] diſtreſſe: the LORD anſwered me, *and ſet me* in a large place.

6 * The LORD *is* † on my ſide, I will [c] not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, than to put confidence in [d] man.

9 * *It is* better to truſt in the LORD, than to put confidence in princes.

* 1 Chron. 16: 8. Pſalm 105: 1. and 107: 1. and 136: 1.
a Becauſe God by creating David king, sheweth his mercie toward his afflicted church, the prophet doth not only himſelf thank God, but exhorteth all the people to doe the ſame.
† Heb. *out of diſtreſſe.*
b We are here taught that the more that troubles oppreſſe us, the more ought we to be inſtant in prayer.
* Pſal. 56: 4, 11. Hebr. 13: 6.
† Heb. *for me.*
c Being exalted to this eſtate, he aſſured himſelf to have man ever to be his enemie. Yet he doubted not, but God would maintain him, becauſe he had placed him.
d He sheweth that he had truſted in vain, if he had put his confidence in man, to have been preferred to the kingdome, and therefore he put his truſt in God, and obtained. * Pſal. 146: 2.

10 All nations compassed me about: but in the name of the LORD will I † destroy them.

† Heb. *cut them off.*

11 They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will † destroy them.

† Heb. *cut down.*

13 [c] Thou hast thrust sore at me that I might fall: but the LORD helped me.

c He noteth Saul his chief enemie.

14 * The LORD *is* my strength and [f] song: and is become my salvation.

* Exod. 15:2. Isa. 12:2.
f In that he was delivered, it came not of himself, nor of the power of man but only of Gods favour, therefore he will praise him.

15 The [g] voice of rejoycing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

g He promiseth both to render graces himself, and to cause others to doe the same, because that in his person the church was restored.

16 The right hand of the LORD is exalted: the [h] right hand of the LORD doeth valiantly.

h So that all, that are both farre and neare, may see his mighty power.

17 I shall not die but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the [i] gates of righteousnesse: I will go in to them, *and* I will praise the LORD.

i He willeth the doores of the tabernacle to be opened, that he may declare his thankfull minde.

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee, for thou hast heard me, and art become my salvation.

22 * The stone *which* the builders [k] refused, is become the head-*stone* of the corner.

* Matth. 21:42. Mark 12:10. Luke 20:17. Acts 4:11. 1 Pet. 2:4.
k Though Saul and the chief powers refused me to be king, yet God hath preferred me above them all.

23 † This is the LORDS doing, it is marvellous in our eyes.

† Heb *this is from the* LORD.

24 This *is* the [l] day *which* the LORD hath made, we will rejoyce and be glad in it.

l Wherein God hath shewed chiefly his mercie, by appointing me king, and delivering his church.

25 [m] Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

m The people pray for the prosperitie of Davids kingdome, who was the figure of Christ.

26 * Blessed *be* he that cometh in the name of the LORD: [n] we have blessed you out of the house of the LORD.

* Matth. 21:9.
n Which are the priests, and have the charge thereof, as Num. 6:23.

27 God *is* the LORD, which hath shewed us [o] light, binde the sacrifice with cords, even unto the horns of the altar.

o Because he hath restored us from darknesse to light, we will offer sacrifices and praises unto him.

28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

PSAL. CXIX.

XXIV Day. *Evening prayer.*

This Psalme containeth sundry prayers, praises, and professions of obedience.

ALEPH.

‡ Or, *perfect*, or *sincere.*
a Hereby they are not called blessed, which think themselves wise in their own judgement, nor which imagine to themselves a certain holinesse, but they whose conversation is without hypocrisie.
b For they are ruled by Gods spirit, and embrace no doctrine but his.

BLessed *are* the ‡ [a] undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do [b] no iniquity: they walk in his wayes.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 [c] O that my wayes were directed to keep thy statutes!

c David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to Gods word.

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with [d] uprightnesse of heart, when I shall have learned † [e] thy righteous judgements.

d For true religion standeth, in serving God without hypocrisie.
† Heb. *judgements of thy righteousnesse.*

8 I will keep thy statutes: O forsake me not [f] utterly.

e That is, thy precepts, which contain perfect righteousnesse. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Where withall shall [a] a young man cleanse his way? by taking heed *thereto* according to thy word.

a Because youth is most given to licentiousnesse, he chiefly warneth them to frame their lives betime to Gods word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I [b] hid in mine heart, that I might not sinne against thee.

b If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have [c] rejoyced in the way of thy testimonies, as *much as* in all riches.

c The prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leave wordly vanities.

15 I will meditate in thy precepts, and have respect unto thy wayes.

16 I will delight my self in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may [a] live, and keep thy word.

a He sheweth that we ought not to desire to live, but to serve God, and that we cannot serve him aright, except he open our eyes and mindes.

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

† Heb. *reveal.*

19 * I *am* a [b] stranger in the earth, hide not thy commandments from me.

* Gen. 47:9. 1 Chron. 29:15. Psalm 39:12. Hebr. 11:13.
b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

20 My soul breaketh for the longing *that it hath* unto thy judgements at all times.

21 Thou hast [c] rebuked the proud *that are* cursed, which do erre from thy commandments.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22 Remove from me reproach and contempt, for I have kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

d When the powers of the world gave false sentence against me, thy word was a guide and counseller to teach me what to do, and comfort me.

24 Thy testimonies also *are* my delight, *and* † my counsellers.

† Heb. *men of my counsel.*

DALETH.

25 My soul [a] cleaveth unto the dust: quicken thou me according to thy word.

a That is, it is almost brought to the grave, and without thy word I cannot live.

26 I have [b] declared my wayes, and thou heardest me: * teach me thy statutes.

b I have confessed mine offences, and now depend wholly on thee.
* Psalm 25:4. and 27:11. and 86:11.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heavinesse: strengthen thou me according unto thy [c] word.

† Heb. *droppeth.*
c If God did not maintain us by his word, our life would drop away like water.

29 Remove from me the [d] way of lying: and grant me thy law graciously.

d Instruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will.

30 I have chosen the way of truth: thy judgements have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD put me not to shame.

32 I will runne the way of thy commandments, when thou shalt [e] inlarge my heart.

e By this he sheweth, that we can neither chuse good, cleave to Gods word, nor runne forward in his way, except he make our hearts large to receive his grace, and willing to obey.

HE.

33 Teach [a] me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall obſerve it with *my* [b] whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to [c] covetouſneſſe.

37 † Turn away mine [d] eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my [e] reproach which I fear: for thy judgements *are* good.

40 Behold, I have longed after thy precepts: [f] quicken me in thy righteouſneſſe.

VAU.

41 Let thy [a] mercies come alſo unto me, O LORD: *even* thy ſalvation according to thy word.

42 ‡ So ſhall I have [b] wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgements.

44 So ſhall I keep thy law continually: for ever and ever.

45 And I will walk † [c] at libertie: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before [d] kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commendments which I have loved.

48 My hands alſo will I lift up unto thy commandments, which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the [a] word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 [b] The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembred thy judgements of old, O LORD: and have comforted my ſelf.

53 [d] Horrour hath taken hold upon me: becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my [e] pilgrimage.

55 I have remembred thy name, O LORD, in the [f] night, and have kept thy law.

56 [g] This I had: becauſe I kept thy precepts.

CHETH.

57 Thou *art* my [a] portion, O LORD; I have ſaid, that I would keep thy words.

58 I intreated thy † favour with *my* whole heart: be mercifull unto me according to thy word.

59 I thought on my [b] wayes, and turned my feet unto thy teſtimonies.

60 I made haſt, and delayed not to keep thy commandments.

61 The ‡ bands of the wicked have [c] robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

63 I *am* a [d] companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercie: [e] teach me thy ſtatutes.

TETH.

65 Thou haſt [a] dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgement, and knowledge: for I have beleeved thy commandments.

67 Before I was [b] afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with my whole heart.

70 [c] Their heart is as fat as greaſe, *but* I delight in thy law.

71 *It is* [d] good for me that I have been afflicted: that I might learn thy ſtatutes.

72 * The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have [a] made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that [b] fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgements *are* † right, and *that* thou in faithfulneſſe haſt afflicted me.

76 Let, I pray thee, thy mercifull kindneſſe be † for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [c] live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſely with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, [d] turn unto me, and thoſe that have known thy [e] teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul [a] fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me:

83 For I am become like a [b] bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 How many *are* the [c] dayes of thy ſervant? when wilt thou execute judgement on them that perſecute me?

85 The proud have [d] digged pits for me, which *are* not after thy law.

86 All thy commandments *are* † faithfull: they perſecute me wrongfully; [e] help thou me.

87 They had almoſt [f] conſumed me upon earth: but I forſook not thy precepts.

88 Quicken

XXV Day. *Morning prayer.*

a He sheweth that he cannot follow on to the end, except God teach him oft times, and lead him forward.
b Not onely in outward converſation, but alſo with inward affection.
c Hereby meaning all other vices, becauſe that covetouſnes is the root of all evil.
† Heb. *make to paſſe.*
d Meaning, all his ſenſes.
e Let me not fall to thy diſhonour, but let mine heart ſtill delight in thy gracious word.
f Give me ſtrength to continue in thy word even to the end.
a He sheweth that Gods mercie and love is the firſt cauſe of our ſalvation.
‡ Or, *ſo ſhall I anſwer him that reproveth me in a thing.*
b By truſting in Gods word, he aſſureth himſelf to be able to confute the ſlanders of his adverſaries.

† Heb. *at large.*
c They that ſimply walk after Gods word have no lets to intangle them: whereas they that do contrary, are ever in nets and ſnares.
d He sheweth that the children of God ought not to ſuffer their fathers glory to be obſcured by the vain pomp of princes.

a Though he feel Gods hand ſtill to lie upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.
b Meaning, the wicked, which contemn Gods word, and tread his religion under foot.
c That is, the examples, whereby thou declareſt thy ſelf to be judge of the world.
d That is, a vehement zeal to thy glory, and indignation againſt the wicked.
e In the courſe of this life and ſorrowfull exile.
f Even when others ſleep.
g That is, all theſe benefits.
a I am perſwaded that to keep thy law is an heritage and great gain for me.
† Heb. *face.*

b He sheweth that none can embrace the word of God, except he conſider his own imperfections and wayes.

‡ Or, *companies.*
c They have gone about to draw me into their company.
d Not onely in mutuall conſent, but alſo with aid and ſuccour.
e For the knowledge of Gods word is a ſingular token of his favour.

a Having proved by experience that God was true in his promiſe, he deſireth that he would increaſe him in knowledge and judgement.

b So Jeremy ſaith, that before the Lord touched him, he was like a calf untamed, ſo that the uſe of Gods rod is to call us home to God.

c Their heart is indurate and hardened, puffed up with proſperitie and vain eſtimation of themſelves.
d He confeſſeth, that before that he was chaſtened, he was rebellious as man by nature is.
* Pſal. 19: 10.

XXV Day. *Evening prayer.*

a Becauſe God leaveth not his work that he hath begun, he deſireth a new grace, that is, that he would continue his mercies.
b When God sheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.
‡ Heb. *righteouſneſſe.*
† Heb. *to comfort me.*
c He declareth, that when he felt not Gods mercies, he was as dead.
d That is, be comforted by mine example.
e He sheweth that there can be no true fear of God without the knowledge of his word.
a Though my ſtrength fail me, yet my ſoul groaneth, and ſigheth, reſting ſtill in thy word.
b Like a skin-bottle or bladder, that is parched in the ſmoak.
c How long wilt thou afflict thy ſervant.
d They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.
† Heb. *faithfulneſſe.*
e He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.
f Finding no help in earth, he lifteth up his eyes to heaven.

88 Quicken me after thy loving-kindneſſe, ſo ſhall I keep the teſtimonie of thy mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in [a] heaven.

90 Thy faithfulneſſe is † unto all generations: thou haſt eſtabliſhed the earth, and it † abideth.

91 They [b] continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſſe thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* [c] thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I [d] have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! [a] it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for † they *are* ever with me.

99 I have more [b] underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I may keep thy word.

102 I have not departed from thy judgements: [c] for thou haſt taught me.

103 * How ſweet are thy words unto my † taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a ‡ [a] lamp unto my feet, and a light unto ‡ my path.

106 I have [b] ſworn, and *I* will perform it, that I will keep thy righteous judgements.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the [c] free-will-offerings of my mouth, O LORD, and teach me thy judgements.

109 [d] My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an [e] heritage for ever: for they *are* the rejoycing of my heart.

112 I have inclined mine heart † to perform thy ſtatutes alway, *even* unto the end.

SAMECH.

113 I hate [a] *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 * [b] Depart from me, ye evil-doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 [c] Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt troden down all them that erre from thy ſtatutes: for their [d] deceit *is* falſhood.

119 Thou † putteſt away all the wicked of the earth *like* [e] droſſe: therefore I love thy teſtimonies.

120 My fleſh [f] trembleth for fear of thee, and I am afraid of thy judgements.

AIN.

121 I have done judgement and juſtice: leave me not to mine oppreſſours.

122 [a] Be ſuretie for thy ſervant for good: let not the proud oppreſſe me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſſe.

124 Deal with thy [b] ſervant according unto thy mercie, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 [c] *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 * Therefore I love thy commandments above gold, yea above fine gold.

128 Therefore I eſteem all *thy* precepts concerning all things *to be* right; *and* I hate [d] every falſe way.

PE.

129 Thy teſtimonies *are* [a] wonderfull: therefore doth my ſoul keep them.

130 The entrance of thy [b] words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and [c] panted: for I longed for thy commandments.

132 Look thou upon me, and be mercifull unto me, † as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquitie have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters [d] run down mine eyes: becauſe they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgements.

138 Thy teſtimonies *that* thou haſt commanded, *are* † [a] righteous, and very † faithfull.

139 * My zeal hath † conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very † [h] pure: therefore thy ſervant loveth it.

141 I *am* [c] ſmall and deſpiſed: *yet* do not I forget thy precepts.

† Heb. *tried* or *refined*. h Gold hath need to be fined, but thy word is perfection it ſelf.
c This is the true triall, to praiſe God in adverſity.

a Becauſe none ſhould eſteem Gods word according to the changes of things in this world, he ſheweth that it abideth in heaven and therefore is immutable.
† Heb. *to generation and generation.*
† Heb. *ſtandeth.*
b Seeing the earth and all creatures remain in that eſtate, wherein thou haſt ereated them, much more thy truth remaineth conſtant and unchangeable.
c He proveth by effect, that he is Gods childe, becauſe he ſeeketh to underſtand his word.
d There is nothing ſo perfect in earth, but it hath an end, only Gods word laſteth for ever.

a He sheweth that we cannot love Gods word except we exerciſe our ſelves therein, and practiſe it.
† Heb. *it is ever with me.*

b Whoſoever doth ſubmit himſelf only to Gods word, ſhall not only be ſafe againſt the practiſes of his enemies, but alſo learn more wiſdome than they that profeſſe it, and are men of experience.
c So then of our ſelves we can do nothing, but when God doth inwardly inſtruct us with his ſpirit, we feel his graces ſweeter than honey.
* Pſalm 19: 10.
† Heb. *palate.*

XXVI Day, *Morning prayer.*
‡ Or, *candle.*
a Of our ſelves we are but darkneſſe and cannot ſee, except we be lightned with Gods word.
b So all the faithfull ought to binde themſelves to God by a ſolemn oath and promiſe, to ſtirre up their zeal to embrace Gods word.
c That is, my prayers and thankſgiving, which ſacrifice Hoſea calleth, The calves of the lips, Chap. 14. verſ. 3.
d That is, I am in continuall danger of my life.
e I eſteemed no wordly things, but made thy word mine inheritance.
† Heb. *to do.*

a Whoſoever will embrace Gods word aright muſt abhorre all fantaſies and imaginations both of himſelf and others.

479
* Matth. 7: 23.
b And hinder me not to keep the law of the Lord.
c He deſireth Gods continuall aſſiſtance, leſt he ſhould faint in this race which he had begun.
d The crafty practiſes of them that contemn thy law, ſhall be brought to nought.
† Heb. *cauſeſt to ceaſe.*
e Which infected thy people, as droſſe doth the mettall.
f Thy judgements do not only teach me obedience, but cauſe me to feare, conſidering mine own weakneſſe, which feare cauſeth repentance.

a Put they ſelfbetween mine enemies and me, as if thou wert my pledge.
b He boaſteth that he is Gods ſervant, but hereby putteth God in minde, that as he made him by his grace, ſo he would continue his favour toward him.
c The prophet ſheweth, that when the wicked have brought all things to confuſion, and Gods word to utter contempt, then it is Gods time to help and ſend remedie.
* Pſalm 19: 10. Prov. 8: 11.
d That is, whatſoever diſſenteth from the puritie of thy word.

a Containing high and ſecret myſteries, ſo that I am moved with admirarion and reverence.
b The ſimple idiots that ſubmit themſelves to God, have their eyes opened, and their mindes illuminated ſo ſoon as they begin to reade Gods word.
c My zeal toward thy word was ſo great.
† Heb. *according to thy cuſtome towards thoſe, &c.*

d He ſheweth what ought to be the zeal of Gods children, when they ſee his word contemned.

† Heb. *righteouſneſſe.*
a And in this regard I ought to love them the more dearly, and to walk in the practice of them cheerfully all my life long.
† Heb. *faithfulneſſe.*
* Pſalm 69: 9. John 2: 17.
† Heb. *cut me off.*

142 Thy righteouſneſſe *is* an everlaſting righteouſneſſe, and thy law *is* the truth.

143 Trouble and anguiſh have † taken hold on me: *yet* thy commandments *are* my delights.

† Heb. *found me.*

144 The righteouſneſſe of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall [d] live.

d So that the life of man without the knowledge of God is death.

KOPH.

145 I [a] cried with *my* whole heart, heare me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee, ſave me, ‡ and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes [b] prevent the *night* watches, that I might meditate in thy word.

149 Heare my vioce according unto thy loving-kindneſſe: O LORD quicken me according to thy judgement.

150 They draw nigh that follow after [c] miſchief: they are farre from thy law.

151 Thou *art* neare, O LORD: and all thy commandments *are* truth.

152 Concerning thy teſtimonies, I have [d] known of old, that thou haſt founded them for ever.

XXVI Day. *Evening prayer.*

a He sheweth that all his affections and whole heart were bent to Godward for to have help in dangers.

‡ Or, *that I may keep.*

b He was more earneſt in the ſtudy of Gods word, than they that kept the watch, were in their charge.

c He sheweth the nature of the wicked to be, to perſecute againſt their conſcience.

d His faith is grounded upon Gods word, that he would ever be at hand when his children be oppreſſed.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy [a] word.

155 Salvation *is* farre from the wicked: for they ſeek not thy ſtatutes.

156 ‡ Great *are* thy tender mercies, O LORD: quicken me according to thy [b] judgments.

157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſours, and was [c] grieved: becauſe they kept not thy word.

159 Conſider how I [d] love thy precepts: quicken me, O LORD, according to thy loving-kindneſſe.

160 † Thy word *is* true *from* the [e] beginning: and every one of thy righteous judgments *endureth* for ever.

a For without Gods promiſe there is no hope of deliverance.

‡ Or, *many.*

b According to thy promiſe made in thy law, which becauſe the wicked lack, they can have no hope of ſalvation.

c My zeal conſumed me, when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of our adoption, when we love the law of God.

† Heb. *the beginning of thy word is true.*

e Since thou firſt promiſedſt even to the end all thy ſayings are true.

SCHIN.

161 Princes have [a] perſecuted me without a cauſe: but my heart ſtandeth in aw of thy word.

162 I rejoyce at thy word, as one that findeth great ſpoil.

163 I hate and abhorre lying: *but* thy law do I love.

164 [b] Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

165 [c] Great peace have they which love thy law: and † nothing ſhall offend them.

166 LORD, I have [d] hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies, and I love them exceedingly.

a The threatnings and perſecutions of princes could not cauſe me to ſhrink to confeſſe thee, whom I more feare than men.

b That is, often and ſundry times.

c For their conſcience aſſureth them, that they pleaſe thee, whereas they that love not thee have the contrarie.

† Heb. *they ſhall have no ſtumbling block.*

d He sheweth that we muſt firſt have faith, before we can work and pleaſe God.

168 I have kept thy precepts and thy teſtimonies: for [e] all my wayes *are* before thee.

e I had no reſpect unto men, but ſet thee alwayes before mine eyes, as the judge of my doings.

TAU.

169 Let my crie come neare before thee, O LORD: give me underſtanding [a] according to thy word.

a As thou haſt promiſed to be the ſchoolmaſter unto all them that depend upon thee.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall [b] utter praiſe, when thou haſt [c] taught me thy ſtatutes.

b The word ſignifieth, To powre forth continually, as from a ſpring or fountain.

c All his prayer and deſire is, to profit in the word of God.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſſe.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD: and thy law *is* my delight.

d That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy [d] judgements help me.

e Being chaſed to and fro by mine enemies, and having no place to reſt in.

176 I have [e] gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

PSAL. CXX.

1 David prayeth againſt Doeg, 3 reproveth his tongue, 5 complaineth of his neceſſary converſation with the wicked.

XXVII Day. *Morning prayer.*

A ſong of [a] degrees.

IN my [b] diſtreſſe I cried unto the LORD, and he heard me.

a Heb. *Hammahaloth.* That is, of lifting up the tune, and riſing in ſinging, as the Levites are ſaid to praiſe God *with a great voice or high.* Heb. *Le-ma-halah,* 2 Chron. 20: 19. or this title noteth the excellencie of the ſong for ſhort grave and pithy ſentences, as *Adam Ham-mahalah* is a man of eminencie (or, of high degree, 2 Chron. 17. verſe 17. others underſtand this as of the ſtayers that went up to the houſe of the Lord: and ſome of the coming up from Babylon: called *Ma-halah an aſcenſion,* Ezr. 7: 9. fifteen pſalmes together have this title prefixed.

2 Deliver my ſoul, O LORD, from lying lips, *and* from a deceitfull tongue.

3 ‡ [c] What ſhall be given unto thee? or what ſhall be † done unto thee, thou falſe tongue?

b Albeit the children of God ought to rejoyce when thy ſuffer for righteouſneſſe ſake, yet it is a great grief to the flesh to heare evil for well doing.

‡ Or, *what ſhall the deceitfull tongue give unto thee?* or, *what ſhall it profit thee?*

c He aſſured himſelf that God would turn their craft to their own deſtruction.

† Heb. *added.*

4 ‡ [d] Sharp arrows of the mighty, with coals of juniper.

‡ Or, It is as *the ſharp arrows of the mighty* man *with coals of juniper.*

d He sheweth that there is nothing ſo ſharp to pierce, nor ſo hot to ſet on fire, as a ſlanderous tongue.

5 Wo is me, that I ſojourn in [e] Meſech, *that* I dwell in the tents of [f] Kedar.

e Theſe were people of Arabia, which came of Japhet, Gen 20: 2.

f That is, of the Iſhmaëlites.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am* ‡ [g] *for* peace: but when I ſpeak, they *are* for warre.

‡ Or, a man *of peace.*

g He declareth what he meaneth by Meſech and Kedar: to wit, the Iſraelites which had degenerated from their godly fathers, and hated and contended againſt the faithfull.

PSAL. CXXI.

1 The great ſafetie of the godly, who put their truſt in Gods protection.

A ſong of degrees.

‡ I Will lift up mine eyes unto the ‡ hills from whence cometh my help.

‡ Or, *ſhall I lift up mine eyes to the hills? whence ſhould my help come?*

2 * My help *cometh* from the LORD, which made [a] heaven and earth.

‡ Or, *above the hills,* meaning, *that there is nothing ſo high in this world wherein he can truſt, but only in God.*

* Pſal. 124: 8.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not [b] ſlumber.

a He accuſeth mans ingratitude which cannot depend on Gods power.

4 Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

b He sheweth that Gods providence not only watcheth over his church in generall, but alſo every member thereof.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade upon thy right hand.

6 The ſunne ſhall not [c] ſmite thee by day; nor the moon by night.

c Neither heat nor cold, nor any incommoditie ſhall be able to deſtroy Gods church: albeit for a time they moleſt it.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall [d] preſerve thy going out,

d Whatſoever thou doeſt enterpriſe, ſhall have good ſucceſſe.

and

and thy coming in: from this time forth and even for evermore.

Psal. CXXII.

1 *David professeth his joy for the church, 6 and prayeth for the peace thereof.*

A song of degrees of David.

I Was [a] glad when they said unto me, Let us go into the house of the LORD.

2 Our [b] feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a citie, that is [c] compact together:

4 Whither the [d] tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there † are set thrones of judgement: the thrones of the house of [e] David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy [f] walls, *and* prosperity within thy palaces.

8 For my [g] brethren and companions sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God, I will seek thy good.

a He rejoyceth that God had appointed a place where the ark should still remain.
b Which were wont to wander to and fro as the ark removed.
c By the artificiall joyning and beauty of the houses, he meaneth the concord, and love that was between the citizens.
d All the tribes according to Gods covenant shall come and pray there,
† Heb. *to sit.*
e In whose house God placed the throne of justice, and made it a figure of Christs kingdome.
f The favour of God prosper thee within and without.
g Not only for mine own sake, but for all the faithfull.

Psal. CXXIII.

1 *The godly professe their confidence in God, and pray to be delivered from contempt.*

A song of degrees.

VNto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of [a] servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistresse: so our eyes *wait* upon the LORD our God, untill that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are [b] exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

a He compareth the condition of the godly to servants that are destitute of all help, assuring that when all other helps fail, God is ever at hand and like himself.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway help above, if with hungry desires they call for it.

Psal. CXXIIII.

The church blesseth God for a miraculous deliverance.

A song of degrees of David.

IF [a] *it had not been* the LORD who was on our side, now may Israel say:

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up [b] quick, when their wrath was kindled against us:

4 Then the [c] waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the [d] snare of the fowlers; the snare is broken, and we are escaped.

8 * Our help *is* in the name of the LORD, who made heaven and earth.

a He sheweth that God was ready to help at need, and that there was none other way to be saved, but by his only means.
b So unable were we to resist.
c He useth most proper similitudes to expresse the great danger that the church was in, and out of the which God miraculously delivered them.
d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.
* Psal. 121:2.

1 *The safety of such as trust in God. 4 A prayer for the godly; and against the wicked.*

A song of degrees.

THey that trust in the LORD *shall be* as mount Zion, *which* cannot be [a] removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people, from henceforth even for ever.

3 For the [b] rod of † the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquitie.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 [c] As for such as turn aside unto their crooked wayes, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

a Though the world be subject to mutation, yet the people of God shall stand sure, and be defended by Gods providence.
b Though God suffer his to be under the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest upon them that it should drive them from hope.
† Heb. *wickednesse.*
c He desireth God to purge his church from hypocrites, and such as have not zeal of the truth.

Psal. CXXVI.

1 *The church celebrating her incredible return out of captivitie, 4 prayeth for, and prophesieth the good successe thereof.*

A song of degrees.

WHen the LORD † turned again the captivity of Zion: we were like them that [a] dream.

2 Then was our mouth [b] filled with laughter, and our tongue with singing: then said they among the [c] heathen, The LORD † hath done great things for them.

3 The LORD hath done great things for us: *whereof* we are glad.

4 Turn again our [d] captivitie, O LORD, as the streams in the south.

5 They that sow in tears, shall reap in ‡ joy.

6 He that goeth forth and weepeth, bearing ‡ [e] precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves *with him.*

XXVII Day. *Evening prayer.*

† Heb. *returned the returning of Zion.*
a Their deliverance was as a thing incredible, and therefore took away all excuse of ingratitude.
b He sheweth how the godly ought to rejoyce, when God gathered his church, or delivereth it.
c If the infidels confesse Gods wonderfull work, the faithfull can never shew themselves sufficiently thankfull.
† Heb. *hath magnified to do with them.*
d That is, the rest of the captives which remain yet behind, bring them also: so *Captivitie* is for *Captives*, Ezech. 11:24,25. ‡ Or, *singing.* ‡ Or, *seed-basket.*
e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to return, had their desire.

Psal. CXXVII.

1 *The vertue of Gods blessing. 3 Good children are his gift.*

A song of degrees ‡ for Solomon.

‡ Or, *of Solomon.*

EXcept the LORD [a] build the house, they labour in vain that † build it: except the LORD keep the [b] city, the watchman waketh but in vain.

2 *It is* vain for [c] you to rise up early, to sit up late, to eat the bread of [d] sorrows: *for* so he giveth his beloved [e] sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the wombe *is his* reward.

4 As arrows *are* in the hand of a mighty man: so *are* [f] children of the youth.

5 Happy *is* the man that † hath his quiver full of them: they [g] shall not be ashamed, but they ‡ shall speak with the enemies in the gate.

a That is, govern and dispose all things pertaining to the family.
† Heb. *are builders of it in it.*
b The publick estate of the common-wealth.
c Which watch and ward, and are also magistrates, and rulers of the citie.
d Either that which is gotten by hard labour, or eaten with grief of minde.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, indeed with strength and vertues from God, for these are signes of Gods blessing and not the number.
† Heb. *hath filled his quiver with them.* g Such children shall be able to stop their adversaries mouthes, when their godly life is maliciously accused before judges. ‡ Or, *shall subdue*, as Psal. 18:47. or, *destroy.*

PSAL. CXXVIII.

The sundry blessings which follow them that fear God.

A song of degrees.

BLesſed *is* every one that feareth the LORD; that walketh in his [a] wayes.

2 For thou ſhalt eat the labour of thine [b] hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitfull vine by the ſides of thine houſe: thy [c] children like olive plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall [d] bleſſe thee out of Zion: and thou ſhalt ſee the good of [e] Jeruſalem, all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

a God approveth not our life, except it be reformed according to his word.
b The world eſteemeth them happy, which live in wealth, and idleneſſe, but the holy Ghoſt approveth them beſt, that live of the mean profit of their labours.
c Becauſe Gods favour appeareth in none outward thing more than in increaſe of children he promiſeth to enrich the faithfull with this gift.
d Becauſe of the ſpirituall bleſſing, which God hath made to his church theſe temporall things ſhall be granted.
e For except God bleſſed his church publikely, this private bleſſing were nothing.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

A ſong of degrees

‡ MAny a time have they afflicted me from my youth, may [a] Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* [b] righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 [c] Let them be as the graſſe *upon* the houſe tops, which [d] withereth afore it groweth up:

7 Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his boſome.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſſe you in the name of the LORD.

† Or, *much.*
a The church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.
b Becauſe God is righteous, he cannot but plague his adverſaries, and deliver his, as oxen out of the plough.
c The enemies that lift themſelves moſt high, and as it were approch neare to the ſun, are conſumed with heat of Gods wrath, becauſe they are not grounded in godly humilitie.
d The Chaldee explains it: *which before it flouriſheth, an eaſt winde cometh, and bloweth on it, and it withereth.*

PSAL. CXXX.

1 *The pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

A ſong of degrees.

OUt of the [a] depths have I cried unto thee, O LORD.

2 Lord heare my voice: let thine eares be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O Lord, [b] who ſhall ſtand?

4 But *there is* forgiveneſſe with thee: that thou [c] mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: ‡ *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD, for with the LORD *there is* [d] mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

a Being in great diſtreſſe and ſorrow with heartie deep affections, and lowlineſſe of minde.
b He declareth that we cannot be juſt before God, but by forgiveneſſe of ſins.
c Becauſe of nature thou art mercifull: therefore the faithfull reverence thee.
‡ Or, *which watch unto the morning.*
d He ſheweth to whom the mercy of God doth appertain, to Iſrael: that is, to the church and not to the reprobate.

PSAL. CXXXI.

1 *David profeſſing his humilitie.* 3 *exhorteth Iſrael to hope in God.*

A ſong of degrees of David.

LORD, [a] my heart is not haughty, nor mine eyes lofty: neither do I † exerciſe my ſelf in great matters, or in things too † high for me.

2 Surely I have behaved and quieted ‡ my ſelf as [b] a childe that is weaned of his mother: my ſoul *is* even as a [c] weaned childe.

3 Let Iſrael hope in the LORD, † from henceforth and for ever.

a He ſetteth forth his great humilitie, as an example to all rulers and governours.
† Heb. *walk.*
† Heb. *wonderfull.*
† Heb. *my ſoul.*
b Which paſſe the meaſure and limits of his vocation.
c He was void of ambition and wicked deſires as a weaned childe, that
‡ Heb. *from now.*

is, meek, modeſt, humble, ſubmiſſive, ſimple, &c. Matth. 18. 1,2,3,4.

PSAL. CXXXII.

XXVIII Day. Morning prayer.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of Gods promiſes.*

A ſong of degrees.

LORD remember David, *and* all his [a] afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely [b] I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Untill I finde out a place for the [c] LORD: † an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [d] Ephratah we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 * Ariſe, O LORD, into thy [e] reſt thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with [f] righteouſneſſe: and let thy ſaints ſhout for joy.

10 For thy ſervant [g] Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, * Of the fruit of † thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimonie, that I ſhall teach them; their children alſo ſhall ſit upon thy throne [h] for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have [i] deſired it.

15 I will ‡ abundantly bleſſe her proviſion, I will ſatisfie her poore with bread.

16 I will alſo clothe her prieſts with [k] ſalvation: and her ſaints ſhall shout aloud for joy.

17 * There will I make the [l] horn of David to bud: I have ordained a ‡ lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flourish.

a That is, with how great difficultie he came to the kingdome, and with how great zeal and care he went about to build thy temple.
b Becauſe the chiefe charge of the king was to ſet forth Gods glorie, he ſheweth that he could take no reſt, neither would go about any worldly thing, were it never ſo neceſſarie, before he had executed his office.
c That is, the ark, which was a ſigne of Gods preſence.
† Heb. *habitation.*
d The common bruit was, that the ark ſhould remain in Ephratah: that is in Beth le-hem, a plentifull place: but after we perceived that thou wouldeſt place it in Jeruſalem, which was barren as a foreſt, and compaſſed about only with hils.
* Num. 10: 35. 2 Chron. 6: 41.
e That is, Jeruſalem, becauſe that afterward his ark ſhould remove to none other place.
f Let the effect of thy grace, both appeare in the prieſts and in the people.
g As thou haſt madeſt promiſe to David, ſo continue it to his poſteritie, that whatſoever they ſhall aſk for their people, it may be granted.
* 2 Sam. 7: 12. 1 Kings 8. 25. 2 Chron. 6: 16. Luke 1: 69. Acts 2: 30.
† Heb. *thy belly.*
h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall.
i Meaning, for his own ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren.
‡ Or, *ſurely.*
k That is, with my protection, whereby they ſhall be ſafe.
* Luke 1: 69.
l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.
‡ Or, *candle.*

Psal. CXXXIII.

The benefit of the communion of saints.

A song of degrees of David.

BEhold, how good and how pleasant *it is*, for brethren to dwell † [a] together in unitie.

2 *It is* like the [b] precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the skirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that descended upon the mountains of Zion, for [d] there the LORD commanded the blessing, *even* life for evermore.

† Heb. *even together.*

a Because the greatest part were against David, though some favoured him, yet when he was established king, at length they joyned altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly love.

b The ointment was a figure of the graces which come from Christ the head unto his church.

c By Hermon and Zion, he meaneth the plentifull countrey about Jerusalem.

d Where there is such concord.

Psal. CXXXIIII.

An exhortation to blesse God.

A song of degrees.

BEhold, blesse ye the LORD, all ye [a] servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your [b] hands ‡ *in* the sanctuary: and blesse the LORD.

3 The LORD that [c] made heaven and earth, blesse thee out of Zion.

a Ye that are Levites, and chiefly appointed to this office.

b For their charge was not onely to keep the temple, but to pray there and to give God thanks.

‡ Or, in *holinesse.*

c And therefore hath all power, blesse thee with his fatherly love declared in Zion. Thus the Levites used to praise the Lord, and blesse the people.

Psal. CXXXV.

An exhortation to praise God for his mercy, 5 for his power, 8 for his judgements. 15 The vanity of idols. 19 An exhortation to blesse God.

PRaise ye the LORD, praise ye the name of the LORD, praise *him*, O ye servants of the LORD.

2 Ye that stand in the [a] house of the LORD, in the [b] courts of the house of our God.

3 Praise ye the LORD, for the LORD *is* good: sing praises unto his name, for *it is* pleasant.

4 For the LORD hath [c] chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* [d] did he in heaven and in earth, in the seas, and all deep places.

7 * He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the winde out of his treasuries.

8 * Who smote the first-born of Egypt, † both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 * Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 * And [e] gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memoriall, O LORD, † throughout all genetations.

14 For the LORD will [f] judge his people, and he will repent himself concerning his servants.

a Ye Levites that are in his sanctuarie.

b Meaning, the people: for the people and Levites had their courts, which were places of the temple separate.

c That is, hath freely loved the posteritie of Abraham.

d He joyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

* Jer. 10: 13.

* Exod. 12: 29.

† Heb. *from man unto beast.*

* Num. 21: 24, 25. 26, 34, 35.

* Josh. 12: 7.

e He sheweth what fruit the godly conceive of Gods power, whereby they see how he destroyeth his enemies, and delivereth his people.

† Heb. *to generation and generation.*

f That is, govern and defend his people.

15 * The [g] idols of the heathen *are* silver and gold, the work of mens hands.

16 They have mouthes, but they speak not; eyes have they, but they see not.

17 They have eares, but they heare not, neither is there any breath in their mouthes.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Blesse the LORD, O house of Israel: blesse the LORD, O house of Aaron.

20 Blesse the LORD, O house of Levi: ye that fear the LORD, blesse the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

* Psal. 115: 4, 5, 6, 7, 8, 9, 10, 11.

g By shewing what punishment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, seeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God.

Psal. CXXXVI.

An exhortation to give thanks to God for particular mercies.

XXVIII Day. *Evening prayer.*

O * Give thanks unto the LORD, for he *is* good: for his [a] mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 * To him that by wisdome made the heavens: for his mercy *endureth* for ever.

6 * To him that stretched out the earth above the waters: for his [b] mercy *endureth* for ever.

7 * To him that made great lights, for his mercy *endureth* for ever.

8 The sunne † to rule by day: for his mercy *endureth* for ever.

9 The moon and starres to rule by night: for his mercy *endureth* for ever.

10 * To him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 * And [c] brought out Israel from among them: for his mercy *endureth* for ever.

12 With a strong hand, and with a [d] stretched out arm: for his mercy *endureth* for ever.

13 * To him which divided the Red-sea into parts: for his mercy *endureth* for ever.

14 And made Israel to passe through the midst of it: for his mercy *endureth* for ever.

15 * But † overthrew Pharaoh and his host in the Red-sea: for his mercy *endureth* for ever.

16 * To him which led his people through the [e] wilderneſse: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever.

18 * And slew [f] famous kings: for his mercy *endureth* for ever.

19 * Sihon king of the Amorites: for his mercy *endureth* for ever.

20 * And Og the king of Bashan: for his mercy *endureth* for ever.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembred us in our [g] low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

* Psal. 106: 1. and 107: 1. and 118: 1.

a By this repetition he sheweth, that the least of Gods benefits binde us to thanksgiving: but chiefly his mercie which is principally declared toward his church.

* Gen. 1: 1.

* Gen. 1: 9. Jer. 10: 12.

b This was a common kinde of thanksgiving, which the whole used when the people had received any benefit of God, as

a Chron. 7: 6. and 20: 21.

Meaning, that God was not only mercifull to their fathers, but also continued the same to their posteritie.

* Gen. 1: 14.

† Heb. *for the rulings by day.*

* Exod. 12: 29.

* Exod. 14: 17.

c Gods mercifull providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldome of their enemies.

d In doing such a work as was never done before, nor that any other could doe.

* Exod. 14: 28, 23.

* Exod. 14: 28.

† Heb. *shaked off.*

* Exod. 15: 22.

e Where for the space of fourtie yeares, he sheweth infinite and most strange wonders.

* Deut. 29: 7. Psal. 135: 10, 11.

f Declaring thereby, that no power nor authority was so dear unto him, as the love of his church.

* Num. 21: 23.

* Num. 21: 33.

* Josh. 12: 7.

g In our greatest affliction and slaverie, when we looked for nothing lesse than to have had any succour.

25 Who giveth food to all [h] fleſh: for his mercy *endureth* for ever.

26 [i] O give thanks unto the God of heaven: for his mercy *endureth* for ever.

h Seeing that God provideth even for the beasts, much more hath he care over his.
i Seeing that all ages have had moſt plain teſtimonies of Gods benefits.

Psal. CXXXVII.

The conſtancie of the Iews in captivitie. 7 The prophet curſeth Edom and Babel.

BY the rivers of Babylon, there we [a] ſat down yea we wept, when we remembred Zion.

2 We hanged our harps upon the willows, in the midſt [b] thereof.

3 For there they that carried us away captive, [c] required of us † a ſong; and they that † waſted us, *required of us* mirth *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the LORDS ſong in a † ſtrange land?

5 [d] If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I preferre not Jeruſalem above † my [e] chief joy.

7 Remember, O LORD, the children of [f] Edom, in the [g] day of Jeruſalem; who ſaid, †Raſe *it*, raſe *it*, even to the foundation thereof.

8 O daughter of Babylon, who art to be † deſtroyed: happy *ſhall he be* † that rewardeth thee, as thou haſt ſerved us.

9 [h] Happy *ſhall he be* that taketh and dasheth thy little ones againſt † the ſtones.

a That is, we abode a long time: and albeit that the countrey was pleaſant yet could it not ſtay our tears, nor turn us from the true ſervice of our God.
b To wit, of that countrey.
c The Babylonians ſpake thus in mocking us, as though by our ſilence we ſhould ſignifie that we hoped no more in God.
† Heb. *the words of a ſong.*
† Heb. *laid us on heaps.*
† Heb. *land of a ſtranger.*
† Heb. *the head of my joy.*
d Albeit the faithfull are touched with their particular griefs, yet the common ſorrow of the church is moſt grievous unto them, and is ſuch as they cannot but remember and lament.
* Obad. 10, &c.
† Heb. *make bare.*
† Heb. *waſted.*
e The decay of Gods religion in their countrey was ſo grievous, that no joy could make them glad, except it were reſtored. f According as Ezek. 25: 13. and Jerem. 49: 7. verſe propheſied, and Obadiah verſe 10 sheweth, that the Edomites which came of Eſau, conſpired with the Babylonians againſt their brethren and kinsfolk. g When thou didſt viſite Jeruſalem. † Heb. *make bare.* † Heb. *waſted.* † Heb. *that recompenſeth unto thee thy deed which thou didſt to us.* h He alludeth to Iſaias propheſie, Chapter 13, and 16 verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition moved to fight againſt Babylon: but God uſed them as his rods to punish his enemies. * Iſa. 13: 16. Heb. *the rock.*

Psal. CXXXVIII.

1 David praiſeth God for the truth of his word. 4 He propheſieth that the kings of the earth ſhall praiſe God. 7 He profeſſeth his confidence in God.

A pſalme of David.

I Will praiſe thee with my whole heart, * before the [a] gods will I ſing praiſe unto thee.

2 I will worſhip towards thy [b] holy temple, and praiſe thy name, for thy loving kindneſſe, and for thy truth: for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me: *and* [c] ſtrengthenedſt me *with* ſtrength in my ſoul.

4 [d] All the kings of the earth ſhall praiſe thee, O LORD, when they heare the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the LORD: for great *is* the glorie of the LORD.

6 Though the LORD be high, yet hath he reſpect unto the lowly: but the proud he knoweth [e] afarre off.

7 Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The LORD will [f] perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forſake not the works of thine own hands.

* Pſal. 119: 46.
a Even in the preſence of angels, and of them that have authority among men.
b Both the temple and ceremoniall ſervice at Chriſt comming were abolished: ſo that now God will be worshipped only in ſpirit and truth, John 4: 23.
c Thou haſt ſtrengthened me againſt mine outward and inward enemies.
d All the world ſhall confeſſe that thou haſt wonderfully preſerved me, and performed thy promiſe.
e Diſtance of place cannot hinder God to shew mercie to his, and to judge the wicked, though they think that he is farre off.
f Though mine enemies rage never ſo much, yet the Lord, which hath begunne his work in me, will continue his grace to the end.

Psal. CXXXIX.

XXIX Day. Morning prayer.

1 David praiſeth God for his all-ſeeing providence, 17 and for his infinite mercie. 19 He deſieth the wicked. 23 He prayeth for ſinceritie.

To the chief muſician, A pſalme of David.

O LORD, thou haſt ſearched me, and known *me*.

2 Thou knoweſt my [a] down-ſitting, and mine up-riſing, thou underſtandeſt my throught afarre off.

3 Thou ‡ [b] compaſſeſt my path, and my lying down, and art acquainted *with* all my wayes.

4 For *there is* not [c] a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether.

5 Thou haſt beſet me behinde and before, and [d] laid thine hand upon me.

6 *Such* knowledge *is* too wonderfull for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy [e] ſpirit? or whither ſhall I flee from thy preſence?

8 * If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy [f] hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſſe ſhall cover me: even the night ſhall be [g] light about me.

12 Yea, * the darkneſſe † hideth not from thee, but the night ſhineth as the day: † the darkneſſe and the light *are* both alike *to thee*.

13 For thou haſt [h] poſſeſſed my reins: thou haſt covered me in my mothers wombe.

14 I will praiſe thee, for I am [i] fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my ſoul knoweth † right well.

15 My ‡ ſubſtance was not hid from thee, when I was made in ſecret; *and* curiouſly wrought in the [k] loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being unperfect, and in thy [l] book † all *my members* were written, ‡ *which* in continuance were faſhioned, when *as yet there was* none of them.

17 * How [m] precious alſo are thy thoughts unto me, O God; how great is the ſumme of them?

18 *If* I ſhould count them, they are mo in number than the ſand: when I awake, [n] I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore ye bloudy men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I [o] hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: trie me, and know my thoughts.

24 And

a He confeſſeth that neither our actions, thoughts, or any part of our life can be hid from God, though he ſeem to be farre off.
‡ Or, *winnoweſt.*
b So that they are evidently known to thee.
c Thou knoweſt my meaning before I ſpeak.
d Thou ſo gnideſt me with thine hand, that I can turn no way, but where thou appointeſt me.
e From thy power and knowledge.
* Amos 9: 2, 3, 4.
f Thy power doth ſo faſt hold me, that I can eſcape by no means from thee.
h Though darkneſſe be an hindrance to mans ſight, yet it ſerveth thine eyes as well as the light.
* Job 26: 6. Hebr. 4: 12.
† Heb. *darkneth not.*
† Heb. *as is the darkneſſe ſo is the light.*
h Thou haſt made me in all parts, and therefore muſt needs know me.
i Conſidering thy wonderfull works in forming me, I cannot but praiſe thee, and feare thy mightie power.
† Heb. *greatly.*
‡ Or, *ſtrength*, or *body.*
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou didſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me, when thou haſt faſhioned me.
† Heb. *all of them.*
‡ Or, what *dayes they ſhould be faſhioned.*
* Pſalm 40: 5.
m How ought we to eſteem the excellent declaration of thy wiſdome in the creation of man.
n I continually ſee new occaſions to meditate in thy wiſdome, and to praiſe thee.
o He teacheth us boldly to contemn all the hatred of the wicked, and friendſhip of the world, when they would let us to ſerve God ſincerely.

† Heb. *way of pain*, or *grief.*
p Or, any heinous way, or rebellious meaning, that though he were ſubject to ſinne, yet was he not given to wickedneſſe, and to provoke God by rebellion. q That is, continue thy favour towards me to the end.

24 And ſee if *there be* any † [p] wicked way in me, and lead me in the [q] way everlaſting.

PSAL. CXL.

1 David prayeth to be delivered from Saul and Doeg 8 He prayeth againſt them. 12 He comforteth himſelf by confidence in God.

To the chief muſician, A pſalme of David.

† Heb. *man of violences.*
a Which perſecuteth me of malice and without cauſe.
b That is by their falſe cavillations the hatred of the wicked againſt me.
* Pſalm 58: 4. Rom. 3: 13.
c He sheweth what weapons the wicked uſe, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

DEliver me, O LORD; from the evil man: preſerve me from the † [a] violent man.

2 Which imagine miſchiefs in *their* [b] heart; continually are they gathered together *for* warre.

3 They have ſharpened their tongues like a ſerpent; * [c] adders poyſon *is* under their lips. Selah.

4 Keep [d] me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: heare the voice of my ſupplications, O LORD.

e He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before time proved, that God helped him ever in his dangers.
f Or, bring not to paſſe: For it is in Gods hand to overthrow the counſels and enterpriſes of the wicked.
‡ Or, *let them* not *be exalted.*
g It ſeemeth that he alludeth to Saul but the Chaldee nameth it *Achitophel.*
h To wit, by God: for David ſaw that they were reprobate, and that there was no hope of repentance in them.
† Heb. *a man of tongue.*
‡ Or, *an evil-ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to* his *overthrow.* i Gods plagues ſhall light upon him in ſuch ſort, that he ſhall not eſcape. k That is, ſhall be defended and preſerved by thy fatherly providence and care.

7 O GOD the Lord, the ſtrength of my ſalvation; thou haſt [e] covered my head in the day of battel.

8 Grant not, O LORD, the deſires of the wicked, [f] further not his wicked device, ‡ *leſt* they exalt themſelves. Selah.

9 As for the [g] head of thoſe that compaſſe me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them [h] be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not † ‡ an evil-ſpeaker be eſtabliſhed in the earth; evil ſhall [i] hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poore.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall [k] dwell in thy preſence.

PSAL. CXLI.

1 David prayeth that his ſuit may be acceptable, 3 his conſcience ſincere, 7 and his life ſafe from ſnares.

A pſalme of David.

a He sheweth that there in none other refuge in our neceſſities, but onely to flee unto God for comfort of our ſoul.
† Heb. *directed.*
b He meaneth his earneſt zeal and geſture, which he uſed in prayer: alluding to the ſacrifices which were by Gods commandement offred in the old law.
c He deſireth God to keep his thoughts and wayes either from thinking or executing vengeance. d Let not their proſperitie allure me to be wicked as they are.

LORD, I [a] crie unto thee, make haſte unto me, give eare unto my voice, when I crie unto thee.

2 Let my prayer be † ſet forth before thee *as* incenſe; *and* the [b] lifting up of my hands, *as* the evening ſacrifice.

3 Set a watch (O LORD) before my mouth, keep the [c] doore of my lips.

4 Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquitie: and let me not eat of their [d] dainties.

5 ‡ Let the righteous ſmite me, *it ſhall be* a kindneſſe; and let [e] him reprove me, *it ſhall be* an excellent oyl, *which* ſhall not break my head: for yet my [f] prayer alſo *ſhall be* in their calamities.

‡ Or, *let the righteous ſmite me kindly, and reprove me; let not* their *precious oyl break my head, &c.*
e He could abide all corrections that came of a loving heart.
f By patience I ſhall ſee the wicked ſo sharply handled, that I ſhall for pitie pray for them.

6 When their judges are overthrown in ſtonie places, they ſhall [g] heare my words, for they are ſweet.

7 Our bones are ſcattered at the [h] graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

g The people which followed their wicked rulers in perſecuting the prophet, ſhall repent and turn to God, when they ſee their wicked rulers punished.
h Here appeareth that David was miraculouſly delivered out of many deaths, as 2 Cor. 1: 9, 10.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, † leave not my ſoul deſtitute.

† Heb. *make not my ſoul bare.*

9 Keep me from the ſnare *which* they have laid for me, and the grinnes of the workers of iniquitie.

10 Let the wicked fall [i] into their own [k] nets, whileſt that I withall † eſcape.

i Into Gods nets, whereby he catcheth the wicked in their own malice. k The Heb. is, *together*, meaning himſelf, and ſuch as were with him. † Heb. *paſſe over.*

PSAL. CXLII.

David sheweth that in his trouble, all his comfort was in prayer unto God.

‡ Maſchil of Daid; a prayer when he was in the cave.

‡ Or, A pſalme *of David giving inſtruction.*

XXIX Day. *Evening prayer.*

a Davids patience and inſtant prayer to God, contemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or elſe to ſeek to others than to God, to have redreſſe in their miſeries.

I Cried unto the LORD with my voice: with my voice unto the LORD did I make [a] my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was † overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

† Heb. *was folden or wrapped in me: meaning as a thing that could have no iſſue.*

4 ‡ I looked on *my* right hand, and beheld, but *there was* no man that would know me, refuge † failed me: † no man cared for my ſoul.

† Or, *looke on the right hand, and ſee.*
† Heb. *perished from me.*
‡ Heb. *no man ſought after my ſoul.*

5 I cried unto thee, O LORD, I ſaid, Thou *art* my [b] refuge, *and* my portion in the land of the living.

b Though all means failed him, yet he knew that God would never forſake him.

6 Attend unto my crie, for I am brought very low; deliver me from my perſecutours; for they are ſtronger than I.

7 Bring my ſoul out of [c] priſon, that I may praiſe thy name: the righteous ſhall [d] compaſſe me about: for thou ſhalt deal bountifully with me.

c For he was on all ſides beſet with his enemies, as though he had been in a moſt ſtraight priſon.
d Either to rejoyce at my wonderfull deliverance, or to ſet a crown upon mine head.

PSAL. CXLIII.

1 David prayeth for favour in judgement. 3 He complaineth of his griefs. 5 He ſtrengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for ſanctification, 12 for deſtruction of his enemies.

A pſalme of David.

a That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.
b That is, according to thy free goodneſſe whereby thou defendeſt thine.
* Exod. 34: 7. Rom. 3: 20. Gal. 2: 16.
c He knew that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners. d He acknowledgeth that God is the only and true Phyſician to heal him: and that he is able to raiſe him to life, though he were dead long ago, and turned to aſhes.

HEare my prayer, O LORD, give eare to my ſupplications: in thy [a] faithfulneſſe anſwer me, *and* in thy [b] righteouſneſſe.

2 And enter not into judgement with thy ſervant, for * in thy [c] ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſſe, as thoſe that have been [d] long dead.

486

4 Therefore is my spirit overwhelmed within me: my [c] heart within me is desolate.

5 I remember the dayes of [f] old, I meditate on all thy works: I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Heare me speedily, O LORD, my spirit faileth: hide not thy face from me, ‡ lest I be like unto them that go down into the pit.

8 Cause me to heare thy loving-kindnesse in the [g] morning, for in thee do I trust: cause me to [h] know the way wherein I should walk, for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I † flee unto thee to [i] hide me.

10 [k] Teach me to [l] do thy will, for thou *art* my God: thy spirit *is* good, lead me into the land of uprightnesse.

11 Quicken me, O LORD, for thy names sake: for thy righteousnesse sake bring my soul out of trouble.

12 And of thy mercy [m] cut off mine enemies, and destroy all them that afflict my soul: for I *am* [n] thy servant.

c So that onely by faith, and by the grace of Gods spirit he was upholden.
f To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.
‡ Or, *for I am become like, &c.*
g That is, speedily, and in due season.
h Let thine holy Spirit counsel me how to come forth of these great cares and troubles.
† Heb. *hid me with thee.*
i I hid my self under the shadow of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth us by his word, giveth understanding by his spirit, and frameth our hearts by his grace to obey him.
l That is, justly, and aright: for so soon as we decline from Gods will, we fall into errour.
m Which shall be a signe of thy fatherly kindnesse toward me.
n Resigning my self wholly unto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 David blesseth God for his mercy both to him and to man 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy estate of the kingdome.

XXX Day. *Morning prayer.*

A psalme of David.

BLessed *be* the LORD † my strength,* which [a] teacheth my hands † to warre, *and* my fingers to fight.

2 ‡ * My goodnesse and my fortresse, my high tower and my † deliverer, my shield, and *he* in whom I trust: who [b] subdueth my people under me.

3 * LORD, what *is* man, that thou [c] takest knowledge of him? *or* the sonne of man, that thou makest account of him?

4 * Man is like to vanitie: his dayes *are* as a shadow that passeth away.

5 Bowe thy heavens, O LORD, and [d] come down: touch the mountains, and they shall smoke.

6 * [e] Cast forth lightning, and scatter them: shoot out thine arrows and destroy them.

7 Send thine † hand from above, rid me, and deliver me out of great [f] waters: from the hand of strange children.

8 Whose mouth speaketh vanity: and their right hand *is* a right hand of [g] falshood.

9 I will sing a new [h] song unto thee, O God: upon a psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth ‡ salvation unto kings: who delivereth David his [i] servant from the hurtfull sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falshood.

12 That our [k] sonnes *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, † polished *after the* similitude of a palace:

13 *That* our [l] garners *may be* full, affording † all manner of store, *that* our sheep may bring forth thousands, and ten thousands in our streets.

14 *That* our [m] oxen *may be* † strong to labour, *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 * Happy *is* that people, that is in such a case: *yea*, [n] happy *is* that people, whose God *is* the LORD,

† Heb. *my rock.*
* 2 Sam. 22: 35.
a Who of a poore shepheard hath made me a valiant warriour and mighty conqueror.
† Heb. *To the warr, &c.*
‡ Or, *my mercy.*
* 2 Sam. 22: 2, 3, 40.
† Heb. *my deliverer unto me: for the Prophet cannot satisfie himself with any words.*
b He confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the secret grace of God.
* Job 7: 17. Psalm 8: 4. Hebr. 2: 6.
c That is, takest care to provide all necessarie blessings for him.
* Job 14: 2. Psalm 39: 5.
d For my help and foes ruine: see Psalm 18: 10.
* Psal. 18: 13, 14.
e By these manner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.
† Heb. *hands.*
f That is, deliver me from the tumults of them that should be my people, but are corrupt in their judgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keep not promise.
h That is, a rare and excellent song, as thy great benefits deserve.
‡ Or, *victory.*
i Though wicked kings be called Gods servants, as Cyrus, Isa. 45: 1. forasmuch as he useth them to execute his judgements: yet David because of Gods promise, and they that rule godly, are properly so called, because they serve not their own affections but set forth Gods glorie.
k He desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of Gods benefits.
† Heb. *ent.*
l That the very corners of our houses may be full of store for the great aboundance of thy blessings.
† Heb. *from kinde to kinde.*
m He attributeth not onely the great commodities, but even the least also to Gods favour.
† Heb. *able to bear burdens*, or *loaden* with flesh.
* Psalm 33: 12. and 65: 4.
n And if God give not to all his children all these blessings, yet het recompenseth them with better things.

PSAL. CXLV.

1 David praiseth God for his fame. 8 for his goodnesse. 11 for his kingdome, 14 for his providence, 17 for his saving mercy.

Davids *psalme* of praise.

I Will extoll thee, my God, O King, and [a] I will blesse thy name for ever and ever.

2 Every day will I blesse thee, and I will praise thy name for ever and ever.

3 [b] Great *is* the LORD, and greatly to be praised, † and his greatnesse *is* unsearchable.

4 One generation shall praise thy works to [c] another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majestie, and of thy wondrous † works.

6 And *men* shall speak of the might of thy terrible acts: and I will † declare thy greatnesse.

7 They shall abundantly utter the memory of thy great goodnesse, and shall sing of thy righteousnesse

8 The LORD *is* gracious, [c] and full of compassion; slow to anger, and † of great mercie.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD, and thy saints shall blesse thee.

11 [f] They shall speak of the glorie of thy kingdome, and talk of thy power.

12 To make known to the sonnes of men, his [g] mightie acts, and the glorious majestie of his kingdome.

13 Thy kingdome *is* † an everlasting kingdome, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all [h] that fall: and raiseth up all those that be bowed down.

15 The eyes of all ‡ [i] wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* [k] righteous in all his wayes, and ‡ holy in all his works.

a He sheweth what sacrifices are pleasant and acceptable unto God: even praise and thanksgiving, and seeing that God still continueth his benefits towards us, we ought never to be weary in praising him for the same.
b Hereby he declareth, that all power is subject unto God, and that no worldly promotion ought to obscure Gods glory.
† Heb. *and of his greatnesse, there is no search.*
c Forasmuch as the end of mans creation, and of his preservation in this life is to praise God, therefore he requireth that not onely we our selves doe this, but cause all other to doe the same.
† Heb. *things* or *words.*
d Of thy terrible judgements against the wicked. Heb. *declare it.*
* Exod. 34: 6, 7. Num. 14: 18. Psal. 86: 5, 15. and 103: 8.
e He describeth after what sort God sheweth himself to all his creatures, though our sinnes have provoked his vengeance against all: to wit, mercifull, not onely in pardoning the sins of his elect, but in doing good even to the reprobate, albeit they cannot feel the sweet comfort of the same.
† Heb. *great in mercy.*
f The praise of glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are ever mindfull of the same.
g He sheweth that all things are out of order, but onely where God reigneth.
† Heb. a *kingdome of all ages.*
h Who being in miserie and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him; that reigneth in heaven, and suffer themselves to be governed by him.
‡ Or, *look unto thee.*
i To wit, aswell of men, as of beasts.
k He prayeth God, not onely for that he is beneficiall to all his creatures, but also in that he justly punisheth the wicked, and mercifully examineth his by the crosse, giving them strength, and delivering them.
‡ Or, *mercifull*, or *bountifull.*

18 The

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in [l] truth.

19 He will fulfill the [m] desire of them that fear him: he also will heare their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all [n] flesh blesse his holy name for ever and ever.

l Which only appertaineth to the faithfull: and this vertue is contrary to infidelite, doubting, impatience, and murmuring.
m For they will ask or wish for nothing, but according to his will, 1 John 5: 14.
n That is, all men shall be bound to praise him.

PSAL. CXLVI.

1 The psalmist voweth perpetuall praises to God. 3 He exhorteth, not to trust in man. 5 God for his power, justice, mercy, and kingdome, is onely worthy to be trusted.

† PRaise ye the LORD: praise the LORD, O my [a] soul.

2 While I live, will I praise the LORD: I will sing praises unto my God, while I have any being.

3 * Put not your trust in [b] princes, *nor* in the sonne of man, in whom *there is* no ‡ help.

4 His breath goeth forth, he returneth to his earth: in that very day his [c] thoughts perish.

5 Happy *is* he that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God.

6 Which made [d] heaven and earth, the sea, and all that therein is: which keepeth truth for ever.

7 Which executeth judgement for the [e] oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

8 The LORD openeth *the eyes of* the blinde: the LORD raiseth them that are bowed down: the LORD [f] loveth the righteous.

9 The LORD preserveth the [g] strangers; he relieveth the fatherlesse and widow: but the way of the wicked he turneth upside down.

10 * The LORD shall [g] reigne for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

† Heb. *Hallelujah.*
a He stirreth up himself and all his affections to praise God.
* Psal. 118: 8, 9.
b That God may have the whole praise, wherein he forbiddeth all vain confidence, shewing that of nature we are more inclined to put our trust in creatures, than in God the creatour.
‡ Or, *salvation.*
c As their vain opinions, whereby they flattered themselves, and so imagined wicked enterprises.
d He encourageth the godly to trust only in the Lord, both for that his power is able to deliver them from all dangers, and for his promise sake his will is most ready to do it.
e Whose faith and patience for a while he trieth, but at length he punisheth the adversaries, that he may be known to be judge of the world.
f Though he visit them by affliction, hunger, imprisonment, and such like, yet his fatherly love and pity never faileth them; yea rather to his, these are signes of his love.
g Meaning all them that are destitute of worldly means and succour.
* Exod. 15. 18.
h He assureth the church that God reigneth for ever, for the preservation of the same.

PSAL. CXLVII.

XXX Day. Evening prayer.

1 The prophet exhorteth to praise God, for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdome, 15 for his power over the meteors, 19 and for his ordinances.

PRaise ye the LORD: for *it is* good to sing praise unto our God: for *it is* [a] pleasant, *and* praise is comely.

2 The LORD doth build up [b] Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the [c] broken in heart, and bindeth up their † wounds.

4 He [d] telleth the number of the starres: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: † his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the [e] ground.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

a He sheweth wherein we ought to exercise our selves continually, and to take our pastime: to wit, in praising God.
b Because the Lord is the founder of the church it cannot be destroyed, though the members thereof be dispersed, and seem, as it were for a time to be cut off.
c With affliction or sorrow for sinne.
† Heb. *griefs.*
d Though it seem to man incredible, that God should assemble his church, being so dispersed: yet nothing can be too hard to him that can number and name the stars: see Gen. 15: 5. Jer. 33: 22. Isa. 40: 26.
† Heb. *of his understanding* there is *no number.*
e For the more high that the wicked climbe, the greater is their fall in the end.

8 Who [f] covereth the heaven with clouds, who prepareth rain for the earth, who maketh grasse to grow upon the mountains.

9 * He giveth to the beast his food, *and* to the young ravens which [g] cry.

10 He delighteth not in the [h] strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem, praise thy God, O Zion.

13 For he hath [i] strengthened the barres of thy gates, he hath blessed thy children within thee.

14 † He maketh peace *in* thy borders, *and* filleth thee with the † finest of the wheat.

15 He sendeth forth his [k] commandment *upon* earth: his word runneth very [l] swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his yce like morsels: who can stand before his cold?

18 He sendeth out his word and melteth them: he causeth his winde to blow, *and* the waters flow.

19 He sheweth † his [m] word unto Jacob, his statutes and his judgements unto Israel.

20 He hath not dealt so with any nation: and as for *his* judgements, they have not [n] known them. Praise ye the LORD.

f He sheweth the examples of Gods mighty power, goodnesse, and wisdome, that we can never want most just occasion to praise God.
* Job 38: 41. Psal. 104: 27, 28.
g For their crying is as it were a confession of their need, which cannot be relieved, but by God only: then if God shew himself mindfull of the most contemptible fowls, can he suffer them to die with famine, whom he hath assured of live everlasting?
h Though to use lawfull means is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.
i He doth not only furnish this church with all things necessarie, but preserveth also the same, and maketh it strong against all outward force.
† Heb. *who maketh thy border peace.*
† Heb. *fat of wheat.*
k His secret working in all creatures, is as a commandement to keep them in order, and to give them moving and force.
l For immediately and without resisting all things obey him.
† Heb. *his words.*
m As before called Gods secret working in all his creatures, his word, so he meaneth here by his word, the doctrin of life everlasting, which he hath left to his church, as a most precious treasure.
n The cause of this difference is Gods free mercy, which hath elected his in his Sonne Christ Jesus to salvation: and his just judgement, whereby he hath appointed the reprobare to eternall damnation.

PSAL. CXLVIII.

1 The psalmist exhorteth the celestiall, 7 the terrestriall. 11 and the rationall creatures to praise God.

† PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

† Heb. *Hallelujah.*

2 Praise ye him all his [a] angels: praise ye him all his hosts.

3 Praise ye him [b] sunne and moon: praise him all ye starres of light.

4 Praise him ye [c] heavens of heavens, and ye [d] waters that *be* above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not passe.

7 Praise the LORD from the earth; ye [e] dragons and all deeps.

8 [f] Fire and hail, snow and vapour, stormie winde fulfilling his word.

9 Mountains and all hills, fruitfull trees and all cedars.

10 Beasts and all cattel, creeping things, and † flying fowl.

11 [g] Kings of the earth, and all people; princes, and all judges of the earth.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to doe our dutie.
b In that Gods glory shineth in these insensible creatures, their beauty is as a continuall praising of God.
c Not that there are divers heavens, but because of the spheres and of the situation of the fixed starrs and planets, he comprehendeth by this word the whole heaven.
d That is, the rain, which is in the middle region of the aire, which he here comprehendeth under the name of the heavens.
e Meaning the great and monstrous fishes, as whales, and such like.
f Which come not by chance or fortune, but by Gods appointed ordinance.
† Heb. *birds of wing.*
g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this dutie.

12 Both young men and maidens, old men and children.

13 Let them praise the name of the LORD: for his name alone is † excellent, his glorie *is* above the earth and heaven.

† Heb. *exalted.*

14 He also exalteth the [h] horn of his people, the praise of all his saints: *even* of the [i] children of Israel, a people neare unto him. Praise ye the LORD.

h That is, the dignity, power, and glory of his church.
i By reason of his covenant made with Abraham.

PSAL. CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church, for the conversion of sinners.

† PRaise ye the LORD: sing unto the LORD [a] a new song, *and* his praise in the congregation of saints.

† Heb. *hallelujah.*

2 Let Israel rejoyce in him that [b] made him: let the children of Zion be joyfull in their [c] king.

3 Let them praise his name ‡ in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautifie the meek with salvation.

5 Let the saints be joyfull in glory: let them sing aloud upon their [d] beds.

6 *Let* the high *praises* of God *be* † in their mouth, and a two-edged sword in their hand,

† Heb. *in their throat.*

7 To [e] execute vengeance upon the heathen: *and* punishments upon the people.

8 To binde their [f] kings with chains, and their nobles with fetters of iron.

9 * To execute upon them the judgement [g] written: this honour have all his saints. Praise ye the LORD.

a For his rare and manifold benefits bestowed on his church.
b In that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95: 7. they were called the sheep of Gods hands.
c For God, as he is the Creatour of the soul and body, so will he that both do serve him, and that his people be continually subject unto him, as their most lawfull king.
‡ Or, *with the pipe.*
d He alludeth to that continuall rest and quietnesse, which they should have, if they would suffer God to rule them.
e That is, chiefly accomplished in the kingdome of Christ, when Gods people for just causes execute Gods judgements against his enemies: and it giveth no liberty to any to revenge their private injuries.
f Not onely the people, but the kings that were their enemies, should be destroyed.
* Deut. 7. verse 1, 2.
g Hereby God bindeth the hands and mindes of all his, to enterprise no further then he appointeth.

PSAL. CL.

1 An exhortation to praise God, 3 with all kinde of instruments.

† PRaise ye the LORD. Praise God in his [a] sanctuarie: praise him the [b] firmament of his power.

† Heb. *hallelujah.*

2 Praise him for his mightie acts: praise him according to his excellent greatnesse,

3 Praise him with the sound of the ‡ [c] trumpet: praise him with the psalterie and harp.

4 Praise him with the timbrel and † dance: praise him with stringed instruments, and organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath [d] breath, praise the LORD. Praise ye the LORD.

a That is, in the heaven.
b For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mighty work of God shineth.
† Or, *cornet.*
c Exhorting the people onely to rejoyce in praising God, he maketh mention of those instruments which by Gods commandement were appointed in the old law, but under Christ the use thereof is abolished in the church.
‡ Or, *pipe.*
d He sheweth that all the order of nature is bound to this dury, and much more Gods children, who ought never to cease to him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing everlasting praise.

THE * PROVERBS.

* This word Proverb, or Parable, signifieth a grave and notable sentence, worthy to be kept in memorie: and is sometime taken in the evil part, for a mock or scoff.

THE ARGUMENT.

THe wonderfull love of God toward his church, is declared in this book: forasmuch as the summe and effect of the whole scripture is here set forth in these brief sentences, which partly contain doctrin, and partly manners, and also exhortations to both: whereof the nine first chapters, are as a preface full of grave sentences and deep mysteries, to allure the hearts of men to the diligent reading of the parables that follow; which are left as a most precious jewell to the church, of those three thousand parables mentioned, 1 King. 4. 32. and were gathered and committed to writing by Solomons servants, and indited by him.

CHAP. I.

1 The use of the proverbs. 7 An exhortation to fear God, and beleeve his word. 10 To avoid the entisings of sinners. 20 Wisdome complaineth of her contempt. 24 She threatneth her contemners.

THe Proverbs of Solomon the sonne of David, king of Israel.

2 To know wisdome and [a] instruction, to perceive the [b] words of understanding;

a That is, what we ought to know and follow, and what we ought to refuse.
b Meaning, the word of God, wherein is the only true knowledge.

3 To receive the [c] instruction of wisdome, [d] justice, and judgement, and † equitie;

c To learn to submit our selves to the correction of those that are wise.
d By living justly, and rendring to every man that which appertaineth unto him.
† Heb. *equities.*

4 To give subtiltie to the [e] simple, to the young man knowledge and ‡ discretion.

e To such as have no discretion to rule themselves.
‡ Or, *advisement.*

5 A wise man will heare, and will increase learning: and a man of [f] understanding shall attain unto wise counsels:

f As he sheweth that these parables containing the effect of religion, as touching manners and doctrine, do appertain to the simple people: so doth he declare that the same is also necessarie for them that are wise and learned.

6 To understand a proverb, and ‡ the interpretation; the words of the wise, and their dark sayings.

‡ Or, *an eloquent speech.*

7 ¶ * The fear of the Lord *is* ‡ the beginning of knowledge: *but* fools despise wisdome and instruction.

* Job 28: 28. Psal. 111: 10. Chap 9: 10.
‡ Or, *the principall part.*

8 My sonne, heare the instruction of thy [g] father, and forsake not the law of thy [h] mother.

g He speaketh this in the name of God, which is the universall father of all creatures, or in the name of the pastour of the church, who is as a father.
h That is, of the church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

9 For they *shall be* † an ornament of grace unto thy head, and chains about thy neck.

† Heb. *an adding.*

10 ¶ My sonne, if [i] sinners entice thee, consent thou not.

i To wit, the wicked which have not the fear of God.

11 If they say, Come with us, let us lay wait for [k] bloud, let us lurk privily for the innocent without cause:

k He speaketh not only of the shedding of bloud with hand, but of all craftie practises which tend to the detriment of our neighbour.

12 Let us swallow them up alive as the grave, and whole, as those that go down into the pit:

13 We shall finde all precious substance, we shall fill our houses with spoil:

l As the grave is never satiate, so the avarice of the wicked and their crueltie hath none end.

14 Cast

14 Caſt in thy lot among us, let us all have one [m] purſe.

15 My ſonne, walk not thou in the way with them; refrain thy foot from their [n] path.

16 * For their feet run to evil, and make haſte to ſhed bloud.

17 Surely in vain the net is ſpread † in the ſight of any bird.

18 And they lay wait for their *own* bloud, they lurk privily for their *own* [o] lives.

19 So *are* the wayes of every one that is greedy of gain: *which* taketh away the [p] life of the owners thereof.

20 ¶ * † [q] Wiſdome crieth without, ſhe uttereth her voice in the [r] ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the citie ſhe uttereth her words, *ſaying*,

22 How long, ye [ſ] ſimple ones, will ye love ſimplicitie? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will poure out my ſpirit unto you, I will make known my words unto you.

24 ¶ * Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will [t] laugh at your calamitie, I will mock when your fear cometh;

27 When your [u] fear cometh as deſolation, and your deſtruction cometh as a whirlwinde; when diſtreſſe and anguiſh cometh upon you.

28 * Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall [x] not finde me:

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they [y] deſpiſed all my reproof.

31 Therefore ſhall they eat of the [z] fruit of their own way, and be filled with their own devices.

32 For the ‡ turning away of the ſimple ſhall ſlay them, and the [a] proſperitie of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

m He sheweth whereby the wicked are allured to joyn together, becauſe they have every one part of the ſpoil of the innocent.
n That is, have nothing at all to doe with them.
* Iſa. 59: 7. Rom. 3: 15.
† Heb. *in the eyes of every thing that hath a wing.*
o He sheweth that there is no cauſe to move theſe wicked to ſpoil the innocent, but their avarice and cruelty.
p Whereby he concludeth that the covetous man is a murtherer.
† Heb. *wiſdomes*, that is, *excellent wiſdome.*
* Chap. 8: 1.
q This wiſdome is the eternall word of God.
r So that none can pretend ignorance.
ſ Wiſdome reproveth three kindes of men, the foolish or ſimple, which are of ignorance, and the mockers that cannot ſuffer to be taught, and the fools, which are drowned in worldly luſts, and hate the knowledge of godlineſſe.
* Iſa. 65: 12. 66: 4. Jer. 7: 13. Ezek. 8: 18.
t This is ſpoken according to our capacitie, ſignifying, that the wicked which mock and jeſt at Gods word, ſhall have the juſt reward of their mocking.
u That is, your deſtruction, which thing you feared.
* Job 27: 9. Iſa. 1: 15. Jer. 1: 11. and 14: 12. Micah 3: 4.
x Becauſe they ſought not with an affection to God, but for eaſe of their own grief.
y Shewing that without faith and obedience we cannot call upon God aright.
z They ſhall feel what commodity their wicked life ſhall give them.
‡ Or, *eaſe of the ſimple.* a That is, the pleaſure, and ſenſualitie, wherein they delight.

CHAP. II.

1 Wiſdome promiſeth godlineſſe to her children, 10 and ſafetie from evil companie, 20 and direction in good wayes.

MY ſonne, if thou wilt receive my words, and [a] hide my commandments with thee:

2 So that thou incline thine eare unto wiſdome, *and* apply thine [b] heart to underſtanding:

3 Yea, if thou crieſt after knowledge, *and* † [c] lifteſt up thy voice for underſtanding.

a That is, keep them as a treaſure in thine heart.
b If thou give thy ſelf to the true knowledge of God without hypocriſie.
† Heb. *giveſt thy voice.*
c Meaning, that we muſt ſeek the knowledge of God with care and diligence.

4 * If thou ſeekeſt her as ſilver, and [d] ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the LORD: and finde the [e] knowledge of God.

6 * For the LORD giveth wiſdome: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdome for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgement, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſſe, and judgement, and equity; *yea*, every good path.

10 ¶ When wiſdome entreth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 [f] Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil man, from the man that ſpeaketh froward things.

13 Who leave the [g] paths of uprightneſſe, to walk in the wayes of darkneſſe:

14 Who rejoyce to do evil, *and* delight in the [h] frowardneſſe of the wicked.

15 Whoſe wayes *are* crooked, and *they* froward in their paths.

16 To deliver thee from the [i] ſtrange woman, * *even* from the ſtranger *which* flattereth with her words.

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 For her [m] houſe inclineth unto death, and her paths unto the [n] dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

21 * For the upright ſhall dwell in the [o] land, and the perfect ſhall remain in it.

22 * But the wicked ſhall be cut off from the earth, and the tranſgreſſours ſhall be ‡ rooted out of it.

d A metaphor from miners who with great diligence bring treaſures out of the earth.
e This (ſaith he) is the true wiſdome to know and feare God.
* 1 King. 3: 9. Jam. 1: 5.
f The word of God ſhall teach thee and counſel thee how to govern thy ſelf.
g That is, the word of God, which is the only light, to follow their own fantaſies, which are darkneſſe.
h When they ſee any given to evil as they are.
i Meaning, that wiſdome which is the word of God, ſhall preſerve us from all vices: naming this vice of whoredome, whereunto man is moſt prone.
* Chap. 5: 3. and 7: 5.
k That is, her husband, which is her head and guide to govern her from whom ſhe ought not to depart, but remain in his ſubjection.
l Which is the promiſe made in marriage.
m Her acquaintance with her familiar, and them that haunt her.
n To them that are dead in bodie and ſoul.
* Pſal. 37: 29.
o They ſhall enjoy the temporall and ſpirituall promiſes of God, as the wicked ſhall be void of them. * Job 18. verſe 17. Pſalm 104: 35. ‡ Or, *pluckt up.*

CHAP. III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wiſdome. 19 The power, 21 and the benefits of wiſdome. 27 An exhortation to charitableneſſe, 30 peaceableneſſe, 31 and contentedneſſe. 33 The curſed ſtate of the wicked.

MY ſonne, forget not my law; * but let thine heart keep my commandments:

2 For [a] length of dayes, and † long life, and peace ſhall they adde to thee.

3 Let not [b] mercie and truth forſake thee: * binde them about thy [c] neck, write them upon the table of thine [d] heart.

4 * So ſhalt thou finde favour, and ‡ good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 * In all thy wayes acknowledge him, and he ſhall direct thy paths.

* Deut. 8: 1. and 10: 16.
a Long life is the bleſſing of God, which he giveth to his, ſo farre forth as it is expedient for them.
† Heb. *yeares of life.*
b By mercie and truth, he meaneth the commandements of the firſt and ſecond table: or elſe the mercie and faithfulneſſe that we ought to uſe toward our neighbours.
* Exod. 13: 9. Deut. 6: 8.
c Keep them as a moſt precious jewell.
* 1 Chron. 28: 9.
d Have them ever in remembrance. * Pſal. 111: 10. ‡ Or, *good ſucceſſe.*

7 ¶ * Be

7 ¶ * Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be † health to thy [e] navel, and † marrow to thy bones.

9 * [f] Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 * So ſhall thy barns be filled with plenty, and thy preſſes ſhall [g] burſt out with new wine.

11 ¶ * My ſonne, deſpiſe not the chaſtening of the LORD: neither be wearie of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the ſonne, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdome, and † the man *that* getteth underſtanding.

14 * For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of dayes *is* in her right hand: *and* in her [h] left hand riches and honour.

17 Her wayes *are* wayes of pleaſantneſſe, and all her paths *are* peace.

18 She *is* a tree of [i] life to them that lay hold upon her; and happy *is* every one that retaineth her.

19 The LORD by wiſdome hath [k] founded the earth; by underſtanding hath he ‡ eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſonne, let not *them* depart from thine eyes: keep ſound wiſdome and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 * Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the [l] deſolation of the wicked, when it cometh.

26 For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ Withhold not good from † them to whom it is [m] due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee.

29 ‡ Deviſe not evil againſt thy neighbour, ſeeing he [n] dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ * [o] Envy thou not † the oppreſſour, and chooſe none of his wayes.

32 For the froward *is* abomination to the LORD: * but his [p] ſecret *is* with the righteous.

33 ¶ * The curſe of the LORD *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 ¶ * Surely he ſcorneth the [q] ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory, but ſhame † ſhall be the promotion of fools.

CHAP. IIII.

1 *Solomon, to perſwade obedience, 3 sheweth what inſtruction he had of his parents. 5 To ſtudy wiſdome, 14 and to ſhun the path of the wicked. 20 He exhorteth to faith, 23 and ſanctification.*

HEare, ye children, the inſtruction of a [a] father, and attend to know underſtanding.

2 For I give you good doctrine, forſake you not my law.

3 For I was my fathers ſonne, * tender and [b] onely *beloved* in the ſight of my mother.

4 * [c] He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments and live.

5 Get wiſdome, get underſtanding: forget *it* not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall perſerve thee: love her, and she shall keep thee.

7 [d] Wiſdome *is* the principall thing, *therefore* get wiſdome, and with all thy getting get underſtanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou doſt embrace her.

9 She shall give to thine head * an ornament of grace: ‡ a crown of glory shall she deliver to thee.

10 Heare, O my ſonne, and receive my ſayings: and the yeares of thy life ſhall be many.

11 I have [e] taught thee in the way of wiſdome: I have led thee in right paths.

12 When thou goeſt, thy ſteps shall not be [f] ſtraitned, * and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction, let *her* not go; keep her, for she *is* thy life.

14 ¶ * Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, paſſe not by it, turn from it, and paſſe away.

16 For they [g] ſleep not except they have done miſchief: and their ſleep is taken away unleſſe they cauſe *ſome* to fall.

17 For they eat the [h] bread of wickedneſſe, and drink the wine of violence.

18 But the path of the juſt *is* as the [i] ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſſe: they know not at what they ſtumble.

20 ¶ My ſonne, attend to my words, incline thine eare unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that finde them, and † health to all their [k] flesh.

23 ¶ Keep thy heart † with all diligence: for out of it *are* the iſſues of [l] life.

---

e By this part he comprehendeth the whole bodie, as by health he meaneth all the benefits promiſed in the law, both corporall and ſpirituall.

† Heb. *medicine.*

f As was commanded in the law; and by this they acknowledged, that God was the giver of all things, and that they were ready to beſtow all at his commandement.

* Deut. 28: 8.

g For to the faithfull diſtributer God giveth in greater abundance.

* Job 5: 17. Hebr. 12: 5. Apoc. 3: 19.

† Heb. *the man that draweth out underſtanding.*

* Job 23: 15, &c. Pſalm 19: 10, Chap. 8: 11, 19. and 16: 16.

h Meaning, that he that ſeeketh wiſdome, that is, ſuffereth himſelf to be governed by the word of God, ſhall have all proſperitie both ſpirituall, and temporall.

i Which bringeth forth ſuch fruit, that they that eat thereof, have life: and he alludeth to the tree of life in paradiſe.

k Hereby he sheweth that this wiſedome, whereof he ſpeaketh, is everlaſting, becauſe it was before all creatures, and that all things, even the whole world were made by it.

‡ Or, *prepared.*

* Pſal. 37: 24. and 91: 11, 12.

l For when God deſtroyeth the wicked, he will ſave his as he did Lot in Sodom.

† Heb. *the owners thereof.*

m Not only from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keep it from them which have need of the uſe thereof.

‡ Or, *practiſe no evil.*

n That is, putteth his truſt in thee.

o Deſire not to be like unto him, as the Chalde addeth, both here and on Pſal. 37: 1.

† Heb. *a man of violence.*

* Pſal. 25: 14.

p That is, his covenant and fatherly affection, which is hid and ſecret from the world.

* Mal. 2: 2.

* James 4: 6. 1 Pet. 5: 5.

q He will ſhew by his plagues, that their ſcorns ſhall turn to their own deſtruction:

as Chap. 1: 16. † Heb. *exalteth the fools.*

---

a He ſpeaketh this in the perſon, of a preacher or miniſter, which is as a father unto the people, read Chap. 1: 8.

* 1 Chron. 29: 1.

b For though she had three others, as 1 Chron. 3: 5. yet ſo tenderly she loved Solomon, that he was unto her, as her onely ſonne.

* 1 Chron. 28: 9.

c Meaning, David his father.

d He sheweth that we muſt firſt begin at Gods word, if ſo be we will that other things proſper with us, contrary to the judgement of the world, which make it their laſt ſtudie, or elſe, care not for it at all.

* Chap. 1: 9.

‡ Or, *ſhe ſhall compaſſe thee with a crown of glory.*

e Solomon declareth, what care his father had to bring him up in the true feare of God: for this was Davids proteſtation.

f Thou ſhalt walk at libertie, without offence.

* Pſal. 91: 11, 12.

* Pſalm 1: 1. Chap. 1: 10, 15.

g Meaning, that to doe evil, is more proper and naturall to the wicked, than to ſleep, eat, or drink.

h Gotten by wicked means and cruell oppreſſion.

i Signifying, that the godly increaſe daily in knowledge and perfection, till they come to full perfection, which is, when they ſhall be joyned to their head in the heavens.

† Heb. *medicine.*

k That is, they ſhall have health of bodie: under which all other bleſſings promiſed in the law are contained.

† Heb. *above all keeping.*

l For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

24 Put away from thee † a froward mouth, and perverſe lips put farre from thee.

† Heb. *forwardneſſe of mouth, and perverſeneſſe of lips.*

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 [m] Ponder the paths of thy feet, and ‡ let all thy wayes be eſtabliſhed.

m Keep a meaſure in all thy doings. ‡ Or, *all thy wayes ſhall be ordered aright.*

27 * Turn nor to the right hand nor to the left: remove thy foot from evil.

* Deut. 5: 32.

Chap. V.

1 Solomon exhorteth to the ſtudy of wiſdome. 3 He ſheweth the miſchief of whoredome and riot. 15 He exhorteth to contentedneſſe, liberality, and chaſtity. 22 The wicked are overtaken with their own ſinnes.

MY ſonne, attend unto my wiſdome, *and* bowe thine eare to my underſtanding.

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ * For the lips of [a] a ſtrange *woman* drop *as* an honey-combe, and her mouth *is* ſmoother than [b] oyl.

* Chap. 2: 16. and 6: 24.

a That is, an harlot which giveth her ſelf to another, than to her husband.

† Heb. *palate.*

b By oil and honey, he meaneth flattering & craftie entiſements.

4 But her end is bitter as worm-wood, ſharp as a two edged ſword.

5 * Her [c] feet go down to death: her ſteps take hold on hell.

* Chap. 7: 27.

c All her doings lead to deſtruction.

6 Leſt thou ſhouldeſt ponder the path of life, her wayes are [d] moveable, *that* thou canſt not know *them.*

d She hath ever new meanes to allure to wickedneſſe.

7 Heare me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way farre from her, and come not nigh the doore of her houſe:

9 Leſt thou give thine [e] honour unto others, and thy yeares unto the cruel.

e That is, thy ſtrength & goods to her that will have no pitie upon thee: as is read of Sampſon, and the prodigall ſonne.

10 Leſt ſtrangers be filled with † thy wealth, and thy [f] labours *be* in the houſe of a ſtranger,

† Heb. *thy ſtrength.*

f The goods gotten by thy travell.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed.

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine eare to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and [g] aſſembly.

g Although I was faithfully inſtructed in the truth, yet had I almoſt falne to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

15 ¶ Drink waters out of thine own [h] ciſtern; and running waters out of thine own well.

h He teacheth us ſobrietie, exhorting us to live of our own labours, and to be beneficiall to the godly that want.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be [i] onely thine own, and not ſtrangers with thee.

i Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelf, thy family, and them that are of the houſhold of faith.

18 Let thy [k] fountain be bleſſed: and rejoyce with the wife of thy [l] youth.

k Thy children ſhall come of thee in great aboundance, ſhewing, that God bleſſeth marriage, and curſeth whoredome.

19 *Let her be as* the loving hinde, and pleaſant roe, let her breaſts † ſatisfie thee at all times, and † be thou raviſht alwayes with her love.

l Which thou diddeſt marry in thy youth. † Heb. *water thee.* † Heb. *erre thou alwayes in her love.*

20 And why wilt thou, my ſonne, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger?

21 * For the wayes of man *are* before the [m] eyes of the LORD, and he pondereth all his goings.

* Job 31. 4. and 34. 21. Chap. 15. 3. Jerem. 16. 17. and 32. 19. m He declareth that except man doe joyn to his wife both in heart and outward converſation, that he ſhall not eſcape the judgements of God.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his † ſinnes.

¶ Heb. *ſinne.*

23 He ſhall [o] die without inſtruction, and in the greatneſſe of his folly he ſhall go aſtray.

n Becauſe he will not give eare to Gods word and be admoniſhed:

Chap. VI.

1 Againſt ſuretiship, 6 Idleneſſe, 12 and miſchievouſneſſe. 16 Seven things hatefull to God. 20 The bleſſings of obedience 25 The miſchiefs of whoredome.

MY ſonne, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art [a] ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

a He forbiddeth us not to become ſuretie one for an other; according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

3 Do this now, my ſonne. and deliver thy ſelf, when thou art come into the hand of thy friend: go, humble thy ſelf, ‡ and make ſure thy friend.

‡ Or, *ſo ſhalt thou prevail with thy friend.*

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thy ſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the [b] ant; thou ſluggard, conſider her wayes, and be wiſe:

b If the word of God cannot inſtruct thee, yet learn of the little ant to labour for thy ſelf, and not to burthen others.

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 * How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of the ſleep?

* Chap. 24. 33.

10 *Yet* a little ſleep, a little ſlumber, [c] a little folding of the hands to ſleep.

c He expreſſeth lively the nature of the ſluggards which, though they ſleep neves ſo long, yet have never enough, but ever ſeek occaſions thereunto.

11 * So ſhall thy poverty come as one that [d] travelleth, and thy want as an [e] armed man.

* Chap. 13: 4. and 20: 4.

d That is, ſuddenly, and when thou lookeſt not for it.

12 ¶ A naughty perſon, [f] a wicked man walketh with a froward mouth.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his [g] fingers.

f He ſheweth to what inconvenience the idle perſons and ſluggards come by calling them wicked or the men of Belial; and ſlanderous.

14 Frowardneſſe *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord.

g Thus all his geſture tendeth to wickedneſſe.

† Heb. *caſteth forth.*

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

† Heb. *of his ſoul.*

16 ¶ Theſe ſix things doth the LORD hate; yea, ſeven *are* an abomination † unto him:

† Heb. *haughty eyes.*

17 † A proud look, a lying tongue, and hands that ſhed innocent bloud,

* Rom. 3: 15.

18 An heart that deviſeth wicked imaginations, * [h] feet that be ſwift in running to miſchief,

h Meaning, the raging affections; which carrie a man away in ſuch ſort, that he cannot tell what he doth.

19 A falſe witneſſe *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ * My ſonne, keep thy fathers commandment, and forſake not the law of thy mother.

* Chap. 1: 8.

21 Binde them continually upon thine [i] heart, *and* tie them about thy neck,

i Reade Chap. 3: 3.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee, and *when* thou awakeſt, it ſhall talk with thee.

* Pſalm 19: 7. and 119: 105.

23 * For the [k] commandment *is* a ‡ lamp, and the law *is* light, and [l] reproofs of inſtruction *are* the way of life:

k By the commandment, he meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the church. ‡ Or, *candle.* l And reprehenſions when the word is preached bring us to life.

24 * To keep thee from the evil woman,

* Chap. 2: 16. and 5: 3. and 7: 5.

492

from the flattery ‡ of the tongue of a ſtrange woman.

25 * Luſt not after her beauty in thine heart: neither let her take thee with her [m] eyelids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and † the adultereſſe will hunt for the precious life.

27 [n] Can a man take fire in his boſome, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whoſoever toucheth her, ſhall not be innocent.

30 Men do not [o] deſpiſe a thief, if he ſteal to [p] ſatisfie his ſoul when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh † underſtanding: he *that* doeth it, deſtroyeth his own ſoul.

33 A [q] wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſie *is* the rage of a man: therefore he will [r] not ſpare in the day of vengeance.

35 † He will not regard any ranſome; neither will he reſt content, though thou giveſt many gifts.

‡ Or, *of the ſtrange tongue.*
* Matth. 5: 28.
m With her wanton looks and geſture.
† Heb. *the woman of a man*, or *a mans wife.*
n Meaning, that ſhe will never ceaſe till ſhe have brought thee to beggery, and then ſeek thy deſtruction.
o He approveth not theft, but ſheweth that it is not ſo abominable as whoredome, foraſmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the law of God.
p Meaning, for very neceſſitie.
† Heb. *heart.*
q That is, death appointed by the law.
r He ſheweth, that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods law, nor the law of nature admitteth any ranſome for the adulterie.
† Heb. *he will not accept the face of any ranſome.*

CHAP. VII.

1 *Solomon perſwadeth to a ſincere and kinde familiarity with wiſdome.* 6 *In an example of his own experience, he ſheweth* 10 *the cunning of an whore,* 22 *and the deſperate ſimplicity of a young wanton,* 24 *He dehorteth from ſuch wickedneſſe.*

MY ſonne keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the [a] apple of thine eye.

3 * Binde then upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdome, Thou *art* my ſiſter, and call underſtanding *thy* kinſwoman.

5 * That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the [b] window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the † youths: a young man void of underſtanding,

8 Paſſing through the ſtreet neare her corner, and he went the way to her houſe,

9 In the twilight † in the evening, in the [c] black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtill of heart.

11 (* She is [d] loud and ſtubborn, her feet abide not in her houſe,

12 Now *is she* without, now in the ſtreet, and lieth in wait at every corner)

13 So ſhe caught him and kiſſed him, *and*

a By this diverſitie of words he meaneth, that nothing ought to be ſo deare unto us, as the word of God, nor that we look on any thing more, nor minde any thing ſo much.
* Deut. 6: 8. and 11: 18. Chap. 3: 3.
* Chap. 5: 3.
b Solomon uſeth this parable, to declare their follie, that ſuffer themſelves to be abuſed by harlots.
† Heb. *the ſonnes.*
† Heb. *in the evening of the day.*
c He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their own conſciences did accuſe them, which cauſed them to ſeek the night to cover their filthineſſe.
* Chap. 9: 13.
d He deſcribeth certaine conditions which are peculiar to harlots,

† with an impudent face ſaid unto him.

14 † I *have* [e] peace-offerings with me; [f] this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, *with* fine linnen of Egypt.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let us take our fill of love untill the morning, let us ſolace our ſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey.

20 He hath taken a bag of money † with him, *and* will come home at ‡ the day appointed.

21 With much fair ſpeech ſhe cauſed him to yeeld, with the flattering of her lips ſhe forced him.

22 He goeth after her † ſtraightway, as an [g] ox goeth to the ſlaughter, or as a [h] fool to the correction of the ſtocks:

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her wayes, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many [i] ſtrong men have been ſlain by her.

27 * Her houſe *is* the way to hell, going down to the chambers of death.

† Heb. *ſhe ſtrengthened her face, and ſaid.*
† Heb. *peace-offerings are upon me.*
e Becauſe that in peace-offerings, a portion returned to them that offered, ſhe ſheweth him that ſhe hath meat at home to make good cheere with: or elſe ſome cloke of holineſſe, till ſhe had gotten him in her ſnares.
f Which declareth, that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceive others, and alſo thinking by obſerving of ceremonies and offerings, to make ſatisfaction for their ſinnes.
† Heb. *his hand.*
‡ Or, *the new moon.*
† Heb. *ſuddenly.*
g Which thinking he goeth to the paſture, goeth willingly to his own deſtruction.
h Which goeth cheerfully, not knowing that he ſhall be chaſtiſed.
i Neither wit nor ſtrength can deliver them that fall into the hands of the harlot.
* Chap. 2. 18. and 5. 5.

CHAP. VIII.

1 *The fame,* 6 *and evidence of wiſdome.* 10 *The excellencie.* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wiſdome.* 32 *Wiſdome is to be deſired for the bleſſedneſſe it bringeth.*

DOth not * [a] wiſdome cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the [b] gates, at the entry of the city, at the coming in at the doores.

4 Unto you, O men, I call, and my voice *is* to the ſonnes of man.

5 O ye ſimple, underſtand wiſdome; and ye fools, be ye of an underſtanding heart.

6 Heare, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſſe *is* † an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſſe, *there is* nothing † froward or perverſe in them.

9 They *are* all [c] plain to him that underſtandeth, and right to them that finde knowledge.

10 Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 * For wiſdome *is* better than rubies; and all

* Chap. 1. 20.
a Solomon declareth that man is cauſe of his own perdition, and that he can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.
b Where the people did moſt reſort, and which was the place of juſtice.
† Heb. *abomination of my lips.*
† Heb. *wroathed.*
c Meaning, that the word of God is eaſie unto all, that have a deſire unto it, and which are not blinded by the prince of this world.
* Job 28. 15. Pſalm 19. 10. Chap. 3. 15. and 16. 16.

all the things that may be desired, are not to be compared to it.

12 I wisdome dwell with ‡ [d] prudence, and finde out knowledge of witty inventions.

13 The fear of the LORD *is* to hate [e] evil: pride and arrogancie, and the evil way, and the froward mouth do I hate.

14 Counsel *is* mine, and sound wisdome: *I am* understanding, I have strength.

15 By me kings reigne, and princes decree justice.

16 By [f] me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me: and those that seek me [g] early shall finde me.

18 * Riches and honour *are* with me; *yea,* [h] durable riches and righteousnesse.

19 * My fruit *is* better than gold, yea, than fine gold, and my revenue than choice silver.

20 I ‡ lead in the way of righteousnesse, in the midst of the pathes of [i] judgement.

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, [k] before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there* were no depths, I was brought forth: when *there were* no fountains abounding with water,

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth nor the ‡ fields, nor ‡ the highest part of the dust of the world.

27 When he prepared the heavens, I *was* [l] there: when he set ‡ a compasse upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 * When he gave to the sea his decree, that the waters should not passe his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one [m] brought up *with him*: and I was daily *his* delight, rejoycing alwayes before him:

31 [n] Rejoycing in the habitable part of his [o] earth, and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for * blessed *are they that* keep my wayes.

33 Heare instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doores.

35 For whoso findeth me, findeth life, and shall † obtain favour of the LORD.

36 But he that sinneth against me, wrongeth his own soul; all they that hate me love death.

‡ Or, *subtilty.*
d That is, except a man have wisdome, which is the true knowledge of God, he can neither be prudent, nor good counseller.
e So that he that doth not hate evil, feareth not God.
f Whereby he declareth, that honours, dignity, or riches, come not of mans wisdome, or industrie, but by the providence of God.
g That is, study the word of God diligently, and with a desire to profit.
* Chap. 3: 16.
h Signifying, that he chiefly meaneth the spirituall treasures, and heavenly riches.
* Chap. 3: 14.
‡ Or, *walk.*
i For there can be no true justice or judgement, which is not directed by this wisdome.
k He declareth hereby the divinitie and eternity of this wisdome, which he magnifieth, and praiseth through this book: meaning thereby the eternall Son of God, Jesus Christ our Saviour, whom saint John calleth, the word that was in the beginning, Joh. 1: 1.
‡ Or, *open places.*
‡ Or, *the chief part.*
l He declareth the eternity of the Son of God, which is meant by this word wisdome, who was before all time, and ever present with the Father.
‡ Or, *a circle*
* Gen. 1: 9, 10. Job 38: 10, 11. Psalm 104: 9.
m Some read, a chief Worker: signifying, that this wisdome, even Christ Jesus, was equall with God his Father, and created, preserveth, and still worketh with him, as Joh. 5: 17.
n Whereby is declared, that the work of the creation was no paine, but a solace unto the wisdome of God.
o By earth, he meaneth man, which is the work of God, in whom wisdome took pleasure: in so much, as for mans sake, the divine wisdome tooke mans nature, and dwelt among us, and filled us with unspeakable treasures, and this is that solace and pastime whereof is here spoken.
* Psal. 119. 1, 2. and 128. 2. Luke. 11. 28.
† Heb. *bring forth.*

CHAP. IX.

1 *The discipline,* 4 *and doctrine of wisdome,* 13 *The custome,* 16 *and errour of folly.*

WIsdome hath builded her [a] house, she hath hewen out her [b] seven pillars.

2 She hath † killed her beasts, she hath mingled her wine; she hath also [c] furnished her table.

3 She hath sent forth her [d] maidens [e] she crieth upon the highest places of the city.

4 Whoso *is* [c] simple, let him turn in hither: as for him that wanteth understanding, she saith to him.

5 Come, eat of my [f] bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked man, *getteth* himself [g] a blot.

8 * Reprove not a [h] scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 * The fear of the LORD *is* the beginning of wisdome: and the knowledge of the holy *is* [i] understanding.

11 * For by me thy dayes shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise [k] for thy self: but *if* thou scornest, thou alone shalt bear it.

13 ¶ * [l] A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the doore of her house, on a seat in the high places of the city,

15 To call passengers who go right on their wayes.

16 Whoso *is* simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread † *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

c Christ hath prepared him a church.
b That is, many chief states and principall parts of his church, as were the patriarks, prophets, apostles, pastors, and doctours.
† Heb. *her killing.*
c He compareth wisdome with great princes, that keep open house for all that come.
d Meaning, true preachers, which are not infected with mans wisedome.
d He that knoweth his own ignorance, and is void of malice.
f By bread and drink is meant, the word of God, and the ministration of the sacraments, whereby God nourisheth his servants in his house, which is the church.
g For the wicked will contemn him, and labour to defame him.
* Matth. 7: 6.
h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.
* Job 28: 28. Psal. 111: 10. Chap. 1: 7.
i He sheweth that true understanding is, to know the will of God in his word, which is meant by holy things.
* Chap. 10: 27.
k Thou shall have the chief profit and commodity thereof.
* Chap 7. 11.
l By the foolish woman, some understand the wicked preachers, who counterfeit the word of God, as appeareth vers. 16. which were the words of the true preachers, as verse 4. but their doctrin is but as stolen waters, meaning that they are but mans traditions; which are more pleasant to the flesh than the word of God: and therefore they themselves boast thereof.
† Heb. *of secrecies,*

CHAP. X.

From this chapter to the five and twentieth, are sundry observations of morall vertue, and their contrary vices.

THe proverbs of Solomon: * A wise sonne maketh a glad father; but a foolish sonne *is* the heavinesse of his mother.

2 * [a] Treasures of wickednes profit nothing: but righteousnesse delivereth from death.

3 * The LORD will [c] not suffer the soul of the righteous to famish: but he casteth away † the substance of the wicked.

4 * He becometh poore that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is a wise

* Chap. 15. 20.
* Chap. 11. 4.
a That is, wickedly gotten.
* Psal. 37. 25.
c Though he suffer the just to want for a time, yet he will send him comfort in due season.
† Or, *the wicked for their wickednesse.*
* Chap 12: 24.

ſonne: *but* he that ſleepeth in harveſt, *is* a ſonne that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but * violence covereth the mouth of the [c] wicked.

7 * The memorie of the juſt *is* bleſſed: but the name of the wicked ſhall [d] rot.

8 The wiſe in heart will receive commandments: but † a prating fool ‡ ſhall fall.

9 * He that walketh uprightly, walketh ſurely: but he that perverteth his wayes, ſhall be known.

10 * He that [e] winketh with the eye cauſeth ſorrow: but a prating fool ‡ ſhall [f] fall.

11 * The mouth of a righteous man *is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but * love covereth all ſinnes.

13 In the lips of him that hath underſtanding, wiſdome is found, but [g] a rod *is* for the back of him that is void of † underſtanding.

14 Wiſe men lay up knowledge: but the mouth of the fooliſh *is* neare deſtruction.

15 * The rich mans wealth *is* his [h] ſtrong city: the deſtruction of the poore *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to ſinne.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, ‡ erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſinne: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous [i] feed many: but fools die for want † of wiſdome.

22 The bleſſing of the LORD, it maketh rich, and he addeth no [k] ſorrow with it.

23 * *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdome.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwinde paſſeth, ſo *is* the wicked no more: but the righteous *is* an everlaſting foundation.

26 As vineger to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that [l] ſend him.

27 * The fear of the LORD † prolongeth dayes: but the yeares of the wicked ſhall be [m] ſhortened.

28 The hope of the righteous *ſhall be* gladneſſe: but the * expectation of the wicked ſhall perish.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquitie.

30 * The righteous ſhall [n] never be removed: but the wicked ſhall not inherit the earth.

31 The mouth of the juſt bringeth forth wiſdome: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* † frowardneſſe.

† Heb. *frowardneſſes.*

CHAP. XI.

A * † falſe [a] balance *is* abomination to the LORD: but ‡ a juſt weight *is* his delight.

2 * *When* pride cometh, then cometh [b] ſhame: but with the lowly *is* wiſdome.

3 * The integritie of the upright ſhall guide them: but the perverſneſſe of tranſgreſſours ſhall deſtroy them.

4 * Riches profit not in the day of wrath: but righteouſneſſe delivereth from death.

5 The righteouſneſſe of the perfect ſhall † direct his way: but the wicked ſhall fall by his own wickedneſſe.

6 The righteouſneſſe of the upright ſhall deliver them: but * tranſgreſſours ſhall be taken in *their own* naughtineſſe.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt men perisheth.

8 * The righteous is delivered out of trouble, and the wicked cometh in his [c] ſtead.

9 An * [d] hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city [e] rejoyceth: and when the wicked perish, *there is* ſhouting.

11 By the bleſſing of the upright the citie is exalted; but it is overthrown by the mouth of the wicked.

12 He that is † void of wiſdome, deſpiſeth his neighbour: but a man of underſtanding [f] holdeth his peace.

13 † A tale-bearer revealeth ſecrets: but he that is of a faithfull ſpirit concealeth the matter.

14 * Where no counſel *is*, the people fall: but in the multitude of [g] counſellers *there is* ſafetie.

15 He that is ſuretie for [b] a ſtranger, † ſhall ſmart for it: and he that [i] hateth † ſuretiship, is ſure.

16 A gracious woman retaineth honour: and ſtrong men retain riches.

17 The mercifull man doeth [k] good to his own ſoul: but he that is cruel, troubleth his own flesh.

18 The wicked worketh a deceitfull work: but to him that ſoweth righteouſneſſe, *ſhall be* a ſure reward.

19 As righteouſneſſe *tendeth* to life, ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but ſuch as are upright in *their* way, *are* his delight.

21 [l] *Though* hand *joyn* in hand, the wicked ſhall not be unpunished: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which † is without diſcretion.

23 The deſire of the righteous *is* onely good: *but* the expectation of the wicked *is* [m] wrath.

24 There

---

* Verſe 11.
c When their wickedneſſe ſhall be diſcovered, they ſhall be as dumbe, and not know what to ſay.
* Pſalm 112: 6.
d Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortall.
† Heb. *a fool of lips.*
‡ Or, *ſhall be beaten.*
* Pſalm 23: 4.
* Chap. 6: 13.
e He that beareth a faire countenance, and imagineth miſchief in his heart, as Chap. 6: 13.
‡ Or, *ſhall be beaten.*
f His evil tongue ſhall cauſe his deſtruction.
* Chap. 13: 14.
* 1 Cor. 13: 14.
1 Petr. 4: 8.
g That is, God will finde him out to punish him.
† Heb. *heart.*
* Chap. 18: 11.
h And ſo maketh him bold to doe evil, whereas poverty bridleth the poore from many evil things.
‡ Or, *cauſeth to erre.*

i For they ſpeak truth, and edifie many by exhortations, admonitions, and counſel, thus there is *lip feeding* and *hand feeding.*
† Heb. *of heart.*
k Meaning, that all worldly things bring care and ſorrow, whereas they that feel the bleſſing of God, have none.
* Chap 14: 9.

l He is but a trouble and grief to him that ſetteth him about any buſineſſe.
* Chap. 9: 12.
† Heb. *addeth.*
m The time of their proſperitie ſhall be ſhort becauſe of their great fall, though they ſeem to live long.
* Job 8: 13. and 11: 20. Pſalm 112: 10.

* Pſalm. 37: 22. and 125: 1.
n They enjoy in this life by faith and hope their everlaſting life.

a Under this word he condemneth all falſe weights, meaſure and deceit.
† Heb. *a perfect ſtone.*
* Chap. 15: 33. and 16: 18. and 18: 12.
b When man forgetteth himſelf, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.
* Chap. 13: 6.
* Chap. 20: 2. Ezek. 7: 19. Zeph. 1: 18.
† Heb. *rectifie.*
* Chap. 5: 22.

* Chap. 21: 18.
c That is, ſhall enter into trouble.
* Job 8: 13.
d A diſſembler that pretendeth friendſhip, but is a privie enemy.

e The countrey is bleſſed, when there are godly men, and they ought to rejoyce when the wicked are taken away.

† Heb. *deſtitute of heart.*
f Will not make light report of others.
† Heb. *he that walketh*, being a *tale-bearer.*

* 1 King. 12: 1. &c.
g Where God giveth ſtore of men of wiſdome and counſel.
h Whoſe converſation he knoweth not.
† Heb. *ſhall be ſore broken.*
i He that doeth not without judgement and conſideration of the circumſtances, put himſelf in danger, as Cap. 6: 1.
† Heb. *thoſe that ſtrike hands.*
k Is both good to himſelf, and to others.

l Though they make never ſo many friends, or think themſelves never ſo ſure yet they ſhall not eſcape.
† Heb. *departeth from.*
m They can look for nothing but Gods vengeance.

24 There is that ſcattereth, and yet [n] increaſeth; & [o] *there is* that with-holdeth more than is meet; but *it tendeth* to povertie.

25 *† The liberall ſoul ſhall be made fat: & he that watereth, ſhall be watered alſo himſelf.

26 He that withholdeth corn; the people ſhall curſe him: but bleſſing *ſhall* be upon the head of him that [p] ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: * but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches, ſhall fall: but * the righteous ſhall flouriſh as a branch.

29 He that troubleth his own [q] houſe, ſhall inherit the winde: and the fool *ſhall be* [r] ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that † [ſ] winneth ſouls, *is* wiſe.

31 Behold, the righteous ſhall be [t] recompenſed in the earth: much more the wicked and the ſinner.

† Heb. *taketh.* ſ That is, bringeth them to the knowledge of God. as he deſerveth, 1 Pet. 4: 18.

Chap. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof, is brutiſh.

2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſſe: but the * [a] root of the righteous ſhall not be moved.

4 * A vertuous woman *is* a crown to her husband: but ſhe that maketh aſhamed, *is* as rottenneſſe in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 * The words of the wicked *are* to lie in wait for bloud: but the mouth of the upright ſhall [b] deliver them.

7 * The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdome: but he that is † of a perverſe heart ſhall be deſpiſed.

9 He that is [c] deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous man [d] regardeth the life of his beaſt: but the ‡ ‡ tender mercies of the wicked *are* cruel.

11 * He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain perſons, *is* void of underſtanding.

12 The wicked deſireth ‡ the [e] net of evil men: but the [f] root of the righteous yeeldeth *fruit*.

13 † * The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 * A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompenſe of a mans hands ſhall be rendred unto him.

15 * The way of a fool *is* [g] right in his own eyes: but he that hearkneth unto counſel, *is* wiſe.

16 A fools wrath is † preſently known: but a prudent man [h] covereth ſhame.

17 * *He that* ſpeaketh truth, ſheweth forth righteouſneſſe; but a falſe witneſſe, deceit.

18 * There is that ſpeaketh like the piercings of a [i] ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellers of peace, *is* joy.

21 There ſhall no evill happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 * A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishneſſe,

24 * The hand of the diligent ſhall bear rule: but the ‡ ſlothfull ſhall be under tribute.

25 * Heavineſſe in the heart of man maketh it ſtoop: but [k] a good word maketh it glad.

26 The righteous *is* more ‡ [l] excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothfull *man* roſteth not that which he [m] took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſſe *is* life, and in the path-way *thereof there is* no death.

Chap. XIII.

A Wiſe ſonne *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

1 * A man ſhall eat good by the [a] fruit of *his* mouth: but the ſoul of the tranſgreſſours *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard [b] deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous man hateth lying: but a wicked man is lothſome, and cometh to ſhame.

6 * Righteouſneſſe keepeth him that is upright in the way: but wickedneſſe overthroweth † the ſinner.

7 There is that maketh himſelf rich: yet *hath* nothing: there is that maketh himſelf poore, yet *hath* great riches.

8 The ranſome of a mans life *are* his riches: but the poore heareth not [c] rebuke.

9 The light of the righteous rejoyceth: * but the ‡ lamp of the wicked ſhall be put out.

10 Onely by [d] pride cometh contention: but with the well-adviſed *is* wiſdome.

11 * Wealth *gotten* by [e] vanity, ſhall be diminished: but he that gathereth † [e] by labour, ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life,

13 Whoſo

---

n Meaning, them that give liberally, whom God bleſſeth.
o That is, the niggard.
* 2 Cor. 9: 8, 9, 10.
† Heb. *the ſoul of bleſſing.*

p That provideth for the uſe of them that are in neceſſitie
* Pſal. 7: 15, 16. and 9: 15, 16. and 10: 2. and 57. 6.

* Pſal. 1: 3. and 92: 12, &c. Jer. 17: 8.
q The covetous men that ſpare their riches to the hinderance of their families ſhall be deprived thereof miſerably.
r For though the wicked be rich, yet are they but ſlaves to the godly, which are the true poſſeſſours of the gifts of God.
t Shall be punished

* Chap. 10. 25.
a They are ſo grounded in the favour of God, that their root ſhall proſper continually.
* 1 Cor. 12. 7.

* Chap. 1. 21, 28.

b As their conſcience is upright, ſo ſhall they be able to ſpeak for themſelves againſt their accuſer.
* Pſalm 37. 37. Chap. 11. 21.
† Heb. *perverſe of heart.*
c The poor man that is contemned, and yet liveth of his own travell.
d Is mercifull, even to the very beaſt that doth him ſervice.
‡ Or, *bowels.*
‡ See this in Pilate who cauſed Chriſt to be beaten as a work of his mercie towards him.
* Chap. 28. 19.
‡ Or, *the fortreſſe.*
e Continually imagineth means how to do harm to others.
f Meaning, their heart within, which is upright and doth good to all.
† Heb. *the ſnare of the wicked is in the tranſgreſſion of lips.*
* Chap. 18. 7.
* Chap. 13. 2. in reſpect of himſelf.

* Chap. 3. 7. g He ſtandeth in his own conceit and condemneth all others

† Heb. *in that day.*
h He bridleth his affection and thereby avoideth ſhame.
* Chap. 14: 5.
* Pſal. 57. 4. and 59. 7.
i Which ſeek nothing more than to provoke others to anger.

* Chap. 13. 16. and 15. 2.

* Chap. 10. 4.
‡ Or, *deceitfull.*
* Chap. 15. 13.
k That is, words of comfort, or a cheerfull minde, which is declared by his words, rejoyceth a man, as a covetous minde killeth him.
‡ Or, *abundant.*
l That is, more liberall in giving
m Although he get much by unlawfull means, yet will he not ſpend it upon himſelf.

a If he uſe his tongue to Gods glory, and the profit of his neighbour, God ſhall bleſſe him.

b He ever deſireth, but taketh no paines to get any thing.

* Chap. 12. 3, 5, 6.

† Heb. *ſinne.*

c For his povertie, he is not able to eſcape the threatnings, which the cruell oppreſſours uſe againſt him.
* Job 18. 6. and 21. 17.
‡ Or, *candle.*
d When as every man contendeth to have the preheminence, and will not give place to another.
* Chap. 10. 2. and 20. 21.

e That is, goods evil gotten. * Heb. *with the hand.* f That is, by lawfull and juſt means.

13 Whoſo deſpiſeth the [g] word, ſhall be deſtroyed: but he that feareth the commandment, ‡ ſhall be rewarded.

14 * The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of trangreſſours *is* hard.

16 * Every prudent man dealeth with knowledge: but a fool † layeth open *his* folly.

17 A wicked meſſenger [h] falleth into miſchief: but a faithfull ambaſſadour *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe men, ſhall be wiſe: but a companion of fools † ſhall be [i] deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good man leaveth an inheritance to his childrens children: and the * wealth of the [k] ſinner *is* laid up for the juſt.

23 * Much food *is in* the tillage of the [l] poore: but there is that is deſtroyed for want of judgement.

24 * He that ſpareth his rod, hateth his ſonne: but he that loveth him chaſteneth him betimes.

25 * The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

Chap. XIIII.

EVery wiſe woman [a] buildeth her houſe: but the foolish plucketh it down with her hands.

2 He that walketh in his [b] uprightneſſe, feareth the LORD: * but he that is perverſe in his wayes, deſpiſeth him.

3 In the mouth of the foolish *is* a [c] rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no [d] oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 * A faithfull witneſſe will not lie: but a falſe witneſſe will utter lies.

6 A ſcorner [e] ſeeketh wiſdome, and *findeth it* not: but * knowledge is eaſie unto him that underſtandeth.

7 Go from the preſence of a foolish man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdome of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 * Fools make a [f] mock at ſinne: but among the righteous *there is* favour.

10 The heart knoweth † his own [g] bitterneſſe; and a ſtranger doth not intermedle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flourish.

12 * There is a way which ſeemeth right unto a man; but the end thereof *are* the wayes of death.

13 Even in laughter the heart is ſorrowfull; and the [h] end of that mirth *is* heavineſſe.

14 The [i] backſlider in heart ſhall be * filled with his own wayes: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple beleeveth every word: but the prudent man looketh well to his going.

16 A wiſe man feareth, and departeth from evil: but the fool rageth and is confident.

17 He that is ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the [k] gates of the righteous.

20 * The poore is hated even of his own neighbour: but † the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: * but he that hath mercy on the poore, happy *is* he.

22 Do they not erre that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* onely to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſſe of fools *is* folly.

25 * A true witneſſe delivereth ſouls, but a deceitfull *witneſſe* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of [l] people *is* the kings honour: but in the want of people *is* the deſtruction of the prince.

29 He that is ſlow to wrath *is* of great underſtanding: but he that is † haſtie of ſpirit axalteth folly.

30 A ſound heart *is* the life of the fleſh: but envie the rottenneſſe of the bones.

31 * He that oppreſſeth the poore, reproacheth his maker: but he that honoureth him, hath mercie on the poore.

32 The wicked is driven away in his wickedneſſe: but the righteous hath hope in his death.

33 Wiſdome reſteth in the heart of him that hath underſtanding: but *that which is* in the [m] midſt of fools is made known.

34 Righteouſneſſe exalteth a nation: but ſinne *is* a reproach † to any people.

35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

Chap. XV.

A * Soft anſwer turneth away wrath: but grievous words ſtirre up anger.

2 The tongue of the wiſe uſeth knowledge aright: * but the mouth of fools † poureth out foolishneſſe.

3 * The eyes of the LORD *are* in every place, beholding the evil and the good.

g Meaning, the word of God, whereby he is admonished of his duty.
‡ Or, *ſhall be in peace.*
* Chap. 14: 27.

* Chap. 12: 23. and 15: 2.
† Heb. *ſpreadeth.*
h Bringeth many inconveniences both to himſelf and to others.

† Heb. *ſhall be broken.*
i As he is partaker of their wickedneſſe and beareth with their vices, ſo ſhall he be punished alike as they are.
* Job 27: 17
k See this in Saul, Haman, and others
* Chap. 12: 13.
l God bleſſeth the labour of the poore, and conſumeth their goods, which are negligent becauſe they think they have enough.
* Chap. 23: 13.
* Pſal. 34: 10. and 37: 3.

a That is, taketh pain to profit her familie, and to doe that which concerneth her duty in her houſe.
b That is, in uprightneſſe of heart, and without hypocriſie.
* Job 12: 4.
c His proud tongue ſhall cauſe him to be punished.
d By the ox is meant labour, and by the crib the barn: meaning, without labour there is no profit.
* Exod. 20: 16. and 23: 1. Chap. 6: 19. and 12: 17.
e For the maintenance of his owne ambition, and not for Gods glory; as Simon Magus.
* Chap. 8: 9.

* Chap. 10: 23.
f Doth not know the grievouſneſſe thereof, nor Gods judgements againſt the ſame.
† Heb. *the bitterneſſe of his ſoul.*
g As a mans conſcience is witneſſe of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.
* Chap. 16: 25.

h He ſheweth, that the allurement unto ſinne ſeemeth ſweet, but the end thereof is deſtruction.
i He that forſaketh God, ſhall be punished, and wax wearie of his ſins wherein he delighteth.
* Chap. 2: 31.

k If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſins, which let Gods working.
* Chap. 19: 7.
† Heb. *many are the lovers of the rich.*
* Pſal. 112: 9.

* Verſe 5.

* Chap. 13: 14.

l That is, the ſtrength of a king ſtandeth in many people.

† Heb. *short of ſpirit.*

* Chap. 17: 5. Matth. 25: 40, 45.

m For as much as they are convict thereby, and put to ſilence.
† Heb. *to nations.*

* Verſe 28. Chap. 12: 25. and 13: 16.
† Heb. *belcheth or bubbleth.*
* Job 34: 21. Chap. 5: 21. Jere. 16: 17. and 32: 19. Hebr. 4: 13.

† Heb. *the healing of the tongue.*

4 † A wholeſome tongue *is* a tree of life: but perverſeneſſe therein *is* a breach in the ſpirit.

* Chap. 10: 1.

5 * A fool deſpiſeth his fathers inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is [a] trouble.

a For though they have much, yet it is full of trouble and care.

7 The lips of the wiſe diſperſe knowledge: but the heart of the foolish *doth* not ſo.

* Chap. 21: 27. Iſa. 1: 11. and. 66: 3. Jere. 6: 20. and 7: 22. Amos 5: 22.

8 * The [b] ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

b That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſſe.

‡ Or, *inſtruction.*

10 ‡ Correction *is* grievous unto him that [c] forſaketh the way: *and* he that hateth reproof ſhall die.

c He that ſwarveth from the word of God, cannot abide to be admonished.

11 * [d] Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

* Job 26: 6, d There is nothing ſo deep, or ſecret, that can be hid from the eyes of God, much leſſe mens thoughts.

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

* Chap. 17: 22.

13 * A merry heart maketh a cheerfull countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſſe.

15 All the dayes of the afflicted *are* evil: but he that is of a merry heart hath a continuall feaſt.

* Pſalm 37: 16. Chap. 16: 8. 1 Tim. 6: 6.

16 * Better *is* little with the fear of the LORD, than great treaſure, and trouble therewith.

* Chap. 17: 1.

17 * Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

* Chap. 26: 21. and 29: 22.

18 * A wrathfull man ſtirreth up ſtrife: but he that is ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothfull man *is* as an hedge of [e] thorns: but the way of the righteous † *is* made plain.

e That is, he ever findeth ſome let or ſtay, and dare not goe forward. † Heb. is *raiſed up as a cauſey.*

20 * A wiſe ſonne maketh a glad father: but a fooliſh man deſpiſeth his mother.

* Chap. 10: 1.

21 * Folly *is* joy to him that is † deſtitute of wiſdome: but a man of underſtanding walketh uprightly.

* Chap. 10: 23. † Heb. *void of heart.*

22 * Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are [f] eſtabliſhed.

* Chap. 11: 14.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* † in [g] due ſeaſon, how good *is it*?

f Becauſe they are rightly taken in hand and carefullie managed. † Heb. *in his ſeaſon.* g If we will that our talk be comfortable, we muſt wait for time and ſeaſon.

24 * The way of life *is* above to the wiſe, that he may depart from hell beneath.

* Phil. 3: 20. Col. 3: 1, 2.

25 * The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

* Chap. 12: 7. and 14: 11.

26 * The thoughts of the wicked *are* an abomination to the LORD: but the *words* of the pure, *are* † [h] pleaſant words.

* Chap. 6: 18.

† Heb. *words of pleaſantneſſe.* h That is, wholſome and profitable to the hearers.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things. 497

29 * The LORD *is* farre from the wicked: but * he heareth the prayer of the righteous.

* Pſal. 34: 16. * Pſal. 145: 18.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The eare that heareth the [i] reproof of life, abideth among the wiſe.

i That ſuffereth himſelf to be admonished by Gods word, which bringeth life: and ſo amendeth.

32 He that refuſeth ‡ inſtruction, deſpiſeth his own ſoul: but he that ‡ heareth reproof, † getteth underſtanding.

‡ Or, *correction.* ‡ Or, *obeyeth.* † Heb. *poſſeſſeth an heart.*

33 The fear of the LORD *is* the inſtruction of wiſdome; and * before honour *is* [k] humility.

* Chap. 18: 12. k Meaning, that God exalteth none but them that are truely humbled.

CHAP. XVI.

THE * ‡ [a] preparations of the heart in man; and the anſwer of the tongue *is* from the LORD.

* Verſe 9. Chap. 29: 21. and 20: 24. Jer. 10: 23. ‡ Or, *diſpoſings.* a He denieth the preſumption of man, who dare attribute to himſelf any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeak a word, except God give it him.

2 * All the wayes of a man *are* [b] clean in his own eyes; but the LORD weigheth the ſpirits.

* Chap. 21: 2. b Hee ſheweth hereby, that man flattereth himſelf in his doings, calling that vertue, which God teſtifieth vice.

3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

* Pſal. 37: 5. and 55: 22. Matth. 6: 25. Luke 12: 22. 1 Pett. 5: 7. † Heb. *roll.*

4 The LORD hath made all things for himſelf: * yea even the wicked for the day of [c] evil.

* Job 21: 30. c So that the juſtice of God ſhall appeare to his glory, even in the deſtruction of the wicked.

5 * Every one that is proud in heart, *is* an abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be † unpuniſhed.

* Chap. 6: 17. and 8: 13. † Heb. *held innocent.*

6 By [d] mercy and truth iniquity is purged: and by the fear of the LORD, men depart from evil.

d Their upright and repenting life ſhall be a token that their ſinnes are forgotten.

7 When a mans wayes pleaſe the LORD, he maketh even his enemies to be at peace with him.

* Pſal. 37: 16. Chap. 15: 16.

8 * Better *is* a little with righteouſneſſe, than great revenues without right.

* Verſe 1.

9 * A mans heart [e] deviſeth his way: but the LORD directeth his ſteps.

e He ſheweth the folly of man, which thinketh that his wayes are in his own hand, and yet is not able to remove one foot, except God give force.

10 † A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgement.

† Heb. *divination.* * Levit. 19: 36. Chap. 11: 1. † Heb. *all the ſtones.*

11 * A juſt weight & balance *are* the LORDS: † all the weights of the bag *are* his [f] work.

f If they be true and juſt, they are Gods work, and he delighteth therein: but otherwiſe, if they be falſe, they are the work of the devil, and to their condemnation that uſe them.

12 *It is* an abomination to kings to commit wickedneſſe: for the throne is eſtabliſhed [g] by righteouſneſſe.

g They are appointed by God to rule according to equitie and juſtice.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* [h] meſſengers of death, but a wiſe man will pacifie it.

h That is, he findeth out many means to execute his wrath.

15 In the light of the kings countenance *is* life, & * his favour *is* as [i] a cloud of the latter rain.

* Chap. 19: 12. i Which is moſt comfortable to the drie ground.

16 * How much better is it to get wiſdome, than gold? and to get underſtanding, rather to be choſen than ſilver?

* Chap. 8: 11.

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 * Pride *goeth* before deſtruction: and an haughtie ſpirit before a fall.

* Pſalm 2: 12. and 34: 8.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 ‡ He that handleth a matter wiſely, ſhall finde good: and whoſo * truſteth in the LORD, happie *is* he.

* Chap. 11: 2. and 18: 12. ‡ Or, *he that underſtandeth a matter.* * Pſalm 2: 12. and 34: 8. and 125: 1. Iſa. 30: 18. Jer. 17: 7.

21 The wiſe in heart ſhall be called prudent, and the [k] ſweetnes of the lips increaſeth learning.

22 * Underſtanding *is* a well-ſpring of life unto him that hath it: but the [l] inſtruction of fools *is* folly.

23 The heart of the wiſe † teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-combe, ſweet to the ſoul, and health to the bones.

25 † There is a way that ſeemeth right unto a man: but the end thereof *are* the wayes of death.

26 † He that laboureth, laboureth for himſelf; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as [m] a burning fire.

28 * A froward man † ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 [n] He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſſe.

31 The hoarie head *is* a crown of glorie, *if* it be found in the way of [o] righteouſneſſe.

32 He that is ſlow to anger, *is* better than the mightie: and he that ruleth his ſpirit, than he that taketh a citie.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* [p] of the LORD.

CHAP. XVII.

BEtter *is* * a drie morſel, and quietneſſe therewith, than a houſe full of ‡ [a] ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſonne that cauſeth ſhame: and ſhall have part of the [b] inheritance among the brethren.

3 *The fining-pot *is* for ſilver, and the fornace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth eare to a naughty tongue.

5 *Whoſo mocketh the poore, reprocheth his maker: *and* he that is glad at calamities, ſhall not be † unpunished.

6 * Childrens children *are* the crown of old men; and the glorie of children *are* their fathers.

7 † Excellent ſpeech becometh not a fool: much leſſe do † lying lips a prince.

8 * A gift *is as* † a precious ſtone in the eyes of him that hath it: [c] whitherſoever it turneth, it proſpereth.

9 *He that covereth a tranſgreſſion, ‡ ſeeketh love; but he that repeateth a matter, ſeparateth *very* [d] friends.

10 ‡ A reproof entreth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil man ſeeketh onely rebellion, therefore a [e] cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than [f] a fool in his folly.

13 Whoſo * rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 * He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there a* [g] price in the hand of a fool to get wiſdome, ſeeing *he hath* no heart *to it*?

17 * A friend loveth at all times, and [h] a brother is born for adverſitie.

18 A man void of † underſtanding [i] ſtriketh hands, *and* becometh ſuretie in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that [k] exalteth his gate, ſeeketh deſtruction.

20 † He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 *He that begetteth a fool, *doth it* to his ſorrow: and the father of a fool hath no joy.

22 *A merrie heart doeth good ‡ *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to pervert the wayes of judgement.

24 * Wiſdome *is* before him that hath underſtanding; but the eyes of a fool *are* in the [m] ends of the earth.

25 *A foolish ſonne *is* a grief to his father, and bitterneſſe to her that bare him.

26 Alſo to punish the juſt *is* not good, *nor* to ſtrike princes [n] for equitie.

27 * He that hath knowledge ſpareth his words: and a man of underſtanding is of ‡ an excellent ſpirit.

28 *Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

‡ THrough deſire a man having [a] ſeparated himſelf, ſeeketh *and* intermedleth with all wiſdome.

2 A fool hath no delight in underſtanding, but that his heart may [b] diſcover it ſelf.

3 When the wicked cometh, then cometh alſo [c] contempt, and with ignominie reproach.

4 *The words of a mans mouth *are as* deep [d] waters, *and* the well-ſpring of wiſdome *as a* flowing brook.

5 * It is not good to [e] accept the perſon of the wicked, to overthrow the righteous in judgement.

6 A fools lips enter into contention, and his mouth calleth for ſtrokes.

7 * A fools mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 * The words of a ‡ tale-bearer *are* ‡ as wounds, and they go down into the † [f] innermoſt parts of the belly.

9 He alſo that is ſlothfull in his work,

k The ſweet words of conſolation, which come forth of a godly heart.
* Chap. 13: 14.
l Either that which the wicked teach others, or elſe it is follie to teach them that are malicious.
† Heb. *maketh wiſe.*
* Chap. 14: 12.
† Heb. *the ſoul of him that laboureth.*
‡ Heb. *laboureth unto him.*
† Heb. *a man of Belial.*
m For he conſumeth himſelf and others.
* Chap. 6: 14, 19. and 15: 18. and 26: 21. and 29: 22.
† Heb. *ſendeth forth.*
n With his whole endeavour he laboureth to bring his wickedneſſe to paſſe.
o That is, when it is joyned with vertue: or elſe the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſel of God, which ſhall come to paſſe.
* Chap. 15: 17.
‡ Or, *good cheer.*
a For where were many ſacrifices, there were many portions given to the people wherewith they feaſted.
b That is, ſhall be made governour over the children.
* Pſal. 26: 2. Chap. 27: 2. Jer. 17: 10. Mal. 3: 3.
* Chap. 14: 31.
† Heb. *held innocent.*
* Pſal. 27: 3. and 128: 3.
† Heb. *a lip of excellencie.*
† Heb. *a lip of lying.*
* Chap. 18: 16.
† Heb. *a ſtone of grace.*
c Maketh himſelf to be hated of his friend for diſcovering of that which he ſhould have kept ſecret.
* Chap. 10: 12.
‡ Or, *procureth.*
d He that admoniſheth the prince of his fault maketh him his enemie.
‡ Or, *a reproof entreth more a wiſe man, than to ſtrike a fool an hundred times.*
e By the meſſenger, is meant ſuch meanes, as God uſeth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no fear of God.
* Rom. 12: 17. 1 Theſſ. 5: 15. 1 Pet. 3: 9.
* Exod. 23: 7. Chap. 24: 24. Iſa. 5: 23.
g What availeth it the wicked to be rich, ſeeing he ſetteth not his minde to wiſedom?
* Chap. 18: 24.
h So that he is more than a friend, even a brother, that helpeth in time of adverſity.
† Heb. *heart.*
i Read Chap. 6. verſe 1.
k Lifteth up himſelf above his degree.
† Heb. *the froward of heart.*
* Chap. 10: 1.
* Chap. 15: 13. and 12: 25.
‡ Or, *to a medicine.*
l That is, ſecretly, and out of the boſome of the rich.
* Eccles 2: 14. and 8: 1.
m That is, wander to and fro, and ſeek not after wiſdome.
* Chap. 10: 1. and 15: 20. and 19: 13.
n For their well-doing.
* Jam. 1: 19.
‡ Or, *a diſcreet ſpirit.*
* Job 13: 5.
‡ Or, *he that ſeparateth himſelf, ſeeketh according to his deſire, and intermedleth in every buſineſſe.*
a He that loveth wiſedome will ſeparate himſelf from all impediments: and give himſelf wholly to ſeek it.
b That is, that he may talk licentiouſly of whatſoever cometh to minde.
c Meaning, ſuch one as contemneth all others.
* Chap. 20: 5.
d Which can never be drawn emptie but bring ever profit.
* Levit. 19: 15. Deut. 1: 17. and 16: 19. Chap. 24: 23.
e That is, to favour him and ſupport him.
* Chap. 10: 14. and 12: 13. and 13: 3.
* Chap. 11: 18. and 26: 22.
f They are ſoon
‡ Or, *like as when men are wounded.* † Heb. *chambers.*
beleeved, and enter moſt deeply.

is

is brother to him that is a great waster.

10 * The name of the LORD *is* a strong tower: the righteous runneth [g] into it, and † is safe.

11 * The rich mans wealth *is* his strong city: and as an high wall in his own conceit.

12 * Before destruction the heart of man is haughtie, and before honour *is* humilitie.

13 He that † answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmitie; but [h] a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the eare of the wise seeketh knowledge.

16 * A mans gift [i] maketh room for him, and bringeth him before great men.

17 [k] He that *is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot [l] causeth contentions to cease, and [m] parteth between the mightie.

19 A brother offended, *is harder to be wonne* than a strong citie: and *their* contentions *are* like the [n] barres of a castle.

20 * A mans belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue; and they that [o] love it, shall eat the fruit thereof.

22 * *Whoso* findeth [p] a wife, findeth a good thing, and obtaineth favour of the LORD.

23 The poore useth intreaties, but the rich answereth * roughly.

24 A man *that hath* friends, must shew himself friendly: * and there is a friend *that* sticketh closer [q] than a brother.

g He sheweth what is the refuge of the godly against all troubles.
‡ Heb. *is set aloft.*
* Chap. 10: 15.
* Chap. 11: 2. and 15: 33. and 16: 18.
† Heb. *return that word.*
h The minde can well beare the infirmity of the bodie, but when the spirit is wounded, it is a thing most hard to sustain.
* Chap. 17: 8.
i Getteth him libertie to speak, and favour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked judge, but when his adversarie enquireth out the matter, it turneth to his shame.
l If a controversie cannot otherwise be decided, itis best to cast lots, to know whose the thing shall be.
m Appeaseth their controversie, which are so stout that cannot otherwise be pacified.
n Which for the strength thereof, will not bow nor yeeld.
* Chap. 12: 14. and 13: 2.
o By the using of the tongue well or evil, commeth the fruit thereof either good or bad.
* Chap. 19: 14.
p He that is joyned with a vertuous woman in mariage is blessed of the Lord, as Chap. 19:14. * James 1: 3. * Chap. 17:17. q That is oftentimes, such are found which are more readie to doe pleasure, than he that is more bound by dutie.

CHAP. XIX.

* BEtter *is* the poore that walketh in his integritie, than he that is perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, it is not good; and he that hasteth with his feet, sinneth.

3 The foolishnesse of man perverteth his way: and his heart fretteth against the LORD.

4 * Wealth maketh many friends; but the poore is separated from his neighbour.

5 * A false witnesse shall not be † unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince; and every man *is* a friend to † him that giveth gifts.

7 * All the brethren of the poore do hate him: how much more do his friends go farre from him? he pursueth *them with* words, *yet* they are [a] wanting to him.

8 He that getteth † wisdome, [b] loveth his own soul: he that keepeth understanding, shall finde good.

9 * A false witnesse shall not be unpunished, and he that speaketh lies, shall perish.

* Chap. 28: 6.
* Chap. 18: 20.
* Exod. 22: 1. Deut. 19: 16. Chap. 6: 19. and 21: 28.
† Heb. *bold innocent.*
† Heb. *a man of gifts.*
* Chap. 14: 20.
a To have comfort of them.
† Heb. *an heart.*
b He that is upright in judgement, findeth favour of God.
* Verse 5.

10 [c] Delight is not seemly for a fool: much lesse * for a servant to have rule over princes.

11 * The ‡ discretion of a man deferreth his anger, and *it is* his glorie to [d] passe over a transgression.

12 * The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grasse.

13 * A foolish sonne *is* the calamitie of his father; * and the contentions of a wife *are* a continuall [e] dropping.

14 House and riches *are* the inheritance of fathers: and * a prudent wife *is* from the LORD.

15 Slothfulnesse casteth into a deep sleep; and an idle soul shall * suffer hunger.

16 * He that keepeth the commandement, keepeth his own soul; *but* he that despiseth his wayes, shall die.

17 He that hath pitie upon the poore, lendeth unto the LORD; and ‡ that which he hath given, will he pay him again.

18 * Chasten thy sonne while there is hope, and let not thy soul spare ‡ for his crying.

19 A man of great wrath shall suffer punishment: for if thou [f] deliver *him*, yet thou must † *do* it again.

20 Heare counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 * *There are* many devices in a mans [g] heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his [h] kindenesse: and a poore man *is* better than a lyar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied: he shall not be visited with evil.

24 * A slothfull man hideth his hand in *his* bosome, and will not so much as bring it to his mouth again.

25 * Smite a scorner, and the [i] simple † will beware; and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a sonne that causeth shame, and bringeth reproach.

27 Cease my sonne, to heare the instruction, *that causeth* to erre from the words of knowledge.

28 † An ungodly witnesse scorneth judgement: and the mouth of the wicked [k] devoureth iniquity.

29 Judgements are prepared for scorners, and stripes for the back of fools.

c The free use of things are not to be permitted to him that cannot use them aright.
* Chap. 36: 22. Eccles. 10: 6, 7.
* Chap. 14: 29.
‡ Or, *prudence.*
d That is, to cover it by charity; and to doe therein as may most serve to Gods glorie.
* Chap. 16: 14, 15. and 20: 2. and 28: 15.
* Chap. 10: 1. and 15: 20. and 17: 21, 25.
* Chap. 21: 9. and 27: 15.
* Chap. 18: 22.
e As rain that droppeth and rotteth the house.
* Chap. 10: 4. and 20: 13.
* Luk. 11: 28.
* Matth. 10: 42. and 25: 40.
2 Cor. 9: 6, 7.
‡ Or, *his deed.*
* Chap. 13: 24. and 23: 13.
‡ Or, *to his destruction:* or *to cause him to die.*
f Though for a time he give place to counsel, yet soone after will he give place to his raging affections.
† Heb. *adde.*
* Job 23: 13. Psal. 33: 10: 11. Chap. 16: 1, 9. Isa. 46: 10.
g Mans device shall not have successe, except God govern it, whose purpose is unchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich, which is not vertuous.
* Chap. 15: 19. and 26: 13, 15.
* Chap. 21: 11.
i That is, the simple and ignorant men learne, when they see the wicked punished.
† Heb. *will be cunning.*
† Heb. *a witnesse of belial.*
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats and drinks.

CHAP. XX.

WIne *is* [a] a mocker, strong drink *is* raging: and whosoever *is* deceived thereby is not wise.

2 * The fear of a king *is as* the roaring of a lion: *whoso* provoketh him to anger, sinneth *against* his [b] own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 * The sluggard will not plow by reason of the ‡ cold; therefore shall he beg in harvest, and *have* nothing.

a Wine doth so mock the drunkards, as it causes them to be vain and idle, and so justly derided and mocked of others.
* Chap. 16: 14. and 19: 12.
b Putteth his life in danger.
* Chap. 10: 4.
‡ Or, *winter.*

5 * Counsel

5 * Counsel in the heart of man *is like* [c] deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own ‡ goodnesse: but a faithfull man who can finde?

7 The just man walketh in his integrity: * his children *are* blessed after him.

8 A king that sitteth in the throne of judgement, [d] scattereth away all evil with his eyes.

9 * Who can say, I have made my heart clean, I am pure from my sinne?

10 * † Divers weights, *and* † divers measures, both of them *are* alike [e] abomination to the LORD.

11 Even a childe is known by his doings, whether his work *be* pure, and whether *it be* right.

12 * The hearing eare, and the seeing eye, the LORD hath made even both of them.

13 * Love not sleep, lest thou come to povertie; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught (saith the buyer) but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 * [f] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 * † Bread of deceit *is* sweet to a man: but afterwards his mouth shall be filled with gravel.

18 * Every purpose is established by counsel: and with good advice make warre.

19 * He that goeth about *as* a tale-bearer, revealeth secrets: therefore meddle not with him that ‡ flattereth with his lips.

20 * Whoso curseth his father or his mother, his ‡ lamp shall be put out in obscure darknesse.

21 An inheritance *may be* gotten hastily at the beginning: but the end thereof shall not be blessed.

22 * Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee.

23 * Divers weights *are* an abomination unto the LORD: and † a false balance *is* not good.

24 * Mans goings *are* of the LORD, how can a man then understand his own way?

25 *It is* a snare to the man *who* [g] devoureth that which is holy; and after vows to make enquiry.

26 * A wise king scattereth the wicked, and bringeth the [g] wheel over them.

27 The spirit of man *is* the ‡ [i] candle of the LORD, searching all the inward parts of the belly.

28 * Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and * the beauty of old men *is* the gray head.

30 The [k] blueneſſe of a wound † cleanseth away evil: so do stripes the inward parts of the belly.

CHAP. XXI.

THE [a] kings heart *is* in the hand of the LORD, *as* the rivers of water, he turneth it whithersoever he will.

2 * Every way of a man *is* right in his own eyes: but the LORD pondereth the heart.

3 * To do justice and judgement, is more acceptable to the LORD than sacrifice.

4 * † An high look, and a proud heart, *and* ‡ the [b] plowing of the wicked, *is* sinne.

5 The thoughts of the diligent *tend* onely to plenteousnesse: but of every one that is [c] hastie, onely to want.

6 * The getting of treasures by a lying tongue, *is* a vanity tossed to and fro of them that seek death.

7 The [d] robberie of the wicked shall † destroy them; because they refuse to do judgement.

8 The way of man *is* froward and strange: but as for the pure, his work *is* right.

9 * It is better to dwell in a corner of the house top, than with † a brawling woman in † a wide house.

10 * The soul of the wicked desireth evil: his neighbour † findeth no favour in his eyes.

11 * When the scorner is punished, the simple is made [e] wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth [h] the house of the wicked: *but God* overthroweth the wicked for *their* wickednesse.

13 * Whoso stoppeth his eares at the cry of the poore, he also shall cry himself, but shall not be heard.

14 * [e] A gift in secret pacifieth anger: and a reward in the bosome, strong wrath.

15 *It is* joy to the just to do judgement: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.

17 He that loveth ‡ pleasure *shall be* a poore man: he that loveth wine and oyl shall not be rich.

18 * [h] The wicked *shall be* a ransome for the righteous: and the transgressour for the upright.

19 * It is better to dwell † in the wilderneſſe, than with a contentious and an angry woman.

20 There is a treasure to be desired, and [i] oyl in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousnes and mercy, findeth life, righteousnesse and honour.

22 * [k] A wise man scaleth the city of the mighty

---

* Chap. 18: 44.
c It is hard to finde out: for it is as deep waters, whose bottome cannot be found: yet the wise man will know a man either by his words or manners. See 1 Cor. 2: 11.
‡ Or, *bounty.*
* Psalm 112: 2.

d Where righteous judgement is executed, there sin ceaseth, and vice dare not appear,
* 1 Kings 8: 46. 2 Chron. 6: 36. Job 14: 4. Psalm 51: 5. Eccles 7: 20. 1 John 1: 8.
* Deut. 25: 13. &c. Chap. 11: 1. and 16: 11.
† Heb. *a stone and a stone.*
‡ Heb. *an ephah and an ephah.*
e Reade Chap. 26. verse 12.
* Exod. 4: 11. Psalm 94: 9.
* Chap. 12: 11. and 19: 15.

* Chap. 27: 13.
f Teach him wit, that he cast not himself rashly into danger.
* Chap. 9: 17.
† Heb. *bread of lying,* or *falshood.*

* Chap. 15: 22.

* Chap. 11: 13.

‡ Or, *enticeth.*

* Exod. 21: 17. Levit. 20: 9. Matth. 15: 4.
‡ Or, *candle.*

* Deut. 32: 35. Chap. 17: 13. and 24: 29. Rom. 12: 17. 1 Thess. 5: 15. 1 Petr. 3: 9.
* Verse 10.
† Heb. *balances of deceit.*
* Psal. 37: 23. Chap. 16: 9. Jer. 10: 23.
g That is, to apply it, or take it to his own use, which was appointed to God, and then enquire how they may be exempted from the fault.
* Verse 8. Psal. 101: 5. &c.
h Which was a kinde of punishment then used.
‡ Or, *lamp.*
i The word of God giveth light unto man, and causeth us to see and trie the secrets of our dark hearts. Hebr. 4. 21.

29 * Chap. 16. 31.

k Sharp punishment that pierceth even the inward parts, is profitable for the wicked to bring them to amendment. † Heb is *a purging medicine against evil.*

a Though kings seem to have all things at commandement, yet are they not able to bring their own purposes to passe any otherwise than God hath appointed: much lesse are the inferiours able.
* Chap. 16. 2.
* 1 Sam. 15. 22. Chap. 15. 8. Isa. 1. 11. Hos. 6. 6. Mich. 6. 7, 8.
* Chap. 6. 17.
† Heb. *haughtinesse of eyes.*
‡ Or, *the light of the wicked.*
h That is, the thing whereby he is guided, or which he bringeth forth as the fruits of his work.
c He that goeth rashly about his businesse, and without counsel.
* Chap. 10, 2. and 13. 11.
d He meaneth this chiefly of judges and princes which leave that vocation whereunto God hath called them, and poul their subjects to maintain their lusts.
† Heb. *sum them,* or *dwels with them.*
* Chap. 19. 13. and 25. 24. and 27. 15.
† Heb. *a woman of contentions.*
† Heb. *an house of society.*
* James 4: 5.
* Heb. *is not favoured.*
* Chap. 19: 25.
e He is kept by this means from the practice of sinne.
f God inflicting judgements on the wicked, profiteth thereby such as are godly, Psal. 119: 120.
k Matth. 18: 30. &c.
* Chap. 17: 8. and 16: 16.
g To doe a pleasure to the angry man pacifieth him.
‡ Or, *sport.*

* Chap. 11: 8.
h God shall cause that to fall on their own heads, which they intended against the just by delivering the just, and putting the wicked in their places.
* Verse 9.
† Heb. *to the land of the desert.*
i Meaning abundance of all things.

* Eccles 9: 14 &c.
k Wisdome overcometh strength, and confidence in worldly things.

Psalm 101. 2. Chap. 29. 14.

mighty, and caſteth down the ſtrength of the confidence thereof.

23 * Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth †. in proud wrath.

25 * The deſire of the ſlothfull [l] killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the * righteous giveth and ſpareth not.

27 * The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked minde?

28 * † A falſe witneſſe ſhall periſh: but the man that heareth, [m] ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but as for the upright, he ‡ directeth his way.

30 * *There is* no wiſdome nor underſtanding, nor counſel againſt the LORD.

31 * The horſe is prepared againſt the day of battel: but * ‡ ſafety *is* of the LORD.

CHAP. XXII.

A * *Good* name is rather to be choſen than great riches, *and* ‡ [a] loving favour rather than ſilver and gold.

2 * The rich and poore [b] meet together: the LORD *is* the maker of them all.

3 * A prudent man foreſeeth the [c] evil, and hideth himſelf: but the ſimple paſſe on and are puniſhed.

4 * ‡ By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be farre from them.

6 ‡ [d] Train up a childe † in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poore, and the borrower *is* ſervant † to the lender.

8 * He that ſoweth iniquity, ſhall reap vanity: ‡ and the [e] rod of his anger ſhall fail.

9 * † He that hath [f] a bountifull eye ſhall be bleſſed: for he giveth of his bread to the poore.

10 * Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſſe of heart, ‡ *for* the grace of his lips, the [g] king *ſhall be* his friend.

12 The eyes of the LORD [h] preſerve knowledge, and he overthroweth ‡ the words of the tranſgreſſour.

13 * The ſlothfull man ſaith, *There is* [i] a lion without, I ſhall be ſlain in the ſtreets.

14 * The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD, [k] ſhall fall therein.

15 Foolishneſſe *is* bound in the [l] heart of a childe, *but* * the rod of correction ſhall drive it farre from him.

16 He that oppreſſeth the poore to increaſe his *riches*, *and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bowe down thine eare, and heare the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them † within thee; they ſhall withall be fitted in thy lips.

19 That thy truſt may be in the [m] LORD, I have made known to thee this day, ‡ even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou might-eſt [n] anſwer the words of truth ‡ to them that ſend unto thee?

22 Rob not the poore, becauſe he *is* poore: * neither oppreſſe the afflicted in the gate.

23 * For the LORD will plead their cauſe; and ſpoil the ſoul of thoſe that ſpoiled them.

24 [o] Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his wayes, and get a ſnare to thy ſoul.

26 * Be not thou *one* of them that [p] ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 * Remove not the ancient ‡ land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſſe? he ſhall ſtand before kings, he ſhall not ſtand before † mean men.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler, [a] conſider diligently what *is* before thee.

2 And put [b] a knife to thy throat, if thou be a man given to appetite.

3 Be not deſirous of his [c] dainties: for they *are* deceitfull meat.

4 * Labour not to be rich: ceaſe from thine own [d] wiſdome.

5 † Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they flie away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an [e] evil eye, neither deſire thou his daintie meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſell *which* thou haſt eaten, [f] ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the eares of a fool; for he will deſpiſe the wiſdome of thy words.

10 * Remove not the old ‡ land-mark; and enter not into the fields of the fatherleſſe.

11 * For their redeemer is mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the childe: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod, and

---

* Chap. 12. 13. and 18. 21.

† Heb. *in the wrath of pride.*
* Chap. 13. 4.
l He thinketh to live by wiſhing and deſiring all things, but will take no pains to get ought.
* Pſalm. 112, 9.
* Pſalm 50. 9. Chap. 15. 8. Iſa. 66. 3. Jer. 6. 20. Amos 5. 22.
† Heb. *in wickedneſſe.*
* Chap. 19. 5, 9.
† Heb. *a witneſſe of lies.*
m He that boldly teſtifies the truth that he hath heard.
‡ Or, *conſidereth.*
* Jer. 9. 23.
* Pſalm 33. 17.
* Pſalm 3. 8.
‡ Or, *victorie.*

* Eccles 7. 1.
‡ Or, *favour is better than, &c.*
a Which cometh by well doing.
* Chap. 29. 13.
b Live together, and have need the one of the other.
* Chap. 27. 12.
c That is, the puniſhment, which is prepared for the wicked, and fleeth to God for ſuccour.
* Pſalm 112. 3.
‡ Or, *the reward of humility, &c.*

‡ Or, *catechize.*
d Bring him up vertuouſly, and he ſhall ſo continue.
† Heb. *in his way.*
† Heb. *to the man that lendeth.*
* Job 4. 8. Hoſea 10. 13.

‡ Or, *and with the rod of his anger he ſhall be conſumed.*
e His authoritie, whereby he did oppreſſe others, ſhall be taken from him
* 2 Cor. 9. 6.
† Heb. *good of eye.*
f He that is merciſull and liberall.
* Pſalm 101. 5.
‡ Or, and hath *grace in his lips.*
g He sheweth, that princes ſhould uſe their familiarity, whoſe conſcience is good, and their talk wiſe and godly.
h Favour them that love knowledge.
‡ Or, *the matters.*
* Chap. 26. 13.
i He derideth them that invent vain excuſes, becauſe they would not doe their durie.
* Chap. 2. 16. and 5. 3. and 7. 5. and 23. 27.
k So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.
* Chap. 13, 24. and 19. 18. and 23. 13. and 29. 15, 17.
k He is naturally given unto it.

† Heb. *in thy belly.*
m He sheweth what the end of wiſdome is: to wit, to direct us to the Lord.
‡ Or, truſt *thou alſo.*
n That is, certain and true things.
‡ Or, *to thoſe that ſend thee.*
* Zech. 7. 10.
* Job 31. 21. Chap. 23. 11.
o Have not to do with him, that is not able to rule his affections; for he would hurt thee by his evil converſation.
* Chap. 6. 1. and 11. 15.
p Which raſhly put themſelves in danger for others, as Chap. 6. 2.
* Deut. 19. 14. and 27. 17. Chap. 23. 10.
‡ Or, *bound.*
† Heb. *obſcure men.*

a Eat with ſobriety.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the love they bear to them, but for their own ſecret purpoſes.
* 1 Tim. 6. 9, 10.
d Which is carnall: and ſo will lead thee to unjuſt courſes.
† Heb. *wilt thou cauſe thine eyes to flie upon.*
e That is, covetous, as contrary, a good eye is taken for liberall, as Chap. 22. 9.
f He will not ceaſe till he hath done thee ſome harm, and his flattering words ſhall come to no uſe.
* Deut. 19. 14. and 27. 17. Chap. 22. 28.
‡ Or, *bound.*
* Job 31. 21. Chap. 22. 23.

* Chap. 13. 24. and 19. 18. and 22. 15.

and ſhalt deliver his ſoul from g hell.

15 My ſonne, if thine heart be wiſe, my heart ſhall rejoyce, ‡ even mine.

16 Yea, my reins ſhall rejoyce, when thy lips ſpeak right things.

17 * Let not thine heart envie ſinners: but *be thou* in the fear of the LORD all the day long.

18 * For ſurely there is an ‡ h end, and thine expectation ſhall not be cut off.

19 Heare thou, my ſonne, and be wiſe, and guide thine heart in the i way.

20 * Be not amongſt wine-bibbers; amongſt riotous eaters † of flesh.

21 For the drunkard and the glutton ſhall come to povertie: and drowſineſſe ſhall cloath *a man* with rags.

22 * Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 [b] Buy the truth, and ſell *it* not; *alſo* wiſdome, and inſtruction, and underſtanding.

24 * The father of the righteous ſhall greatly rejoyce: and he that begetteth a wiſe *childe*, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

26 My ſonne, give me l thine heart, and let thine eyes obſerve my wayes.

27 * For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 * She alſo lieth in wait ‡ as *for* a prey, and increaſeth the m tranſgreſſours among men.

29 * Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſſe of eyes?

30 They that tarrie long at the wine, they that go to ſeek n mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like ‡ an adder.

33 Thine o eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down † in the midſt of the p ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay and* I was not ſick; they have beaten me, *and* † I felt *it* not: when ſhall I awake? I will q ſeek it yet again.

CHAP. XXIIII.

BE not thou * envious againſt evil men, neither deſire to be with them.

2 * For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdome is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man † *is* ſtrong, yea, a man of knowledge † increaſeth ſtrength.

6 * For by wiſe counſel thou ſhalt make thy warre: and in multitude of counſellours *there is* ſafetie.

7 Wiſdome *is* too high for a fool: he openeth not his mouth in the [a] gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſſe *is* ſinne: and the ſcorner *is* an abomination to men.

10 *If* thou [b] faint in the day of adverſitie, thy ſtrength *is* † ſmall.

11 * If thou forbear to deliver them that are drawn [c] unto death, and thoſe that are readie to be ſlain.

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it*? and he that keepeth thy ſoul, doth *not* he know *it*? and ſhall *not* he render to every man * according to his works?

13 My ſonne, eat thou [d] honey, becauſe *it is* good, and the honey-combe, *which is* ſweet † to thy taſte.

14 * So *ſhall* the knowledge of wiſdome *be* unto thy ſoul, when thou haſt found *it*, * then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait (O wicked man) againſt the dwelling of the righteous: ſpoil not his reſting place.

16 * For a juſt man [e] falleth ſeven times, and riſeth up *again*: but the wicked ſhall fall into miſchief.

17 * Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the LORD ſee *it*, and † it diſpleaſe him, and he turn away his wrath [f] from him.

19 * ‡ Fret not thy ſelf becauſe of evil men, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil man, * the ‡ candle of the wicked ſhall be put out.

21 My ſonne, fear thou the LORD, and the king: *and* meddle not with † them that are given to change.

22 For their calamitie ſhall riſe ſuddenly, and who knoweth the ruine of them g both?

23 Theſe things alſo *belong* to the wiſe. * *It is* not good to have reſpect of perſons in judgement.

24 * He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhorre him.

25 But to them that rebuke *him* ſhall be delight, and † a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſſe *his* lips † that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and [h] afterwards build thine houſe.

28 Be not a witneſſe againſt thy neighbour without cauſe, and deceive *not* with thy lips.

29 * Say not, I will do ſo to him as he hath done to me: [i] I will render to the man according to his work.

g That is, from deſtruction.
‡ Or, *even I* will rejoyce.

* Pſalm 37. 1. and 73. 3. Chap. 3. 31. and 24. 1.

* Chap. 24. 14.
‡ Or, *reward.*
h The proſperity of the wicked ſhall not continue.
i In the obſervation of Gods commandements.
* Rom. 13. 13. Epheſ. 5. 18.
† Heb. *of their fleſh.*

* Chap. 1. 8.

k Spare no coſt for truths ſake neither depart from it for any gain.
* Chap. 10. 1. and 15. 20.

l Give thy ſelf wholly to wiſdome.

* Chap. 22. 14.

* Chap. 7. 12.
‡ Or, *as a robber.*
m Shee ſeduceth many, and cauſeth them to offend God.
* Iſa. 5. 11.

n Which by art make wine ſtronger, and more pleaſant.

‡ Or, *a cockatrice.*

o That is, drunkennes ſhall bring thee to whoredome.
† Heb. *in the heart of the ſea.*
p In ſuch great danger ſhalt thou be.
† Heb. *I knew it not.*
q Though drunkennes make them more inſenſible than beaſts, yet can they not refrain.

* Verſe 19. Pſalm 37. 1. &c. and 73. 3. Chap. 23. 17.
* Pſalm 10. 7.

† Heb. is *in ſtrength.*
‡ Heb. *ſtrengtheneth might.*
* Chap. 20. 18. and 11. 14. and 15. 22.

a In the place where wiſedome ſhould be ſhewed.

b Man hath no triall of his ſtrength, till he be in troubles.
† Heb. *narrow.*
* Pſalm 82. 4.
c None can be excuſed, if he help not the innocent when he is in danger.

* Job 34. 11. Pſalm 62. 12. Jer 32. 19. Rom. 2. 6. Apoc. 22. 12.
d As honey is ſweet and pleaſant to the taſte, ſo wiſedome is to the ſoul.
† Heb. *upon thy palate.*
* Pſalm 19. 10. and 119. 103.
* Chap. 23. 18.

* Job 5. 19. Pſalm 34. 19. and 37. 24.
e He is ſubject to many perils: but God delivereth him.
* Job 31. 29. Pſalm 35. 15. Chap. 17. 5.

† Heb. *it be evil in his eyes.*
f To be avenged on thee.
* Pſalm 37. 1. Chap. 23. 17.
‡ Or *keep not company with the wicked.*
* Job 21. 17. Chap. 13. 9.
‡ Or, *lamp.*

† Heb. *changers.*

g Meaning, either of the wicked, and ſeditious, as verſ. 19, and 21. or of them that fear not God, nor obey their king.
* Levit. 19. 15. Deut. 1. 17. and 16. 19. Chap. 12. 5. and 28. 21. John 7. 24.
* Chap. 17. 15. Iſa. 5. 23.
† Heb. *a bleſſing of good.*

† Heb. *that anſwereth right words.*

h Be ſure of the means how to compaſſe it before thou take any enterpriſe in hand.

* Chap. 20. 22.
i He ſheweth, what is the nature of the wicked, to revenge wrong for wrong.

30 I went by the field of the ſlothfull, and by the vineyard of the man void of underſtanding.

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone wall thereof was broken down.

† Heb. *ſet my heart.*
k That I might learn by another mans fault.
* Chap. 6: 9, &c.

32 Then I ſaw, *and* † conſidered it well: I looked upon *it*, *and* k received inſtruction.

33 * *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy povertie come, *as* one that travelleth; and thy want as † an armed man.

† Heb. *a man of ſhield.*

Chap. XXV.

1 *Obſervations about kings*, 8 *and about avoiding cauſes of quarrels, and ſundry cauſes thereof.*

a Whom Hezekiah appointed for this purpoſe.
b That is, gathered out of divers books of Solomon.

THeſe *are* alſo proverbs of Solomon, which the a men of Hezekiah king of Judah b copied out.

c God doth not reveal the cauſe of his judgements to man.

2 *It is* the glorie of God to c conceal a thing: but the d honour of kings *is* to ſearch out a matter.

d Becauſe the king ruleth by the revealed word of God, the cauſe of his doings muſt appeare, and therefore he muſt uſe diligence in trying out of cauſes.

3 The heaven for height, and the earth for depth and the e heart of kings † *is* unſearchable.

e He ſheweth, that it is too hard for man to attain to the reaſon of all the ſecret doings of the king, even when he is upright, and doth his durie.
† Heb. there is *no ſearch.*

4 Take away the f droſſe from the ſilver, and there ſhall come forth a veſſel for the finer.

f When vice is removed from a king, he is a meet veſſel for the Lords uſe.

5 * g Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſſe.

* Chap. 20: 8.
g It is not enough that he be pure himſelf, but that he put away others that be corrupted.

6 † Put not forth thy ſelf in the preſence of the king, and ſtand not in the place of great men.

† Heb. *ſet not out thy glory.*

7 * For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

* Luk. 14: 10.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

* Matth. 5: 25. and 18: 15.

9 * Debate thy cauſe with thy neighbour *himſelf*; and ‡ diſcover not a ſecret to another:

‡ Or, *diſcover not the ſecret of another.*

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamie h turn not away.

h Leſt whereas thou thinkeſt by this meanes to have an end of the matter, it put thee to farther trouble.

11 A word † fitly ſpoken *is like* apples of gold in pictures of ſilver.

† Heb. *ſpoken upon his wheels.*
* Chap. 13: 17.

12 *As* an eare-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient eare.

13 * As the i cold of ſnow in the time of harveſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

i In the time of great heat when men deſire cold.

14 Whoſo boaſteth himſelf † of a falſe gift, *is like* k clouds and winde without rain.

† Heb. *in a gift of falſhood.*
k Which have an outward appearance, and are nothing within.

15 * By l long forbearing is a prince perſwaded, and a ſoft tongue m breaketh the bone.

* Gen. 32: 4, &c. 1 Sam. 25: 24, &c. Chap. 15: 1. and 16: 14.
l By not miniſtring occaſion to provoke him farther.
m That is, the heart that is bent to anger, as Chap. 15: 1.

16 Haſt thou found honey? eat ſo much as is n ſufficient for thee, leſt thou be filled therewith, and vomit it.

n Uſe moderately the pleaſures of this world.

17 ‡ Withdraw thy foot from thy neighbours houſe: leſt he be † wearie of thee, and *ſo* hate thee.

‡ Or, *let thy foot be ſeldome in thy neighbours houſe.* † Heb, *full of thee.*

18 * A man that beareth falſe witneſſe againſt his neighbour, is a maul, and a ſword, and a ſharp arrow.

* Pſalm 120: 4. Chap. 12: 18.

19 Confidence in an unfaithfull man in time of trouble, *is like* a broken tooth and a foot out of joynt.

20 *As* he that taketh away a garment in cold weather, *and as* vineger upon o nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

o Which melteth it, and conſumeth it.

21 * If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

* Exod. 23: 4. Rom. 12: 20.

22 For thou ſhalt p heap coals of fire upon his head, and the LORD ſhall reward thee.

p Thou ſhalt as it were by force, overcome him; inſomuch, that his own conſcience ſhall move him to acknowledge thy benefits, and his heart ſhall be inflamed.

23 ‡ The north winde driveth away rain: ſo doth an angry countenance a backbiting tongue.

‡ Or, *the north winde bringeth forth rain: ſo doth a backbiting tongue an angry countenance.*

24 * It is better to dwell in a corner of the houſe top, than with a brawling woman and in a wide houſe.

* Chap. 19: 13. and 21: 9.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a farre country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is not* glory.

28 * He that *hath* no rule over his own ſpirit, *is like* a city that is broken down, *and* q without walls.

* Chap. 16: 32.
q And ſo is in extream danger.

Chap. XXVI.

1 *Obſervations about fools*, 13 *about ſluggards*, 17 *and about contentious buſie-bodies.*

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandring, as the ſwallow by flying, ſo the curſe cauſeleſſe ſhal not come.

3 * A whip for the horſe, a bridle for the aſſe; and a rod for the fools back.

* Pſalm 32: 9. Chap. 10: 13.

4 Anſwer a not a fool according to his folly, leſt thou alſo be like unto him.

a Conſent not unto him in his doings.

5 b Anſwer a fool according to his folly, leſt he be wiſe in ‡ his own conceit.

b Reprove him as the matter requireth.
‡ Heb. *his own eyes.*

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the c feet, *and* d drinketh ‡ damage.

c To wit, of the meſſenger whom he ſendeth.
d That is, receiveth damage thereby.

7 The legs of the lame † are not equall: ſo *is* a parable in the mouth of fools.

‡ Or, *violence.*
† Heb. *are lifted up.*

8 ‡ As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

‡ Or, *as he that putteth a precious ſtone in an heap of ſtones.*

9 *As* a thorn goeth up into the e hands of a drunkard, ſo *is* a parable in the mouth of fools.

e Whereby he both hurteth himſelf and others.

10 ‡ The great *God* that formed all things, both f rewardeth the fool, and rewardeth tranſgreſſours.

‡ Or, *a great man grieveth all, and he hireth the fool, he hireth alſo tranſgreſſours.*
f That is, puniſheth him which is a juſt reward of his follie.

11 * As a dog returneth to his vomit, *ſo* a fool † returneth to his folly.

* 2 Petr. 2: 22.
† Heb. *iterateth his folly.*

12 Seeſt thou a man wiſe in his own conceit? *there is* g more hope of a fool than of him.

g For the fool will rather be counſelled than he: alſo the fool ſinneth of ignorance, and the other of malice.

13 * The ſlothfull man h ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

* Chap. 22: 13.
h That is, he ſhunneth labour, loveth ſloth, and doth his beſt to excuſe himſelf.

14 *As* the doore turneth upon his hinges, ſo *doth* the ſlothfull upon his bed.

15 The ſlothfull hideth his hand in his boſome, † it grieveth him to bring it again to his mouth.

* Chap. 19: 24.
‡ Or, *he is weary.*

16 The sluggard *is* wiser in his own conceit, than seven men that can render a reason.

17 He that passeth by, *and* ‡ medleth with strife *belonging* not to him, *is like* one that taketh a dog by the eares.

18 As a mad man who casteth † firebrands, arrows, and death:

19 So *is* the man *that* [i] deceiveth his neighbour and saith, Am not I in sport?

20 † Where no wood is, *there* the fire goeth out: so * where *there is* no tale-bearer, the strife † ceaseth.

21 * *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 * The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly.

23 Burning lips, and a wicked heart, [k] *are like* a potsheard covered with silver drosse.

24 He that hateth, ‡ dissembleth with his lips, and layeth up deceit within him.

25 When he † speaketh fair: beleeve him not; for *there are* [l] seven abominations in his heart.

26 ‡ *Whose* hatred is covered by deceit, his wickednesse shall be shewed before the *whole* [m] congregation.

27 * Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.

i Or, *is enraged.*

† Heb. *flames* or *sparks.*

i Which dissembleth himself to be that he is not.

† Heb. *without wood.*
* Chap. 22: 10.
‡ Or, *whisperer.*
† Heb. *is silent.*
* Chap. 15: 18. and 29: 22.

* Chap. 18: 8.

† Heb. *chambers.*

k They will soon break out, and utter themselves.
‡ Or, *is known.*

† Heb. *maketh his voice gracious.*
l Meaning, many: he useth the number certain for the uncertain.
‡ Or, *hatred is covered in secret.*

m In the assembly of the godly.
* Psalm 7: 15, 16. and 9: 15. Eccles 10: 8.

Chap. XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the houshold care.

* James 4: 13. &c.
† Heb. *to morrow day.*
a Delay not the time, but take occasion when it is offered.

BOast not thy self of † to [a] morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

† Heb. *heavinesse.*

3 A stone *is* † heavie, and the sand weighty: but a fools wrath is heavier than them both.

† Heb. *wrath is cruelty, and anger overflowing.*
‡ Or, *jealousie.*
b For the envious are obstinate, and cannot be reconciled.

4 † Wrath *is* cruel, and anger *is* outragious; but who is able to stand before ‡ [b] envie?

5 Open rebuke *is* better than secret love.

* Psal. 141: 5.
‡ Or, *earnest* or *frequent.*
c They are flattering, and seem friendly as in the example of Joab, 2 Sam. 3: 27. and 20: 9.

6 * Faithfull *are* the wounds of a friend; but the kisses of an enemy *are* ‡ [c] deceitfull.

† Heb. *treadeth under foot.*
* Job 6: 7.

7 The full soul † loatheth an honey-combe; but * to the hungry soul every bitter thing is sweet.

† Heb. *from the counsel of the soul.*

8 As a bird that wandereth from her nest: so *is* a man that wandereth from his place.

9 Ointment and perfume rejoyce the heart: so doth the sweetnesse of a mans friend † by hearty counsel.

d But rather into the house of thy friend: who loveth at all times, as Chap. 17: 17. and 18: 24.

10 Thine own friend and thy fathers friend forsake not; neither go into thy [d] brothers house in the day of thy calamitie: *for* better *is* a neighbour that is neare: than a brother farre off.

11 * My sonne, be wise, and make my heart [e] glad, that I may answer him that reproacheth me.

* Chap. 10: 1. and 23: 24.
e Order thy affairs with wisdome and so thou shalt cause thy father to rejoyce.

12 * A prudent man foreseeth the evil, *and* hideth himself: *but* the simple passe on, *and* are punished.

* Chap. 22: 3.

13 * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

* Chap. 20: 16.

14 He that blesseth his friend with a loud voice, [f] rising early in the morning, it shall be counted a curse to him.

f Hastily, and without cause.

15 * A continuall dropping in a very rainy day, and a contentious woman are alike.

* Chap. 19: 13.

16 Whosoever hideth her, hideth the winde, and the ointment of his right hand *which* bewrayeth *it self.*

17 Iron sharpeneth iron, [g] so a man sharpeneth the countenance of his friend.

g One hastie man provoketh another to anger.

18 Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face: [h] so the heart of man to man.

h There is no difference between man and man by nature, but onely the grace of God maketh the difference.

20 Hell and destruction are † never full, so * the eyes of man are never satisfied.

† Heb. *not.*
* Eccles 1: 8.

21 * *As* the fining pot for silver, and the furnace for gold; so *is* a man to his [i] praise.

* Chap. 17: 3.
i That is, he is either known to be ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a fool in a morter among wheat with a pestil, *yet* will not his foolishnesse depart from him.

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds.

† Heb. *set thy heart.*

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

† Heb. *strength.*
† Heb. *to generation and generation.*

25 The hay appeareth, and the tender grasse sheweth it self, and herbs of the mountains are gathered,

26 The [k] lambes *are* for thy clothing, and the goats *are* the price of thy field.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preservation of his gifts.

27 And *thou shalt have* goats milk enough for thy food, for the food of thy houshold, and *for* † maintenance for thy maidens.

† Heb. *life.*

Chap. VIII.

Generall observations of impiety and religious integrity.

THe * wicked [a] flee when no man pursueth: but the righteous are bold as a lion.

* Lev. 26: 36.
a Because their own conscience accuseth them.

2 For the transgression of a land, [b] many *are* the princes thereof: but ‡ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

b The state of the common-wealth is oftentimes changed.
‡ Or, *by men of understanding and wisdome shall they likewise be prolonged.*

3 A poore man that oppresseth the poore, *is like* a sweeping rain † which leaveth no food.

† Heb. *without food.*

4 They that forsake the law, praise the wicked: but such as keep the law, contend with them.

5 Evil men understand not judgement: but they that seek the LORD, understand all things.

6 * Better *is* the poore that walketh in his uprightnesse, than he that is perverse *in his* wayes, though he *be* rich.

* Chap. 19: 1.

7 * Whoso keepeth the law, *is* a wise sonne: but

* Chap. 29: 3.

but he that † is a companion of riotous *men* shameth his father.

8 * He that by usury and * unjust gain increaseth his substance, he shall gather it for [c] him that will pitie the poore.

9 He that turneth away his eare from hearing the law, even his prayer *shall be* [d] abomination.

10 * Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

11 The rich man *is* wise † in his own conceit: but the poore that hath understanding [e] searcheth him out.

12 * When righteous men do rejoyce, *there is* great glory: but when the wicked rise, a man is ‡ [f] hidden.

13 * He that covereth his sinnes, shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that [g] feareth alway: * but he that hardeneth his heart, shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a [h] wicked ruler over the poore people.

16 The prince that wanteth understanding, *is* also a great oppressour: *but* he that hateth covetousnesse, shall prolong *his* dayes.

17 * A man that doth violence to the bloud of *any* person, shall flee to the pit, let no man [i] stay him.

18 * Whoso walketh uprightly, shall be saved: but he that is perverse *in his* wayes, shall fall at once.

19 * He that tilleth his land, shall have plenty of bread: but he that followeth after vain Persons, shall have poverty enough.

20 A faithfull man shall abound with blessings: * but he that maketh haste to be rich, shall not be † innocent.

21 * To have respect of persons, *is* not good: for, for [k] a piece of bread *that* man will transgresse.

22 ‡ He that hasteth to be rich, *hath* an [l] evil eye, and considereth not that poverty shall come upon him.

23 * He that rebuketh a man, afterwards shall finde more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of † a destroyer.

25 * He that is of a proud heart, stirreth up strife: but he that putteth his trust in the LORD, shall be made [m] fat.

26 He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered.

27 * He that giveth unto the poore, shall not lack: but he that hideth his eyes, shall have many a curse.

28 * When the wicked rise, men hide themselves: but when they perish, the righteous increase.

‡ Or, *feedeth gluttons.*

* Chap. 13: 22. Eccles 2: 26.
† Heb. *by increase.*

c For God will take away the wicked usurer, and give his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word, or law, which the wicked contemn.
* Chap. 29: 27.

† Heb. *in his eyes.*

e And judge that he is not wise.
* Vers. 28. Chap. 11: 10. Eccles 16: 6.
‡ Or, *sought for.*
f That is, the godly man is forced to hide himself and his estate from the cruelties of tyrants.
* Psal. 32: 5.

* John 1: 9, 10.
g Which standeth in awe of God, and is afraid to offend him.
* Rom. 11: 20.

h For he can never be satisfied, but ever oppresseth and spolleth.

* Gen. 9: 6. Exod. 21: 14.

i None shall be able to deliver him.
* Chap. 20: 25.

* Chap. 22: 12.

* Chap. 13: 22. and 23: 4.
1 Tim. 6: 9.
† Or, *unpunished.*
* Chap. 18: 5. and 24: 23.
k He will be abused for nothing.

‡ Or, *he that hath an evil eye hasteth to be rich* vers. 20.
l Meaning, him that is covetous.
* Chap. 27: 6.

† Heb. *a man destroying.*
* Chap. 13: 20.
m Shall have all things in abundance.

* Deut. 15: 9. Chap. 22: 9.

* Verse 22. Chap. 29: 2.

CHAP. XXIX. 505

1 *Observations of publick government,* 15 *and of private.*
22 *Of anger, pride, theevery, cowardise, and corruption.*

† HE that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedie.

† Heb. *a man of reproofs.*

2 * When the righteous are ‡ in authoritie, the people rejoyce: but when the wicked beareth rule, the people mourn.

* Chap. 11: 10. and 28: 28. Eccles 10: 5.
‡ Or, *increased.*

3 * Whoso loveth wisdome, rejoyceth his father: * but he that keepeth companie with harlots, spendeth *his* substance.

* Chap. 10: 1. and 15: 20. and 27: 11.
* Chap. 5: 9. and 28: 7. Luk. 15: 13.

4 The king by judgement stablisheth the land: but † he that receiveth gifts, overthroweth it.

† Heb. *a man of oblations.*

5 A man that flattereth his neighbour, [a] spreadeth a net for his feet.

a He that giveth care to the flatterer is in danger, as the bird is before the fowler.

6 In the transgression of an evil man *there is* [b] a snare: but the righteous doth sing and rejoyce.

b He is ever ready to fall into the snare that he layeth for others.

7 * The righteous considereth the cause of the poore: *but* the wicked regardeth not to know *it*.

* Job 29: 16.

8 Scornfull men ‡ bring a citie into a snare: but wise men turn away wrath.

‡ Or, *set a citie on fire.*

9 *If* a wise man contendeth with a foolish man, [c] whether he rage or laugh, *there is* no rest.

c He can beare no admonition, in what sort soever it is spoken.

10 † The bloud-thirstie hate the upright: but the just seek his soul.

† Heb. *men of bloud.*

11 A fool uttereth all his minde: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 * The poore and ‡ the deceitfull man meet together: the LORD lighteneth both their eyes.

* Chap. 22: 2.
‡ Or, *the usurer.*

14 * The king that faithfully judgeth the poore, his throne shall be established for ever.

* Chap. 20: 28.

15 * The rod and reproof give wisdome: but a * childe left *to himself*, bringeth his mother to shame.

* Verse 17.
* Chap. 10: 1. and 17: 21, 25.

16 When the wicked are multiplied, transgression increaseth: * but the righteous shall see their fall.

* Psal. 37: 36. and 58: 10. and 92: 8.

17 * Correct thy sonne, and he shall give thee rest: yea, he shall give delight unto thy soul.

* Chap. 13: 24. and 22: 15. and 23: 13, 14.

18 [d] Where *there is* no vision, the people ‡ perish: but he that keepeth the law, happy *is* he.

d Where there are not faithfull ministers of the word of God.
‡ Or, *is made naked.*

19 [e] A servant will not be corrected by words: for *though* he understand he will not answer.

e He that is of a servile and rebellious nature.

20 Seest thou a man that is hastie ‡ in his words? *there is* more hope of a fool, than of him.

‡ Or, *in his matters.*

21 He that delicately bringeth up his servant from a childe, shall have him become *his* sonne at the length.

22 * An angry man stirreth up strife, and a furious man aboundeth in transgression.

* Chap. 15: 18. and 26: 21.

23 * A mans pride shall bring him low: but honour shall uphold the humble in spirit.

* Job 22: 29. Chap. 15: 33. and 18: 12. Matth. 23: 12. Luk. 14: 11.

24 Whoso is partner with a thief, hateth

506

his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth [f] a ſnare: but whoſo putteth his truſt in the LORD, † ſhall be ſafe.

26 * Many ſeek † the rulers favour, but every mans [g] judgement *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and he that *is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agurs confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Foure wicked generations.* 15 *Foure things inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Foure things hard to be known.* 21 *Foure things intolerable.* 24 *Foure things exceeding wiſe.* 29 *Foure things ſtately.* 32 *Wrath is to be prevented.*

THe words of [a] Agur the ſonne of Iakeh, *even* the propheſie: the man ſpake unto Ithiel: even unto [b] Ithiel and Ucal.

2 Surely I *am* more [c] brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdome, nor † have the knowledge of the holy.

4 * Who hath aſcended up into [d] heaven, or deſcended? * who hath gathered the winde in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſonnes name, if thou canſt tell?

5 * Every word of God *is* † pure: he *is* a ſhield unto them that put their truſt in him.

6 * Adde thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 [e] Two things have I required of thee, † denie me *them* not before I die.

8 Remove farre from me vanitie and lies; give me neither povertie, nor riches, * feed me with food † convenient for me:

9 * Leſt I be full, and † denie *thee*, and ſay, [f] Who *is* the LORD? or leſt I be poore, and ſteal, and take the name of my God *in vain*.

10 † Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found [g] guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſſe their mother.

12 *There is* a generation *that are* pure in their own eyes, and yet is not waſhed from their filthineſſe.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up.

14 * *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devoure the poore from off the earth, and the needy from *among* men.

15 The horſeleach hath [h] two daughters, *crying*, Give, give. There are three things *that* are never ſatisfied, *yea*, foure things ſay not, † *It is* enough:

16 The grave, and the barren wombe, the earth *that* is not filled with water, and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey his mother, the ravens of ‡ the [i] valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three things *which* are too wonderfull for me; yea, foure which I know not:

19 The way of an eagle in the aire, the way of a ſerpent upon a rock, the way of a ſhip in the † midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and [k] wipeth her mouth, and ſaith, I have done no wickedneſſe.

21 For three things the earth is diſquieted, and for foure *which* it cannot bear:

22 * For [l] a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is [m] heir to her miſtreſſe.

24 There be foure things which are little upon the earth, but they *are* † [n] exceeding wiſe:

25 * The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them † by bands;

28 The ſpider taketh hold with her [o] hands, and is in kings palaces.

29 There be three things which go well, yea foure are comely in going.

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A ‡ † grey-hound, an he-goat alſo, and a king againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, * [p] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth bloud: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuels leſſon of chaſtitie and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THe words of king [a] Lemuel, the propheſie that his [b] mother taught him.

2 What, my ſonne? and what, the [c] ſonne of my wombe? and what, the ſonne of my vows?

3 Give not thy ſtrength unto women, nor thy wayes to that which [d] deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, [e] ſtrong drink:

5 Leſt they drink, and forget the law, and † pervert the judgement † of any of the afflicted.

6 * Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be † of heavie hearts.

7 Let him drink and forget his povertie, and remember his miſery [f] no more.

8 Open thy mouth for the [g] dumbe in the

---

f He that feareth man more than God, falleth into a ſnare, and is deſtroyed.
† Heb. *ſhall be ſet on high.*
* Chap. 19: 6.
† Heb. *the face of a ruler.*
g He needeth not to flatter the ruler: for what God hath appointed, that ſhall come to him.

a Who was an excellent man in vertue and knowledge in the time of Solomon: But no where mentioned ſaving in this place.
b Which were Agurs ſchollers, or friends: But ſome think by Ithiel and Ucal is meant God and Chriſt.
c Herein he declareth his great humilitie, who would not attribute any wiſedome to himſelf, but all unto God.
† Heb. *know.*
* Joh. 3: 13.
d Meaning, to know the ſecrets of God, as though hee would ſay, None.
* Job 38: 4. &c. Pſal. 104: 3. &c. Iſa. 40: 12. &c.
* Pſal. 12: 6. and 18: 30. and 19: 8. and 119: 140.
† Heb. *puriſied.*
* Deut. 4: 2. and 12: 32. Apoc. 22: 18, 19.
e He maketh this requeſt to God.
† Heb. *with-hold not from me.*
* Matth. 6: 11.
† Heb. *of my allowance.*
* Deut. 32: 15.
† Heb. *belief* thee.
f Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth, men have an occaſion to the ſame.
† Heb. *hurt not with thy tongue.*
g In accuſing him without cauſe.
* Chap. 6: 17.
* Job 29: 17. Pſal. 52: 2. and 57: 4.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the bloud, and is never ſatisfied: even ſo are the covetous extortioners inſatiable.
‡ Heb. *wealth.*

‡ Or, *the brook.*
i Which haunt in the valley for carrions.

18 There be three things *which* are too wonderfull for me; yea, foure which I know not:

19 The way of an eagle in the aire, the way of a ſerpent upon a rock, the way of a ſhip in the † midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and [k] wipeth her mouth, and ſaith, I have done no wickedneſſe.

21 For three things the earth is diſquieted, and for foure *which* it cannot bear:

22 * For [l] a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is [m] heir to her miſtreſſe.

24 There be foure things which are little upon the earth, but they *are* † [n] exceeding wiſe:

25 * The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them † by bands;

28 The ſpider taketh hold with her [o] hands, and is in kings palaces.

29 There be three things which go well, yea foure are comely in going.

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A ‡ † grey-hound, an he-goat alſo, and a king againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, * [p] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth bloud: ſo the forcing of wrath bringeth forth ſtrife.

k She hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman.
* Chap. 19: 10.
l Theſe commonly abuſe the ſtate whereunto they are called.
m Which is married to her maſter after the death of her miſtreſſe.
† Heb. *wiſe, made wiſe.*
n They containe great doctrine and wiſedome.
* Chap. 6: 6. &c.
† Heb. *gathered together.*
o If man be not able to compaſſe theſe common things by his wiſdome, we cannot attribute wiſdome to man but folly.
‡ Or, *horſe.*
† Heb. *girt in the loyns.*
* Job 21: 5. and 40: 4.
p Make a ſtay, and continue not in doing evil.

a That is, of Solomon, who was called Lemuel, that is, of God, becauſe God had ordained him to be king over Iſrael.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing ſhe declareth her motherly affection.
d Meaning, that women are the deſtruction of Kings, if they haunt them.
e That is, the king muſt not give himſelf to wantonneſſe, and neglect his office which is to execute judgement.
† Heb. *alter.*
† Heb. *of all the ſons of affliction.*
* Pſal. 104: 15.
† Heb. *the ſonnes of deſtruction.* † Heb. *bitter of ſoul.* ‡ Or, wine doth comfort the heart, as Pſalm 104: 15. g Defend their cauſe that are not able to help themſelves.

cauſe

cause of all † such as are appointed to destruction.

9 Open thy mouth, * judge righteously, and plead the cause of the poore and needy.

10 ¶ * Who can finde a vertuous woman? for her price *is* farre above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of [h] spoil.

12 She will do him good and not evil, all the dayes of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

14 She is like the merchants ships, she bringeth her food from afarre.

15 She riseth also while it is yet night, and giveth meat to her household, and a [i] portion to her maidens.

16 She considereth a field, and † [k] buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loyns with strength, and strengtheneth her arms.

18 † She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 † She stretcheth out her hand to the poore, yea she reacheth forth her hands to the needie.

21 She is not afraid of the snow for her houshold: for all her houshold *are* clothed with ‡ scarlet.

22 She maketh her self coverings of tapestry, her clothing *is* silk and purple.

23 Her husband is known in the [i] gates, when he sitteth among the elders of the land.

24 She maketh fine linnen, and selleth *it*, and delivereth girdles unto the merchant.

25 [m] Strength and honour *are* her clothing, and she shall rejoyce in time to come.

26 She openeth her mouth with wisdome, and in her tongue *is* the [n] law of kindnesse.

27 She looketh well to the wayes of her houshold, and eateth not the bread of idlenesse.

28 Her children arise up, and [o] call her blessed; her husband *also*, and he praiseth her:

29 Many daughters ‡ have done vertuously, but thou excellest them all.

30 Favour *is* deceitfull, and beautie *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 [p] Give her of the fruit of her hands, and let her own works praise her in the [q] gates.

† Heb. *the sonnes of destruction.*

* Lev. 19: 15. Deut. 1: 16.

* Chap. 12: 4.

h He shall not need to use any unlawfull meanes to gaine his living.

i Shee prepareth their meat betime.

† Heb. *taketh.*

k She purchaseth it with the gains of her travell.

† Heb. *she tasteth.*

† Heb. *she spreadeth.*

‡ Or, *double garments.*

l In the assemblies and places of judgement.

m After that he had spoken of the apparell of the body, he now declareth the apparell of the spirit.

n Her tongue is as a book whereby one might learn many good things: for shee delighteth to talk of the word of God.

o That is, do her reverence.

‡ Or, *have gotten riches.*

p Confesse her diligent labours, and commend her therefore.

q For as much as the most honourable are clad in the apparell that she made.

ECCLESIASTES, or the PREACHER.

THE ARGUMENT.

Solomon, as a preacher, and one that desired to instruct all in the way of salvation, describeth the deceivable vanities of this world: that man should not be addicted to any thing under the Sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignity and riches, shewing that mans true felicitie consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be rejected, save in as much as they further us to attain to this heavenly treasure, which is sure and permanent, and cannot be found in any other, save in God alone.

CHAP. I.

1 The preacher sheweth that all humane courses are vain, 4 because the creatures are restlesse in their courses. 9 They bring forth nothing new, and all old things are forgotten: 12 and because he hath found it so in the studies of wisdome.

THE words of the [a] preacher, the sonne of David, king of Jerusalem.

2 * [b] Vanitie of vanities, saith the preacher, vanitie of vanities, all *is* vanitie.

3 * What profit hath a man of all his [c] labour which he taketh under the sunne?

4 *One* generation passeth away, and *another* generation cometh: † but the earth abideth [d] for ever.

5 The sunne also ariseth, and the sunne goeth down, and † hasteth to the place where he arose.

6 The [e] winde goeth toward the south, and turneth about unto the north; it whirleth about continually: and the winde returneth again according to his circuits.

7 * All the rivers runne into the sea, yet the sea *is* not full: unto the place from whence the rivers come, [f] thither they † return again.

8 All things *are* full of labour, man cannot utter *it*: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 * [g] The thing that hath been, it *is* that which shall be: and that which is done, is that which shall be done; and *there is* no new thing under the sunne.

10 Is there any thing, whereof it may be

a Solomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.

* Psal. 39: 5, 6. and 62: 9. and 144: 4.

* Chap. 12: 8.

b He condemneth the opinions of all men that seek felicity in any thing but in God alone, seeing that in this world all things are as vanitie and nothing. * Chap. 2: 22. and 3: 9.

c Solomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing under the heaven, nor in any creature, for asmuch as all things are transitory. * Psalm 2: 4: 5. and 119: 90.

d One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subject to corruption.

† Heb. *panteth.*

e By the sunne, winde, and rivers, he sheweth, that the greatest labour and longest hath an end, and therefore there can be no felicity in this world.

* Job 38: 10. Psal. 104: 8, 9.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and rivers into the sea again.

† Heb. *return to go.*

* Chap. 3: 15.

g He speaketh of times and seasons, and things done in them, which as they have been in times past, so come they to passe again;

508

said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.

12 ¶ [h] I the preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdome, concerning all things that are done under heaven: this sore travell hath God given to the sonnes of man, ‡ to be [i] exercised therewith,

14 I have seen all the works that are done under the sunne, and behold, all *is* vanitie and vexation of spirit.

15 * That which is [k] crooked cannot be made straight: and † that which is wanting, cannot be numbred.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten * more wisdome than all they that have been before me in Jerusalem: yea, my heart † had great experience of wisdome and knowledge.

17 * And I gave my heart to know wisdome, and to know [l] madnesse and folly: I perceived that this also is vexation of spirit.

18 For in much wisdome *is* much [m] grief: and he that increaseth knowledge, increaseth sorrow.

h He proveth that if any could have attained to felicity in this world by labour and study, he chiefely should have obtained it, because he had gifts and aides of God thereunto above all other.

‡ Or, *to afflict them.*

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely upon God.

* Chap. 7: 13.

k Man is not able by all his diligence to cause things to goe otherwise than they doe: neither can he number the faults that are committed, much lesse remedy them.

† Heb. *defect.*

* 1 King. 4: 30. and 10: 7, 23.

† Heb. *had seen much.*

* Chap. 2: 12, and 7: 25.

l That is, vaine things which served unto pleasure wherein was no commoditie, but grief and trouble of conscience.

m Wisdome and knowledge cannot be come by without great paine of body and minde: For when a man hath attained to the highest, yet is his minde never fully content: therefore in this world is no true felicitie.

Chap. II.

1 *The vanity of humane courses in the works of pleasure,* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of humane labour in leaving it they know not to whom.* 24 *Nothing better than joy in our labour, but that is Gods gift.*

I Said in mine heart, Go to now, I will prove [a] thee with mirth, therefore enjoy pleasure: and behold: this also *is* vanity.

2 I said of laughter; *It is* mad: and of mirth, What doth it?

3 * I sought in mine heart † to give my self unto wine (yet acquanting mine heart with [b] wisdome) and to lay hold on folly, till I might see what *was* that good for the sonnes of men, which they should do under the heaven, ‡ all the dayes of their life.

4 I made me great works, I builded me houses, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kinde of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* servants and maidens, and had † servants born in my [c] house; also I had great possessions of great and small cattel, above all that were in Jerusalem before me.

8 * I gathered me also silver and gold: and the peculiar treasure of kings, and of the provinces: I gat me men-singers and women-singers, and the [d] delights of the sonnes of men, *as* † musicall instruments: and that of [e] all sorts.

a Solomon maketh the discourse with himself, as thouh he would trie whether there were contentation in ease and pleasures.

* Chap. 1: 17.

† Heb. *to draw my flesh with wine.*

b Albeit I gave my self to pleasures, yet I thought to keep wisdome, and the feare of God in mine heart, and governe mine affaires by the same.

‡ Heb. *the number of the dayes of their life.*

† Heb. *sonnes of my house.*

c Meaning, of the servants of slaves, which hee had bought: so the children borne in their servitude were the masters.

* 1 King. 9: 28. and 10: 10, 14, 21. &c.

d That is, whatsoever men take pleasure in.

† Heb. *musicall instrument and instruments*

e To the end that he might the better know, what contentment there is to be found in such things. Which were the most beautifull of them that were taken in warre, as Judg. 5: 30. Some understand by these words, no women, but instruments of Musick.

9 So I was great, and increased more than all that were before me in Jerusalem; also my wisdome [f] remained with me.

10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my [g] portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* * vanitie and vexation of spirit, and *there was* no profit under the sunne.

12 And I turned my self to behold [h] wisdome, * and madnesse and folly: for what *can* the man *do*, that cometh after the king? ‡ *even* that which hath been already done.

13 Then I saw † that wisdome excelleth folly, as farre as light excelleth darknesse.

14 * The wise mans [i] eyes *are* in his head, but the fool walketh in darknesse: and I my self perceived also that [k] one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then *more* wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool [i] for ever; seeing that which now *is*, in the dayes to come shall all be forgotten; and [m] how dieth the wise man? as the fool.

17 Therefore I hated life, because the work that is wrought under the sunne, is grievous unto me: for all *is* vanitie and vexation of spirit.

18 ¶ Yea. I hated all my labour which I had † taken under the sunne: because * I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sunne. This *is* also vanitie.

20 Therefore I went about to cause my heart to [n] despair of all the labour which I took under the sunne.

21 For there is a man whose labour *is* in wisdome, and in knowledge, and in equitie: yet to a man that hath not laboured therein, shall he † leave it *for* [o] his portion. This also *is* vanity, and a great evil.

22 * For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the sunne?

23 For all his dayes *are* * sorrows, and his travell grief, yea, his heart taketh not rest in the night. This is also vanitie.

24 ¶ * *There is* nothing better for a man, *than* that he should eat and drink, and that he ‡ should make his soul [p] enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can [q] hasten *hereunto* more than I?

26 For *God* giveth to a man that *is* good

† in

f For all this, God did not take his gift of wisedome from me.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.

* Chap. 1: 3.

h I bethought with my selfe whether it were better to follow wisdome, or mine own affection and pleasures, which he calleth madnes.

* Chap. 1: 17. and 7: 25.

‡ Or, *in those things which have been already done.*

* Heb. *that there is an excellencie in wisdome more than in folly, &c.*

* Prov. 17: 24. Chap. 8: 1.

i He foreseeth things, which the fool cannot for lack of wisdome.

k For both die and are forgotten, as vers. 16. or they both alike have prosperity or adversitie.

† Heb. *happeneth to me even, to me.*

l Meaning, in this world.

m He wondreth that men forget a wise man being dead, assoon as they doe a fool.

† Heb. *laboured.*

* Psalm 49: 10.

n That I might seek the true felicitie which is in God.

† Heb. *give,*

o Among other griefs, this was not the least, to leave that which he had gotten by great travell, to one that had taken no paine therefore, & whom he knew not whether he were a wise man or a fool.

* Chap. 2: 3. and 5: 9.

* Job 24: 2.

* Chap. 2. vers. 22, 23, 24. and 5: 18. and 8: 15.

‡ Or, *delight his senses.*

p When man hath all laboured, he can get no more than food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap 3: 13.

q Meaning, to pleasures.

† Heb. *before him.*

* Job 27: 17.

† in his ſight, wiſdome and knowledge, and joy: but to the ſinner he giveth travell, to gather and to heap up, that * he may give to him that is good before God. This alſo *is* vanitie and vexation of ſpirit.

CHAP. III.

1 By the neceſſarie change of times, vanitie is added to humane travell. 11 There is an excellencie in Gods works: 16 But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.

a He ſpeaketh of this diverſitie of time for two cauſes: firſt, to declare that there is nothing in this world perpetuall: next, to teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wish.

† Heb. *to bear.*

† Heb. *to be farre from.*

‡ Or, *ſeek.*

* Chap. 1: 13.

b Reade Chap. 1. verſe 13.

c God hath given man a deſire and affection to ſeek out the things of this world, and to labour therein.

d Read Chap. 2. verſ. 24. and theſe places declare, that we ſhould doe all things with ſobriety, and in the feare of God, forasmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

e That is, man ſhall never be able to let Gods work, but as he hath determined, ſo it ſhall come to paſſe.

* Chap. 1: 9.

f God onely cauſeth that which is paſt to return.

† Heb. *that which is driven away.*

* Verſe 1.

g Meaning with God, howſoever man neglect his dutie.

‡ Or, *that they might clear God, and ſee, &c.*

h Shewing in their lives the properties and practices of beaſts.

* Pſalm 49: 20. Chap. 2: 16.

i Man is not able by his reaſon and judgement to put difference between man and beaſt, as touching thoſe things whereunto both are ſubject, for the eye cannot judge any otherwiſe of a man being dead, than of a beaſt which is dead: yet by the word of God and faith, we eaſily know the diverſitie, as verſe 21.

TO every thing *there is* [a] a ſeaſon, and a time to every purpoſe under the heaven.

2 A time † to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal: a time to break down, and a time to build up.

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance.

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time † to refrain from embracing.

6 A time to ‡ get, and a time to loſe: a time to keep, and a time to caſt away.

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 * What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travell which God hath given to the ſons of men, to be [b] exerciſed in it.

11 He hath made every thing beautifull in his time: alſo he hath ſet the world in [c] their heart, ſo that no man can finde out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the [d] gift of God.

14 I know that whatſoever God doth, it ſhall be [e] for ever: nothing can be put to it: nor any thing taken from it: and God doth *it*, that *men* ſhould fear before him.

15 * That which hath been, is now; and that which is to be, hath already been, and God [f] requireth † that which is paſt.

16 ¶ And moreover, I ſaw under the ſunne the place of judgement, *that* wickedneſſe *was* there: and the place of righteouſneſſe, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* * [g] a time there, for every purpoſe, and for every work.

18 I ſaid in my heart concerning the eſtate of the ſonnes of men, ‡ that God might manifeſt them, and that they might ſee that they themſelves are [h] beaſts.

19 * For that which befalleth the ſonnes of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all [i] one breath, ſo that a man hath no preeminence above a beaſt: for all is vanity.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who [k] knoweth the ſpirit † of man that † goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 * Wherefore I perceive that there is nothing better, than that a man ſhould [l] rejoyce in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

k Meaning, that reaſon cannot comprehend that which faith beleeveth therein.

† Heb *of the ſonnes of man.*

† Heb. *is aſcending.*

* Chap. 2: 24. and 5: 18.

l By the often repetition of this ſentence, as Chap. 2: 24. and Chap. 3: 12, 22. Chap. 5: 17. and Chap. 8: 15. he declareth, that man, by reaſon, can comprehend nothing better in this life, than to uſe the gifts of God ſoberly, and comfortably: for to know farther is a ſpeciall gift of God revealed by his ſpirit.

CHAP. IIII.

1 Vanity is increaſed unto men by oppreſſion, 4 by envie, 5 by idleneſſe, 7 by covetouſneſſe, 9 by ſolitarineſſe, 13 by wilfulneſſe.

SO [a] I returned, and conſidered all the * oppreſſions that are done under the ſunne, and behold, the tears of ſuch as were oppreſſed, and they had no comforter: and on the † ſide of their oppreſſours *there was* power, but they had no comforter.

a He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſed the poore.

* Chap. 5: 8. &c.

† Heb. *hand.*

2 * Wherefore I praiſed the [b] dead which are already dead, more than the living which are yet alive.

* Job 3: 17 &c.

b Becauſe they are no more ſubject to their oppreſſours.

3 * Yea, [c] better is he than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſunne.

* Job 3: 11, 16, 22.

c He ſpeaketh according to the judgement of the fleſh, which cannot abide to feel, or ſee troubles.

4 ¶ Again I conſidered all travell, and † every [d] right work that † for this a man is envied of his neighbour: this *is* alſo vanitie, and vexation of ſpirit.

† Heb. *all the righteouſneſſe of work.*

d The more perfect that the work is, the more is it envied of the wicked.

5 * The fool ſoldeth his hands together, and [e] eateth his own fleſh.

† Heb. *this is the envy of a man from his neighbour.*

6 * Better is an handfull *with* quietneſſe, than both the hands full, *with* travell and vexation of ſpirit.

* Prov. 6: 10. and 24: 33.

e For idleneſſe he is compelled to deſtroy himſelf.

7 ¶ Then I returned, and I ſaw vanity under the ſunnne.

* Prov. 15: 16, 17. and 16: 8.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither childe nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? this *is* alſo vanitie, yea, it *is* a ſore travell.

f Forasmuch as when man is alone, he can neither help himſelf nor others, he sheweth, that all men ought to live in mutuall ſociety, to the intent they may be profitable one to another, and that their things may increaſe.

9 ¶ [f] Two are better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow; but wo to him that is alone, when he falleth: for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

g By this proverb he declareth how neceſſary it is, that men ſhould live in ſociety.

12 And if one prevail againſt him, two ſhall withſtand him; and a [g] threefold cord is not quickly broken.

† Heb. *who knoweth not to be admoniſhed.*

13 ¶ Better *is* a poore and a wiſe childe, than an old and fooliſh king, † who will no more be admoniſhed.

h That is, from a poore and baſe eſtate or out of trouble and priſon, as Joſeph did, Gen. 41: 14.

14 For out of [h] priſon he cometh to reigne, whereas alſo he that is [i] born in his kingdome *becometh* poore.

i Meaning, that is born a king.

15 I conſidered all the living which walk under the ſunne, with the [k] ſecond childe that ſhall ſtand up in his ſtead.

k Which follow and flatter the kings ſonne, or him that ſhall ſucceed, to enter into credit with them in hope of gain.

16 *There is* no [l] end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him: ſurely, this alſo *is* vanity, and vexation of ſpirit.

l They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and ſo care no more for him.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Ioy in riches is the gift of God.*

KEep thy [a] foot when thou goeſt to the houſe of God, and be more ready to heare, * than to give the ſacrifice of [b] fools: for they conſider not that they do evil.

a That is, with what affection thou comeſt to heare the word of God.
* 1 Sam. 15: 22. Pſal. 50: 8. Prov. 15: 8. and 21: 27.
b Meaning, of the wicked which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

2 Be not [c] raſh with thy mouth, and let not thine heart be haſty to utter any ‡ thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words * be [d] few.

c Either in vowing or in praying: meaning, that we ſhould uſe all reverence to Godward.
‡ Or, *word.*
* Prov. 10: 19. Matth. 6: 7.
d He heateth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent minde.

3 For a dream cometh through the multitude of buſineſſe, and a fools voice *is known* by multitude of words.

4 * When thou voweſt a vow unto God, deferre not to pay it, for *he hath* no pleaſure in fools: * pay that which thou haſt [e] vowed.

* Deut. 23: 21.
* Pſal. 66: 13, 14.
e He ſpeaketh of vowes which are approved by Gods word, and ſerve to his glorie.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy [f] fleſh to ſinne, neither ſay thou before the [g] angel, that it *was* an errour: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

f Cauſe not thy ſelf to ſinne by vowing raſhly as they doe, which make a vow to live unmarried, and ſuch like.
g That is, before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

7 For in the multitude of dreams and many words, *there are* alſo divers vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgement and juſtice in a province, marvell not † at the matter: for he that is [h] higher than the higheſt, regardeth, and *there be* higher than they.

† Heb. *at the will* or *purpoſe.*
h Meaning, that God will redreſſe theſe things, and therefore we muſt depend upon him.

9 ¶ Moreover, the [i] profit of the earth is for all: the king *himſelf* is ſerved by the [k] field.

i The revennues of the earth are to be preferred above all things which appertain to this life.
k Kings and princes cannot maintain their eſtate without tillage which thing commendeth the excellencie of tillage.

10 He that loveth ſilver, ſhall not be ſatiſfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanitie.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the [l] abundance of the rich will not ſuffer him to ſleep.

l That is, his great abundance of riches, or the ſurfetting, which cometh by his great feeding.

13 There is a ſore evil *which* I have ſeen under the ſunne, *namely*, riches [m] kept for the owners thereof to their hurt.

m When covetous men heap up riches which turn to their deſtruction.

14 But thoſe riches perish by evil travell: and he begetteth a ſonne, and *there is* [n] nothing in his hand.

n Hee doth not enjoy his fathers riches.

15 * As he came forth of his mothers wombe, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

* Job 1: 21. Pſal. 49: 17. 1 Tim. 6: 7.

16 And this alſo *is* a ſore evil, that in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the [o] winde?

* Chap. 1: 3.
o Meaning, in vaine and without profit.

17 All his dayes alſo he eateth in [b] darkneſſe, and *he hath* much ſorrow, and wrath with his ſickneſſe.

p In affliction and grief of minde.

18 ¶ Behold that which I have ſeen: * † it is good and comely *for* one to [p] eat and to drink, and to enjoy the good of all his labour that he taketh under the ſunne, † all the dayes of his life, which God giveth him: for it *is* his portion.

* Chap. 2: 24. and 3: 12, 13.
† Heb. there is a *good which* is *comely, &c.*
q Reade Chap. 3. verſe 22.
† Heb. *the number of the dayes.*

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this *is* the gift of God.

20 ‡ For he ſhall not much remember the dayes of his [q] life: becauſe God anſwereth *him* in the joy of his heart.

‡ Or, *though* he give *not much*, yet *he remembreth, &c.*
q He will take no great thought for the pains that he hath endured in time paſt.

CHAP. VI.

1 *The vanity of riches without uſe.* 6 *of children* 6 *and old age without riches.* 9 *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the ſunne, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him [a] not power to eat thereof, but a ſtranger eateth it: this *is* vanitie, and it *is* an evil diſeaſe.

a He ſheweth, that it is the plague of God, when the rich man hath not a liberall heart to uſe his riches.

3 ¶ If a man beget an hundred *children*, and live many yeares, ſo that the dayes of his yeares be many, and his ſoul be not [b] filled with good, and alſo that he have no [c] buriall, I ſay, *that* an untimely birth *is* better than he.

b If he can never have enough.
c As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murthered, or drowned, or hangeth himſelf, or ſuch like: and ſo lacketh the honour of buriall, which is the laſt office of humanitie.

4 For he [d] cometh in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.

d Meaning, the untimely fruit, whoſe life did neither profit or hurt any.

5 Moreover, he hath not ſeen the ſunne, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand yeares twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † appetite is not filled.

† Heb. *ſoul.*
e His deſire and affection.

8 For what hath the wiſe more than the fool? what hath the poore, that [f] knoweth to walk before the living?

f That knoweth to uſe his goods well in the judgement of men.

9 ¶ Better *is* the [g] ſight of the eyes, † than the wandring of the deſire: this *is* alſo vanitie and vexation of ſpirit.

g To be content with that which God hath given, is better than to follow the deſires that never can be ſatisfied.
† Heb. *than the walking of the ſoul.*

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is [h] mightier than he.

h Meaning, God who will make him to feel that he is mortall.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For [i] who knoweth what *is* good for man in *this* life, † all the dayes of his vain life which he ſpendeth as * a ſhadow? for who can tell a man what ſhall be after him under the ſunne?

i There is no ſtate wherein man can live to have perfect quietneſſe in this life.
† Heb. *the number of the dayes of the life of his vanity.*
* Pſal. 144: 4.

CHAP. VII.

1 *Remedies againſt vanitie, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdome.* 25 *The difficulty of wiſdome.*

A * *Good* name *is* better than precious ointment: and the day of death, [a] than the day of ones birth.

* Prov. 15: 30. and 22: 1.
a He ſpeaketh thus after the judgement of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporall death is the entring into life everlaſting.

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that

that *is* the [b] end of all men, and the living will lay *it* to his heart.

3 ‡ Sorrow *is* better than laughter: for by the sadnesse of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 * *It is* better to heare the rebuke of the wise, than for a man to heare the song of fools.

6 For as the † crackling of [c] thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man [d] mad, * and a gift destroyeth the heart.

8 Better *is* the [e] end of a thing, than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 * Be not hastie in thy spirit to be angry: for anger resteth in the bosome of fools:

10 Say not thou, What is *the cause* that the former dayes were better than these? for thou dost not enquire † [f] wisely concerning this.

11 ¶ Wisdome ‡ is good with an [g] inheritance: and *by it there is* profit to them that see the sunne.

12 For wisdome *is* a † defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdome giveth life to them that have it.

13 Consider the work of God: for * who can make that straight which he hath made crooked?

14 In the day of prosperitie be joyfull, but in the day of adversitie [h] consider: God also hath † set the one over against the other, to the end that man should finde [i] nothing after him.

15 All things have I seen in the dayes of my vanitie: there is a just man that perisheth in his [k] righteousnesse, and there is a wicked man that prolongeth *his life* in his wickednesse.

16 Be not righteous [l] overmuch, neither make thy self over-wise, why shouldest thou † destroy thy self?

17 Be not [m] overmuch wicked, neither be thou foolish: why shouldest thou die † before thy time?

18 *It is* good that thou shouldest take hold [n] of this, yea also from [o] this withdraw not thine hand: for he that feareth God, shall come forth of them all.

19 * Wisdome strengtheneth the wise, more than ten mighty men which are in the citie.

20 * For *there is* not a just man upon earth, that doth good, and sinneth not.

21 Also † [p] take no heed unto all words that are spokē; lest thou hear thy servant curse thee.

22 For oftentimes also thine own heart knoweth, that thou thy self likewise hast cursed others.

23 ¶ All this have I proved by wisdome: I said, I will be wise, but it *was* farre from me.

24 That which is farre off, and exceeding deep, who can finde [q] it out?

25 † I applied mine heart to know, and to search, and to seek out wisdome, and the reason *of things*, and to know the wickednesse of folly, even of foolishnesse *and* madnesse.

26 * And I finde more bitter than death, * Prov. 22: 14.
the woman whose heart *is* snares and nets, *and* her hands *as* bands: † whoso pleaseth God shall escape from her, but the sinner shall be taken by her. † Heb. *he that is good before God.*

27 Behold, this have I found (saith the preacher) ‡ *coming* one by one, to finde out the [r] account: ‡ Or, weighing *one thing after another to finde out the reason.*

28 Which yet my soul seeketh, but I finde not: one man among a thousand have I found, but a woman among all those have I not found. r That is, to come to a conclusion.

29 Lo, this onely have I found, * that God hath made man upright; but they have sought out many [s] inventions. * Gen. 1: 27.

s And so are cause of their own destruction.

Chap. VIII.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversitie than with the wicked in prosperity. 16 The work of God is unsearchable.

WHo *is* as the wise man? and who knoweth the interpretation of a thing? * a [a] mans wisdome maketh his face to [a] shine, and † the boldnesse of his face shall be [b] changed. * Prov. 17: 24.

a That is, doth get him favour and prosperitie.

† Heb. *the strength.*

b Whereas before he was proud and arrogant, he shall become humble and meek.

2 I *counsel thee* to keep the [c] kings commandment, and that in regard of the oath of God.

3 [d] Be not hastie to go out of his sight: stand not in an evil thing, for he doth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment † shall feel no evil thing and a wise mans heart discerneth [e] both time and judgement.

6 ¶ Because to every purpose there is time, and judgement; therefore the [f] miserie of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him ‡ when it shall be?

8 *There* is no man that hath [g] power * over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no † discharge in that warre, neither shall wickednesse deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sunne: *there is* a time wherein one man ruleth over another to his own [h] hurt.

10 And so I saw the wicked buried, who had [i] come and gone from the place of the [k] holy, and they were forgotten in the citie where they had so done: this *is* also vanitie.

11 Because sentence *against* an evil work is not [l] executed speedily; therefore the heart of the sonnes of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *dayes* be prolonged, yet surely I know that * it shall be well with them that fear God, which fear before him.

13 But it shall not be well with the wicked, neither shall he prolong *his* dayes *which are* as a shadow, because he feareth not before God.

14 There is a vanity which is done upon the earth, that there be just men unto whom it * happeneth according to [m] the work of the wicked:

b Where we may see the hand of God, and learn to examine our lives.
‡ Or, *anger.*
* Prov. 13: 28. and 15: 31, 32.
† Heb. *sound.*
c Which crackle for a while, and profit nothing.
d A man that is esteemed wise, when he falleth to oppression, becometh like a beast.
* Deut. 16: 19.
e He noteth their lightnesse, which enterprise a thing, and suddenly leave it off again.
* Prov. 14: 17. and 16: 32.
† Heb. *out of wisdome.*
f Murmure not against God when he sendeth adversities for mans sinnes.
‡ Or, *as good as an inheritance, yea better too.*
g He answereth to them that esteem not wisedome, except riches be joyned therewith, shewing that both are the gifts of God, but that wisdome is farre more excellent, and may be without riches.
† Heb. *shadow.*
* Chap. 1: 15.
h Consider wherefore God doth send it, and what may comfort thee.
† Heb. *made.*
i That man should be able to controll nothing in his works.
k Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.
l Boast not too much of thine own justice and wisdome.
† Heb. *be desolate.*
m Tarry not long when thou art admonished to come out of the way of wickednesse.
† Heb. *not in thy time.*
n To wit, on these admonitions that go before.
o Consider what desolation and destruction shall come, if thou doe not obey them.
* Prov. 21: 22. and 24: 5. Chap. 9: 16.
* 1 Kings 8: 46. Prov. 20: 9. 1 John 1: 8.
† Heb. *give not thine heart.*
p Credit them not, neither care for them.
q Meaning, wisdome.
† Heb. *I and my heart compassed.*
c Which in regard of the oath of God.
d Withdraw not thy self lightly from the obedience of thy prince.
† Heb. *shall know.*
e That is when time is to obey, and how farre he should obey.
f Man of himself is miserable, and therefore ought to do nothing to increase the same, but to work all things by wisdome and counsel.
‡ Or, *how it shall be.*
g Man hath no power to save his own life, and therefore must not rashly cast himself into danger.
* Job 14: 5.
‡ Or, *casting off weapons.*
h As cometh oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where justice is delayed, there sin reigneth.
* Psalm 37. vers. 11, 18, 19.
* Psalm 73: 14.
m Which are punished, as though they were wicked, as Chap. 7: 17.

512

wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous: I said, that this also *is* vanitie.

15 * Then I commended mirth, because a man hath no better thing under the sunne, than to [n] eat, and to drink, and to be merrie: for that shall abide with him of his labour, the dayes of his life, which God giveth him under the sunne.

16 ¶ When I applied mine heart to know wisdome, and to see the businesse that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes)

17 Then I beheld all the work of God, that a man cannot finde out the work that is done under the sunne: because though a man labour to seek *it* out, yet he shall not finde *it*; yea further, though a wise man think to know *it*, yet shall he not be able to finde *it*.

Chap. IX.

1 *Like things happen to good and bad.* 4 *There is a necessitie of death unto men.* 7 *Comfort is all their portion in this life.* 11 *Gods providence ruleth over all.* 13 *Wisdome is better than strength.*

† Or, I gave, or set to my heart.

FOr all this † I considered in my heart even to declare all this, that the righteous, and the wise, and their works *are* in the hand of God: no man knoweth either love, or [a] hatred, *by* all *that is* before them.

2 * All things *come* alike to all, *there is* one event to the righteous and to the wicked: to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as he that feareth an oath.

3 This *is* an evil among all things that are done under the sunne, that *there is* [b] one event unto all: yea, also the heart of the sonnes of men *is* full of evil, and madnesse *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joyned to all the living, there is hope: for [c] a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memorie of them is forgotten.

6 Also their love, and their hatred, and their envie is now perished; neither have they any more a portion for ever in any thing that is done under the sunne.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merrie heart, for God now [d] accepteth thy works.

8 Let thy garments be alwayes [e] white; and let thy head lack no ointment:

9 † Live joyfully with the wife whom thou lovest, all the dayes of the life of thy vanitie, which he hath given thee under the sunne, all the dayes of thy vanitie: * for that *is* thy portion in this life, and in thy labour which thou takest under the sunne.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdome in the grave whither thou goest.

11 ¶ I returned, and saw under the sunne that the race *is* not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and [f] chance happeneth to them all.

12 For man also knoweth not [g] his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sonnes of men * snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdome have I seen also under the sunne, and it *seemed* great unto me:

14 *There was* a little citie, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poore wise man, and he by his wisdome delivered the city; yet no man remembred that same poore man.

16 * Then said I, wisdome *is* better than strength: nevertheless, the poore mans wisdome *is* despised, and his words are not heard.

17 The words of wise men *are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wisdome is better than weapons of war: but one sinner destroyeth much good.

Chap. X.

1 *Observations of wisdome and folly.* 16 *Of riot,* 18 *slothfulnesse,* 19 *and money.* 20 *Mens thoughts of kings ought to be reverend.*

† Heb. *flies of death.*

† DEad flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdome *and* honour.

2 A wise mans heart *is* at his [a] right hand: but a fools heart *is* at his left.

3 Yea also when he that is a fool walketh by the way, † his wisdome faileth *him*, and he [b] saith to every one *that* he *is* a fool.

4 If the [c] spirit of the ruler rise up against thee, leave not thy place; for yeelding pacifieth great offences.

5 There is an evil *which* I have seen under the sunne, as an [d] errour *which* proceedeth † from the ruler.

6 Folly is set † in great dignitie, and the [e] rich sit in low place.

7 I have seen servants * upon horses, and princes walking as servants upon the earth.

8 * He that diggeth a pit, shall fall into it: and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones, shall be hurt therewith: *and* he that cleaveth wood, shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to [f] more strength: but wisdome *is* profitable to direct.

11 Surely, the serpent will bite without enchantment, and † a babler is no better.

12 * The words of a wise mans mouth *are* † gracious: but the lips of a fool will swallow up himself.

13 The

---

[n] Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or adversity, whom God doth favour or hate: for he sendeth them as well to the wicked as to the godly.

* Chap. 3: 22.

* Reade Chap. 3. verse 22.

* Psal. 73: 3, 12, 13. Mal. 3: 15.

[a] Meaning, that there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith, of Gods favour and assistance.

[b] In outward things, as riches and povertie, sicknesse and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith, of Gods favour and assistance.

[c] He noteth the epicures and carnall men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an abject and vile person in this life, than a man of authoritie, and so to die, which is meant by the dog and lion.

[d] They flatter themselves to be in Gods favour, because they have all things in abundance.

[e] Rejoyce, bee merrie, and spare for no cost, thus speak the wicked belly gods.

† Heb. *see* or *enjoy life.*

* Chap. 2: 24. and 3: 12. and 5: 18.

[a] So that he doth all things well and justly, whereas the fool doth the contrary.

† Heb. *his heart.*

[b] By his doings he bewrayeth himself.

[c] If thy superior be angrie with thee, be thou discreet, and not moved.

[d] Meaning, that it is an evil thing when they that are in authoritie fail and doe not their duties.

† Heb. *from before.*

† Heb. *in great heights.*

[e] They that are rich in wisdome and vertue.

* Prov. 10: 22.

* Psal. 7: 15. Prov. 26: 27.

[f] Without wisdome, whatsoever a man taketh in hand, turneth to his own hurt.

† Heb. *the master of the tongue.*

* Prov. 10: 32. and 22: 11.

† Heb. *grace.*

* Prov. 24: 22. Chap. 7: 19.

13 The beginning of the words of his mouth *is* foolishnesse: and the end of † his talk *is* mischievous madnesse.

† Heb. *his mouth.*

14 * A fool also † is full of words, a man cannot tell what shall be: and * what shall be after him, who can tell him?

* Prov. 15: 2.
† Heb. *multiplieth words.*
* Chap. 3: 22. and 6: 12.

15 The Labour of the foolish wearieth every one of them, because he knoweth not how to go to the [g] city.

[g] The ignorance and beastlinesse of the wicked, is such, that they know not common things, and yet will they discusse high matters.

16 ¶ * Wo to thee, O land, when thy king *is* [h] a childe, and thy princes [i] eat in the morning.

* Isa. 3: 3, 4.
[h] That is, without wisdome and counsel.
[i] Are given to their lusts and pleasures.

17 Blessed *art* thou, O land, when thy king *is* the sonne of [k] nobles, and thy princes eat in due season, for strength and not for drunkennesse.

[c] Meaning, when he is noble for vertue and wisdome, and with the gifts of God.

18 ¶ By much slothfulnesse the building decayeth, and through idlenesse of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and * wine † maketh merrie: but money answereth all things.

* Psal. 104: 15.
† Heb. *maketh glad the life.*

20 ¶ * Curse not the king, no not in thy ‡ thought, and curse not the rich in thy bedchamber: for [l] a bird of the aire shall carry the voice, and that which hath wings shall tell the matter.

* Exod. 22: 28.
‡ Or, *conscience.*
[l] Thou canst not work evil so secretly, but it shall be known.

Chap. XI.

1 Directions for charity. 7 Death in life; 9 and the day of judgement in the dayes of youth are to be thought on;

CAst thy bread † upon the [a] waters: for thou shalt finde it after * many dayes.

† Heb. *upon the face of the waters.*
[a] That is, be liberall to the poor, and though it seem to be as a thing ventured on the sea, yet it shall bring thee profit.
* Deut. 15: 10. Prov. 19: 17. Matth. 10: 42.

2 Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.

3 If the [b] clouds be full of rain, they empty *themselves* upon the earth: and if the [c] tree fall toward the south, or toward the north: in the place where the tree falleth, there it shall be.

[b] As the clouds that are full, powre out rain, so the rich that have abundance, must distribute it liberally.
[c] He exhorteth to be liberall while we live: for after there is no power.

4 He that observeth the [d] winde, shall not sow; and he that regardeth the clouds, shall not reap.

[d] He that feareth inconveniences when necessitie requireth, shall never doe his dutie.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the wombe of her that is with childe: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening [e] withhold not thine hand: for thou knowest not whether † shall prosper, either this or [f] that, or whether they both *shall be* alike good.

[e] Be not wearie of well doing.
† Heb. *shall be right.*
[f] That is, which of thy works are most agreeable to God.

7 ¶ Truly the light *is* sweet, and a pleasant thing it is for the eyes to behold the sunne.

8 But if a man live many yeares, *and* rejoyce in them all; yet let him remember the dayes of [g] darknesse, for they shall be many. All that cometh *is* vanity.

[g] That is, of affliction and trouble.

9 ¶ [h] Rejoyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement.

[h] He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

10 Therefore remove ‡ [i] sorrow from thy heart, and put [k] away evil from thy flesh; for childhood and youth *are* vanity.

‡ Or, *anger.*
[i] To wit, anger and envie, or it may be meant of sinne whereby Gods anger is moved against thee.
[k] Meaning carnall lust, where unto youth is given.

Chap. XII.

1 The Creatour is to be remembred in due time. 8 The preachers care to edifie. 13 The fear of God is the chief antidote of vanity.

* REmember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the yeares draw nigh, when thou shalt say, I have no pleasure in them:

* Prov. 22: 6.

2 While the sunne, or the light, or the moon, or the starres be not darkened, nor the [a] clouds return after the rain:

[a] Before thou come to a continuall miserie: for when the clouds remain after the rains, mans grief is increased.

3 In the day when the [b] keepers of the house shall tremble, and the [c] strong men shall bowe themselves, and ‡ the [d] grinders cease, because they are few, and those that [e] look out of the windows be darkened:

[b] The hands, which keep the body.
[c] The legs.
‡ Or, *the grinders fail, because they grinde little.*
[d] The teeth.
[e] The eyes.

4 And the [f] doores shall be shut in the streets, when the sound of the [g] grinding is low, and he shall rise up at the voice of the [h] bird, and all the [i] daughters of musick shall be brought low.

[f] The lips, or mouth.
[g] When the jaws shall scarce open and not be able to chew any more.
[h] He shall not be able to sleep.
[i] That is, the winde-pipes, or the eares shall be deaf, and not able to heare singing.

5 Also *when* they shall be afraid of that which is [k] high, and fears *shall be* in the [l] way, and the almond-tree shall [m] flourish, and the [n] grashopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

[k] To climbe high because of their weaknesse, or they stoop down, as though they were afraid, lest any thing should hit them.
[l] They shall tremble as they goe, as though they were afraid.
[m] Their heads shall be as white as the blossoms of an almond tree.
[n] They shall be able to beare nothing.

6 Or ever the [o] silver cord be loosed, or the golden [p] bowl be broken, or the [q] pitcher be broken at the [r] fountain, or the [s] wheel broken at the [t] cistern.

[o] Meaning, the marrow of the back-bone and the sinews.
[p] The little skin that covereth the brain, which is in colour like gold.
[q] That is, the veins.
[r] Meaning, the liver.
[s] Which is the head.
[t] That is, the heart, out of the which the head draweth the powers of life.

7 * Then shall the dust return to the earth as it was; and the [u] spirit shall return unto God who gave it.

* Gen. 3: 19.
[u] The soul incontinently either goeth to joy or torment, and sleepeth not as the wicked imagine.

8 ¶ * Vanity of vanities (saith the preacher) all *is* vanity.

‡ Chap. 1: 2.

9 And ‡ moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* * set in order many proverbs.

‡ Or, *the more wise the preacher was, &c.*
* 1 Kings 4: 32.

10 The preacher sought to finde out † acceptable words, and that which was written *was* upright, *even* words of truth.

† Heb. *words of delight.*

11 The words of the wise *are* as goads, and as nails [x] fastened *by* the masters of assemblies, *which* are given from [y] one shepherd.

[x] Which are well applied by the ministers, whom he calleth masters. [y] That is, by Christ, John 10.

12 And further, by these, my sonne, be admonished: of making many [z] books *there is* no end, and much ‡ study *is* a wearinesse of the flesh.

[z] These things cannot be comprehended in books, or learned by study, but God must instruct thine heart that thou mayest only know that wisdome is the true felicitie, and the way thereunto is to feare God.
‡ Or, *reading.*

13 ¶ ‡ Let us heare the conclusion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *dutie* of man.

‡ Or, *the end of the matter*, even *all that hath been heard is.*

14 For * God shall bring every work into judgement, with every secret thing, whether *it be* good, or whether *it be* evil.

* Rom. 2: 16. and 14: 10. 1 Cor. 5: 10.

514

*THE SONG of SOLOMON.

* Heb. a song of songs: so called, because it is the chiefest of those 1005. which Solomon made, as is mentioned, 1 King. 4: 32.

THE ARGUMENT.

IN this Song, Solomon, by most sweet and comfortable allegories and parables, describeth the perfect love of Iesus Christ, the true Solomon and king of peace, and the faithfull soul, or his church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular love of the bridegroom toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the church, which is inflamed with the love of Christ, desiring to be more and more joyned to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The churches love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds tents: 9 and shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE song of songs which *is* Solomons.

2 Let him [a] kisse me with the kisses of his mouth: * for † thy love *is* better than wine.

3 Because of the [b] savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the [c] virgins love thee.

4 *[d] Draw me, we will runne after thee: the king hath brought me into his [e] chambers: we will be glad and rejoyce in thee, we will remember thy love more than wine: ‡ the upright love thee.

5 I *am* [f] black, but comely (O ye daughters of Jerusalem) as the tents of [g] Kedar, as the [h] curtains of Solomon.

6 Look not upon me because I *am* [i] black, because the [k] sunne hath looked upon me: my mothers [l] children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I [m] not kept.

7 [n] Tell me (O thou whom my soul loveth) where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‡ as one that turneth aside by the flocks of thy [o] companions?

8 ¶ [p] If thou know not, (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

9 I have compared thee, O my love, to a company of horses in Pharaohs [q] chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with studs of silver.

12 ¶ [r] While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrhe *is* my wellbeloved unto me; he shall lie all night betwixt my [s] breasts.

14 My beloved *is* unto me, *as* a cluster of ‡ camphire in the vineyards of En-gedi.

15 * Behold, thou *art* [t] fair, ‡ my love; behold, thou *art* fair, thou *hast* doves eyes.

16 Behold, thou *art* fair, my beloved, yea pleasant: also our [u] bed *is* green.

17 The beams of our house *are* cedar, *and* our ‡ rafters of firre.

CHAP. II.

1 The mutuall love of Christ and his church. 8 the hope 10 and calling of the church, 14 Christs care of the church 16 The profession of the church, her faith and hope.

I *Am* the rose of Sharon, *and* the lilly of the valleys.

2 As the lilly among thorns, so *is* my [a] love among the daughters.

3 As the [b] apple-tree among the trees of the wood, so *is* my beloved among the sonnes. † I sat down under his shadow with great delight, and his fruit *was* sweet to my † taste.

4 He brought me to the † banquetting house, and his banner over me *was* love.

5 Stay me with flagons, † comfort me with apples; for I *am* sick of love.

6 * His left hand *is* under my head, and his right hand doth embrace me.

7 † * [c] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stirre not up, nor awake *my* love, till he please.

8 ¶ [d] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 * My beloved *is* like a roe, or a young hart: behold, he [e] standeth behinde our wall, he looketh forth at the windows, † shewing himself through the [f] latteſſe.

10 My beloved spake, and said unto me, Rise up my love, my fair one, and come away.

11 For lo, the [g] winter is past, the rain is over, *and* gone.

12 The

a This is spoken in the person of the church, or of the faithfull soul inflamed with the desire of Christ whom she loveth.
* Chap. 4: 10.
† Heb. *thy loves.*
b The feeling of thy great benefits.
c They that are pure in heart and conversation.
* John 6: 44.
d The faithfull confesse that they cannot come to Christ except they be drawn.
e Meaning, the secret joy that is not known to the world.
‡ Or, *they love thee uprightly.*
f The church confesseth her spots and sin, but hath confidence in the favour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and jewels.
i Consider not the church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine own brethren, which should have most favoured me.
m She confesseth her own negligence.
n The spouse feeling her fault, fleeth to her husband only for succour.
‡ Or, *as one that is vailed.*
o Whom thou hast called to the dignitie of pastours, and they set forth their own dreams in stead of thy doctrine.
p Christ speaketh to his church, bidding them that are ignorant to go to the pastours to learn.
q For thy spirituall beauty, and excellencie there was no wordly treasure to be compared unto thee.

r The church rejoyceth that she is admitted to the company of Christ.
s He shall be most deare unto me.
‡ Or, *cypres.*
* Chap. 4: 1. and 5: 12.
t Christ accepteth his church, and commendeth her beauty.
‡ Or, *my companion.*
u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.
‡ Or, *galleries.*

a Thus Christ preferreth his church above all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
† Heb. *I delighted and sat down, &c.*
† Heb. *palate.*
† Heb. *house of wine.*
† Heb. *straw me with apples.*
* Chap. 8: 3.
† Heb. *I adjure you.*
* Chap. 3: 5. and 8: 4.
c Christ chargeth them which have to doe in the church, as it were by a solemn oath, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who took upon him our nature, to come to help his church.
* Verse 17.
e Foraſmuch as his divinitie was hid under the cloak of our flesh.
† Heb. *flourishing.*
f So that we cannot have full knowledge of him in this life.
g That is, sinne and errour is driven back by the coming of Christ, which is here described by the spring time when all things flourish.

12 The flowers appeare on the earth, the time of the singing *of birds* is come, and the voyce of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my faire one, and come away.

h Thou that art ashamed of thy sinnes, come and shew thy self unto me.

14 ¶ O my dove! *that art* in the [h] clefts of the rock, in the secret *places* of the staires: let me see thy countenance, let me heare thy voice, for sweet *is* thy voice, and thy countenance *is* comely.

i Suppresse the heretikes whiles they are young, that is, when they begin to shew their malice, and destroy the vine of the Lord.
* Chap. 6: 3. and 7: 10.
* Chap. 4: 6.
* Chap. 8: 14.

15 Take us the foxes, the [i] little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ *My beloved *is* mine, and I *am* his: he feedeth among the lilies.

k The church desireth Christ to be most ready to help her in all dangers.
‡ Or, *of division.*

17 * Untill the day break, and the shadowes flee away: turn my beloved, and be thou * like [k] a roe, or a young hart upon the mountains ‡ of Bether.

Chap. III.

1 The church her fight and victorie in temptation. 6 The church glorieth in Christ.

a The church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

BY [a] night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

b Shewing, that although we be not heard at the first, yet we must still continue in prayer till we feel comfort.

2 I will rise now, and go about the citie in the streets, and in the broad wayes I will [b] seek him whom my soul loveth: I sought him; but I found him not.

c Which declareth that we must seek unto all, of whom we hope to have any succour.

3 The [c] watchmen that go about the citie, found me: *to whom I said,* Saw ye him whom my soul loveth?

4 It was but a little that I passed from them; but I found him whom my soul loveth: I held him, and would not let him go, untill I had brought him into my mothers house, and into the chamber of her that conceived me.

d Read. chap. 2: 7. and 3: 4.

5 [d] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stirre not up, nor awake *my* love, till he please.

* Chap. 8: 5.
e This is referred to the church of Israel, which was led by the wildernesse fourtie yeares.
f By the bed is meant the temple, which Solomon made.

6 ¶ * Who *is* this that cometh out of the [e] wildernesse like pillars of smoke, perfumed with myrrhe and frankincense, with all pouders of the merchant?

7 Behold, his [f] bed which *is* Solomons, threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, being expert in warre: every man *hath* his sword upon his thigh, because of fear in the [g] night.

g He alludeth to the watch which kept the temple.
‡ Or, *a bed.*

9 King Solomon made himself ‡ a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

h All ye that are of the number of the faithfull.
i Christ become man was crowned by the love of God with the glorious crowne of his divinitie,

11 Go forth, O ye [h] daughters of Zion, and behold king Solomon with the [i] crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladnesse of his heart.

Chap. IV.

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

* Chap. 1: 15. and 5: 12.
a Because Christ delighteth in his church, he commendeth all that is in her.
* Chap 6: 5, 6.
b He hath respect to the multitude of the faithfull which are many
‡ Or, *that eat of, &c.*

* BEhold, thou *art* [a] fair, my love, behold, thou *art* fair, thou *hast* doves eyes within thy locks: thy hair *is* as a * [b] flock of goats, ‡ that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep* that are even-shorn, which came up from the washing: whereof every one bear twinnes, and none *is* barren among them.

3 Thy lips *are* like a threed of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armourie, whereon there hang a thousand bucklers, all shields of mighty men.

* Chap. 7: 3.
c Wherein are knowledge and zeale; two precious jewels.

5 * Thy two [c] breasts *are* like two young roes that are twinnes, which feed among the lilies.

* Chap. 2: 17.
† Heb. *breathe.*

6 * Untill the day † break, and the shadows flee away, I will get me to the mountain of myrrhe, and to the hill of frankincense.

* Ephes. 5: 27.

7 * Thou *art* all fair, my love, *there is* no spot in thee.

d Christ promiseth his church to call his faithfull from all the corners of the world.
* Deut. 3: 9.

8 ¶ [d] Come with me from Lebanon (*my* spouse) with me from Lebanon: look from the top of Amana, from the top of Shenir * and Hermon, from the lions dennes, from the mountains of the leopards.

† Or, *taken away my heart.*
e Christ calleth his church sister, in respect that he had taken the flesh of man.
f In that he made his church beautifull and rich, he loved his gifts in her.

9 Thou hast † ravished my heart, my [e] sister, *my* spouse, thou hast ravished my heart with one of thine [f] eyes, with one chain of thy neck.

* Chap. 1: 2.
g Because of thy confession and thankgiving.

10 How fair is thy love, my sister, *my* spouse! * how much better is thy love than wine? and the smell of thine ointments than all spices?

11 Thy [g] lips, O *my* spouse, drop *as* the honey-combe: honey and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon.

† Heb, *barred.*

12 A garden † inclosed *is* my sister, *my* spouse: a spring shut up, a fountain sealed.

‡ Or, *cypres,*

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits, ‡ camphire, with spikenard.

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrhe and aloes, with all the chief spices.

h The church confesseth that all her glory and beauty commeth of Christ who is the true fountain of all grace.
i Shee desireth Christ to comfort her, and to powre the graces of the spirit upon her, which Spirit is meant by the north and south winde.

15 [h] A fountain of gardens, a well of living waters: and streams from Lebanon.

16 ¶ Awake, O [i] north-winde, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

Chap. V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christs love, is sick of love. 9 A description of Christ by his graces.

a The garden signifieth the kingdome of Christ, where he prepareth the banquet for his elect.
‡ Or, *and be drunken with loves.*
b The spouse saith, that she is troubled with the cares of worldly things, which is meant by sleeping.

I Am come into my [a] garden, my sister, *my* spouse; I have gathered My myrrhe with my spice, I have eaten my honey-combe with my honey, I have drunk my wine with my milk: eat, O friends, drink, ‡ yea, drink abundantly, O beloved.

2 ¶ [b] I sleep, but my heart waketh: *it is* the

516 voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew: *and* my locks with the drops of the [c] night.

3 I have put off my [d] coat, how shall I put it on? I have washed my feet, how shall I defile them;

4 My beloved put in his hand by the hole *of the doore*, and my bowels were moved ‡ for him.

5 I rose up to open to my beloved, and my hands dropped *with* myrrhe, and my [e] fingers *with* † sweet smelling myrrhe, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdraw himself, *and* was gone: my soul failed when he spake: I sought him, but I could not finde him; I called him, but he gave me no answer.

7 The [f] watchmen that went about the citie found me, they smote me, they wounded me, the keepers of the walls took away my vail from me.

8 I charge you, O [g] daughters of Jerusalem, if ye finde my beloved, † that ye tell him, that I *am* sick of love.

9 ¶ [h] What *is* thy beloved more than *another* beloved; O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, † the chiefest among ten thousand.

11 His [i] head *is as* the most fine gold, his locks are ‡ bushy, *and* black as a raven.

12 * His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* † fitly set.

13 His cheeks *are* as a bed of spices, *as* ‡ sweet flowers: his lips, *like* lilies, dropping sweet smelling myrrhe.

14 His hand *are as* gold-rings set with the beryll: his belly *is as* bright ivorie overlaid *with* saphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 † His mouth *is* most sweet, yea, he is altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednesse, and that of her self she hath nothing, or seeing that she is once made clean, she promiseth not to defile her self again.
‡ Or, (as some reade) *in me.*
e The spouse which should be anointed of Christ, shall not finde him if she think to anoint him with her good works.
† Heb. *passing* or *running about.*
f These are the false teachers, which wound the conscience with their traditions.
g She asketh of them which are godly (forasmuch as the law and salvation should come out of Zion and Jerusalem) that they would direct her to Christ.
† Heb. *what.*
h Thus say they of Jerusalem.
† Heb. *a standard. bearer.*
i She describeth Christ to be of perfect beautie and comelinesse.
‡ Or, *curled.*
* Chap. 1: 15. and 4: 1.
† Heb *sitting in fulnesse*, that is, *fitly placed, and set as a precious stone in the foil of a ring.*
‡ Or, *towers of perfumes.*
† Heb. *his palate.*

CHAP VI.

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

WHither [a] is thy beloved gone? O thou fairest among women, whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his [b] garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 * I *am* my beloveds, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautifull, O my love, as [c] Tirzah, comely as Jerusalem, terrible as *as armie with* banners.

5 [d] Turn away thine eyes from me, for they have overcome me: thy hair *is* * as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twinnes, and *there is* not one barren among them

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [c] threescore queens, and fourescore concubines, and virgins without number

9 My dove, my undefiled is *but* one; she *is* the *onely* one of her mother, she *is* the choice one of her that bare her: the daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ [f] Who *is* she that looketh forth as the morning, fair as the moon, clear as the sunne, *and* terrible as *an army* with banners?

11 I went down into the [g] garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 † Or ever I was [h] aware, my soul ‡ made me *like* the [i] chariots of Ammi-nadib.

13 Return, return O [k] Shulamite, return, return, that we may look upon thee: what will ye see in the Shulamite? as it were the companie ‡ of two armies.

a Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.
b That is, is conversant here in earth among men.
* Chap. 2: 16. and 7: 10.
c Which was a faire and strong city, 1 Kings 14. vers. 17.
d This declareth the exceeding love of Christ toward his church.
‡ Or, *they have prossed me up.*
* Chap. 4: 1, 2.
e Meaning, that the gifts are infinite which Christ giveth to his church: or, that his faithfull are many in number.
f He sheweth, that the beginning of the church was small, but that it grew up to a great multitude.
g He went down into the Synagogue to see what fruits came of the law, and the prophets.
† Heb. *I knew not.*
h I found nothing but rebellion.
‡ Or, *set me on the chariots of my willing people.*
i I ran as swift as the nobles of my people in their chariots.
k O ye people of Jerusalem: for Jerusalem was called Shalem, which signifieth peace.
‡ Or, *of Mahanaim.*

CHAP. VII.

1 A further description of the church her graces. 10 The church professeth her faith and desire.

HOw beautifull are thy [a] feet with shoes, O princes daughter! the joynts of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquour: thy belly *is like* an heap of wheat, set about with lilies.

3 * [b] Thy two breasts *are* like two young roes that are twinnes.

4 Thy neck *is* as a tower of ivorie, thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon, which looketh toward Damascus.

5 Thine head upon thee, *is* like ‡ Carmel, and the hair of thine head like purple; the king *is* † [c] held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters *of grapes.*

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.

9 And the roof of thy mouth like the best wine, for my beloved, that goeth *down* † sweetly, causing the lips ‡ of those that are asleep, to speak.

10 ¶ * [d] I *am* my beloveds, and his desire *is* towards me.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us see if the [e] vine flourish, *whether* the tender grape

a He describeth the comely beautie of the church in every part, which is to be understood spiritually.
† Heb. *mixture.*
* Chap. 4: 5.
b Reade Chap. 4: 5.
‡ Or, *crimson.*
† Heb. *bound.*
c He delighted to come neare thee, and to be in thy company.
† Heb. *straightly.*
‡ Or, *of the ancient.*
* Chap. 2: 16. and 6: 3.
d This the spouse speaketh.
e If the people that are called to Christ bring forth any fruit,

† Heb. *open.*

grape † appear, *and* the pomegranates bud forth: there will I give thee my loves.

* Gen. 30: 14.

13 The * mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*: new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 The love of the church to Christ. 6 The vehemencie of love. 8 The calling of the Gentiles. 14 The church prayeth for Christs coming.

a The church called of the Gentiles, speaketh thus to the church of Jerusalem.

† Heb. *they should not despise me.*

O That thou *wert* [a] as my brother that sucked the breasts of my mother; *when* I should finde thee without, I would kisse thee, yet † I should not be despised.

2 I would lead thee, *and* bring thee into my mothers house, *who* would instruct me: I would cause thee to drink of * spiced wine of the juice of my pomegranate.

* Prov. 9: 2.

* Chap. 2: 6. b Reade Chap. 2. vers. 6.

3 * [b] His left hand *should be* under my head, and his right hand should embrace me.

* Chap. 2: 7. c Reade Chap. 3: 5. † Heb. *why should ye stirre up, or why, &c.*

4 * [c] I charge you, O daughters of Jerusalem, † that ye stirre not up, nor awake *my* love untill he please.

* Chap 3: 6.

5 (* Who *is* this that cometh up from the wilderness, leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth *that* bare thee.

d The spouse desireth Christ, to be joined in perpetuall love with him.

6 ¶ [d] Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death, jealousie *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath a* most vehement flame.

† Heb. *hard.*

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

e The Jewish church speaketh this of the church of the Gentiles.

8 ¶ [e] We have a little sister, and she hath no breasts: † what shall we do for our sister, in the day when she shall be spoken for?

f If she be sure and fast, she is meet for the husband to dwell in.

9 [f] If she *be* a wall, we will build upon her a palace of silver, and if she *be* a doore, we will enclose her with boards of cedar.

g The church promiseth fidelitie and constancy. † Heb. *peace.*

10 [g] I *am* a wall, and my breasts like towers, then was I in his eyes, as one that found † favour.

h That is, the vineyard of the Lord hired out, Matth. 21: 33.

11 [h] Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard which *is* mine, *is* before me: thou (O Solomon) *must have* a thousand, and those that keep the fruit thereof, two hundred.

i Christ dwelleth in his church, whose voice the faithfull hear. † Heb. *flee away.*

13 Thou that dwellest in the [i] gardens, the companions hearken to thy voice, cause me to heare *it*.

k The church desireth Christ, that if he depart from them, yet that he would haste to help them in their troubles.

14 ¶ † [k] Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.

THE BOOK
of the prophet
ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deut. 18, 15. that he would never leave his church destitute of a prophet, hath from time to time accomplished the same: whose office was not onely to declare to the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the law, and to apply particularly the doctrine contained briefly therein, to the utilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the law, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care of, or regard to, the enemies, but to assure the church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely treated of it than Moses, and set forth more lively Iesus Christ, in whom the covenant of reconciliation was made. In all these things, Isaiah did excell all the prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had received of God, as touching the promise of the Messiah, his office, and his kingdome. Also of the favour of God toward his church, the vocation of the Gentiles, and their union with the Iews, which are as most principall points contained in this book, and a gathering of his sermons that he preached: Which after certain dayes that they had stood upon the temple doore (for the manner of the prophets was to set up the summe of their doctrine for certain dayes, that the people might the better mark it, as Isa. 8, 1, and

518 *Hab. 2, 2.) the Priests took it down, and reserved it among their register: and so by Gods providence, these books were preserved as a monument to the church for ever. As touching his person & time, he was of the kings stock (for Amoz his father was brother to Azariah King of Judah, as the best writers agree) and propheſied more than 64 yeares from the time of Vzziah, into the reigne of Manasseh, whose father in law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be observed, that they speak of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsel, and so revealed them to his prophets.*

CHAP. I.

2 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgements. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatnings. 21 Bewailing their wickednes, he denounceth Gods judgements. 25 He promiseth grace, 28 and threatneth destruction to the wicked.

THE vision of [a] Isaiah the sonne of Amoz, which he saw [h] concerning Judah and Jerusalem in the dayes of [c] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 * Heare, O [d] heavens, and give eare, O earth: for the LORD hath spoken, I have nourished and brought up [e] children, and they have rebelled against me.

3 * The [f] ox knoweth his owner, and the asse his masters crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinfull nation, a people † laden with iniquitie, [g] a seed of evil-doers, children that are corrupters, they have forsaken the LORD, they have provoked the [h] holy one of Israel unto anger, they are † gone away backward.

5 ¶ Why should ye be [i] stricken any more? ye will † revolt more and more: the whole [k] head is sick, and the whole heart faint.

6 From the [l] sole of the foot even unto the head, *there is* no soundnesse in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither [m] bound up, neither mollified with † ointment.

7 * Your countrey *is* desolate, your cities are burnt with fire: your land, strangers devoure it in your presence, & *it is* desolate † as overthrown by [n] strangers.

8 And the daughter of [o] Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 * Except the LORD of hosts [p] had left unto us a very small remnant, we should have been as * [q] Sodom, *and* we should have been like unto Gomorrah,

10 ¶ Heare the word of the LORD, ye [r] rulers of Sodom; give eare unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your * sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rammes, and the fat of fed beasts, and I [f] delight not in the bloud of bullocks, or of lambes, or of he-goats.

12 When ye come † to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more [t] vain oblations, incense is an abomination unto me, the new moons, and sabbaths, the calling of assemblies I cannot away with, *it is* ‡ iniquitie, even the solemn meeting.

14 Your [u] new moons, and your appointed feasts my soul hateth: they are a trouble unto me, I am wearie to bear *them*,

15 And * when ye spread forth your hands, I will hide mine eyes from you: yea, when ye † make many prayers, I will not heare: your hands are full of * † [x] bloud.

16 ¶ [y] Wash ye, make you clean, put away the evil of your doings from before mine eyes, * cease to do evil,

17 Learn to do [z] well, seek judgement, ‡ relieve the oppressed, judge the fatherlesse, plead for the widow.

18 Come now [a] and let us reason together, saith the LORD: though your sinnes be as scarlet, they shall be as [b] white as snow; though they be red like crimson, they shal be as wooll.

19 If ye be [c] willing and obedient, ye shall eat the good of the land.

20 But if ye refuse and rebell, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the [d] faithfull citie become an harlot? it was full of judgement, righteousnesse lodged in it; but now [e] murderers.

22 [f] Thy silver is become drosse, thy wine mixt with water.

23 Thy princes *are* rebellious, and companions of [g] theeves: every one loveth gifts, and followeth after rewards: they * judge not the fatherlesse, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the [h] mightie one of Israel, Ah, I will [i] ease me of mine adversaries, & avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and † [k] purely purge away thy drosse, and take away all thy tin.

a That is, a revelation or propheciе, which was one of the two meanes whereby God declared himself to his servants in old time, as Numb. 12: 6, and therefore the prophets were called Seers, 1 Sam. 9: 9.
b Isaiah was chiefly sent to Judah and Jerusalem, but in this book are prophecies concerning other nations also.
c Called also Azatiah, 2 King. 15: 1. Of these kings, reade 2 King: from Chap. 14. unto Chap. 21., and 2 Chron. from Chap. 25. unto Chap. 33.
* Deut. 32: 1.
d Because men were obstinate and insensible, he calleth to the dumb creatures, which were more ready to obey Gods word.
e He declareth his great mercie toward the Jews, forasmuch as he chose them above all other nations to be his people and children, as Deut. 10: 15.
* Jerem. 8: 7.
f The most bruit and dull beasts doe more acknowledge their dutie toward their masters, than my people do toward me, of whom they have received benefits without comparison.
† Heb. *of heavinesse.*
g They were not onely wicked as were their fathers, but utterly corrupt, and by their evil example infected others.
h That is, him that sanctifieth Israel.
† Heb. *alienated* or *separated.*
i What availed it to seek to amend you by punishment, seeing the more I correct you, the more ye rebell? † Heb. *increase of revolt.* k By naming the chief parts of the body, he signifieth that there was no part of the whole body of the Jews free from his rods. l Every part of the bodie, aswell the least as the chiefest was plagued. m Their plagues were so grievous that they were incurable, and yet they would not repent. † Or, *oyl.* * Deut. 28: 51, 62. Chap. 5: 5. † Heb. *as the overthrow of strangers.* n Meaning, of them that dwell farre off, which, because they look for no advantage of that which remaineth, destroy all before them. o That is, Jerusalem. * Lam. 3: 22. Rom. 9: 29. p Because that he will ever have a church to call upon his name. * Gen. 19: 24. q That is, all destroyed. r Ye that for your vices deserved all to be destroyed, as they of Sodom, save that God of his mercie reserved a little number, Lament. 3: 22. † Prov. 15: 8. and 21: 27. Chap. 66: 3. Jer. 6: 20. Amos 5: 21, 22.

f Though God commanded these sacrifices for a time, as aids and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, as Psal. 50: 13. Jer. 6: 20. Amos 5: 22. Micah. 6: 7.
† Heb. *great he-goats.*
† Heb. *to be sure.*
† Without faith and repentance.
‡ Or, *grief.*
u Your sacrifices offered in the new moons and feasts: he condemneth hereby hypocrites, which think to please God with ceremonies, and they themselves are void of faith and mercie.
* Prov. 1: 28. Jer. 14: 12. Micah 3: 4.
† Heb. *multiply prayer.*
* Chap. 59: 3.
† Heb. *bloods.*
x He sheweth, that where men be given to avarice, deceit, cruelty and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seem never so holy, as Chap. 59: 3.
y By this outward washing, he meaneth the spirituall: exhorting the Jews to repent and amend their lives.
* 1 Pet. 3: 11.
z This kinde of reasoning by the second table, the scriptures use in many places against the hypocrites, who pretend most holinesse and religion in word, but when their charitie and love toward their brethren should appeare, they declare that they have neither faith nor religion.
† Or, *righten.*
a To know if I doe accuse you without a cause.
b Lest sinners should pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he wil forgive all their sins, were they never so many or great. c He sheweth, that whatsoever adversitie man endureth, it ought to be attributed to his own incredulitie and disobedience. d That is, Jerusalem, which had promised fidelity unto me, as a wife to her husband. e Given to covetousnesse and extortion, which he signified before by bloud, Vers. 15. f Whatsoever was pure in thee before, is now corrupt, though thou hast an outward shew. g That is, they maintain the wicked, and the extortioners, and not onely doe not punish them, but are themselves such. * Jer. 5: 28. Zech. 7: 10. h When God will shew himself mercifull to his church, he calleth himself, The Holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whom no power is able to resist. i I will take vengeance of mine adversaries the Jews, and so satisfie my desire by punishing them. Which thing yet he doth with a grief, because of his covenant. † Heb. *according to pureness.* k Lest the faithfull among them should be overcome with this threatning, he addeth this consolation.

26 [l] And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſſe, the faithfull citie.

27 Zion ſhall be redeemed with judgement, and ‡ her converts with [m] righteouſneſſe.

28 ¶ And the *†[n] deſtruction of the tranſgreſſours and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the [o] oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak, whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] tow, ‡ and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

l It is onely the work of God to putifie the heart of man, which thing he doth becauſe of his promiſe made concerning the ſalvation of his church.
‡ Or, *they that return of her.*
m By juſtice is meant, Gods faithfull promiſe, which is the cauſe of the deliverance of his church.
* Job 3: 3. Pſalm 1: 6. and 5: 6. and 73: 27. and 104: 35.
† Heb. *breaking.*
n The wicked ſhall not be partakers of Gods promiſe, Pſalm 92: 9.
o That is, the trees and pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16: 21.
p The falſe gods, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow. ‡ Or, *and his work.*

CHAP. II.

1 Iſaiah propheſieth the coming of Chriſts kingdome. 6 Wickedneſſe is the cauſe of Gods forſaking. 10 He exhorteth to fear, becauſe of the powerfull effects of Gods majeſtie.

THe word that Iſaiah the ſonne of Amoz ſaw, concerning Judah and Jeruſalem.

2 And * [a] it ſhall come to paſſe in the laſt dayes, *that* the mountain of the LORDS houſe ſhall be ‡ eſtabliſhed in the top of the mountains, and ſhall [b] be exalted above the hills; and all nations ſhall [c] flow unto it

3 And many people ſhall go and ſay, Come ye, and let us go up to the [d] mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths; for out of Zion ſhall go forth the [d] law, and the word of the LORD from [f] Jeruſalem.

4 And [g] he ſhall judge among the nations and ſhall [h] rebuke many people: and they ſhall [i] beat their ſwords into plow-ſhares, and their ſpeares into ‡ pruning-hooks: nation ſhall not lift up ſword againſt nation, [k] neither ſhall they learn warre any more.

5 O houſe of Jacob, come ye, and let us [l] walk in the light of the LORD.

6 ¶ Therefore thou haſt [m] forſaken thy people the houſe of Jacob, becauſe they be [n] replenished ‡ from the eaſt, and *are* ſoothſayers like the Philiſtines, and they ‡ [o] pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of [p] ſilver and gold, neither *is there* any end of their treaſures: their land is alſo full of horſes, neither *is there* any end of their chariots.

8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made.

9 And the mean man [q] boweth down, and the great man humbleth himſelf, therefore [r] forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſtie.

11 The * lofty looks of man ſhall be humbled, and the haughtineſſe of men ſhall be bowed down, and the LORD alone ſhall be exalted in [ſ] that day.

12 For the day of the LORD of hoſts *ſhall be* upon every one that is proud and loftie, and upon every one that is lifted up, and he ſhall be brought low;

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high [t] mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the [u] ſhips of Tarſhiſh, and upon all † pleaſant pictures:

17 And the loftineſſe of man ſhall be bowed down, and the haughtineſſe of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And ‡ the idols he ſhall utterly aboliſh.

19 And they ſhall go into the * holes of the rocks, and into the caves of † the earth for fear of the LORD, and for the glorie of his majeſtie, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt † his idols of ſilver, and his idols of gold, ‡ which they made, *each one* for himſelf to worſhip, to the [x] moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glorie of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man whoſe [y] breath *is* in his noſtrils: for wherein is he to be accounted of?

* Mich. 4: 1, &c.
a The decree and ordinance of God, touching the reſtauration of the church, which is chiefly meant of the time of Chriſt.
‡ Or, *prepared.*
b In an evident place to be ſeen and diſcerned.
c When the kingdome of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeal of the children of God, when they are called.
d Alluding to mount Zion, where the viſible church then was.
e Meaning, the whole doctrine of ſalvation.
f This was accompliſhed when the goſpel was firſt preached in Jeruſalem, and from thence went through all the world.
g The Lord, which is Chriſt, ſhall have all power given him.
h That they may acknowledge their ſinnes and turn to him.
i He ſheweth the fruit of the peace, which the goſpel ſhould bring: to wit, that men ſhould doe good one to another, whereas before they were enemies.
‡ Or, *ſithes.*
k He ſpeaketh not againſt the uſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhall be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfited when we are joyned with our heard Chriſt Jeſus.
l Seeing the Gentiles will be ſo readie, make you haſte, and ſhew them the way to worſhip God.
m The propher ſeeing the ſmall hope that the Jews would convert, complaineth to God, as though he had utterly forſaken them for their ſinnes.
n Full of the corruptions that reigned chiefly in the eaſt parts.
† Or, *more than the eaſt.*
‡ Or, *abound with the children, &c.*
o They altogether give themſelves to the faſhions of other nations.
p The propher firſt condemned their ſuperſtition and idolatrie: next, their covetouſneſſe; and thirdly, their vaine truſt in wordly meanes.
q He noteth the nature of the idolaters, which are never ſatisfied in their ſuperſtitions.
r Thus the prophet ſpake, being inflamed with the zeal of Gods glorie, and that he might feare them with Gods judgements.
* Chap. 5: 15.
ſ Meaning, as ſoon as God ſhall begin to execute his judgements.
t By high trees and mountains, are meant them that are proud and loftie, and think themſelves moſt ſtrong in this world.
u He condemneth their vaine confidence, which they had in ſtrong holds and in their rich Merchandiſe, which brought in vaine pleaſures, wherewith mens mindes became effeminate.
† Heb. *pictures of deſire.*
‡ Or, *the idols ſhall utterly paſſe away.*
* Hoſ. 10: 8. Luk. 23: 30. Revel. 6: 16 and 9: 6.
† Heb. *the duſt.*
† Heb. *the idols of his ſilver, &c.*
‡ Or, *which they made for him.*
x They ſhall caſt them into moſt vile and filthie places, when they perceive that they are not able to help them.
y Caſt off your vaine confidence of man, whoſe life is ſo frail, that if his noſe be ſtopped, he is dead, and conſider that you have to doe with God.

CHAP. III.

1 The great confuſion which cometh by ſinne. 9 The impudencie of the people. 12 The oppreſſion and covetouſneſſe of the rulers. 16 The judgements which ſhall be for the pride of the women.

FOr behold, the Lord, the LORD of hoſts doth take away from Jeruſalem, and from Judah, the ſtay and the [a] ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mightie man, and the man of warre, the [b] judge, and the prophet, and the prudent, and the ancient,

3 The captain of fiftie, and † the honourable man, and the counſeller, and the cunning artificer, and the ‡ [c] eloquent oratour.

4 And I will give * [d] children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be [e] oppreſſed, every one by another, and every one by his neighbour: the childe ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall [f] take hold of his brother

a Becauſe the truſted in their abundance and proſperity he ſheweth that they ſhould be taken from them.
b The emporall governour, and the miniſter.
† Heb. *a man eminent in countenance.*
‡ Or, *skilfull of ſpech.*
c By theſe he meaneth, that God would take away every thing that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves,
* Eccles 10: 16.
d Not onely in age, but in wit, manners, knowledge and ſtrength.
e For lack of good regiment & order.
f He ſheweth that this plague ſhall be ſo horrible, that contrary to the common manner of men, which by nature are ambitious, none ſhall be found able or willing to be their governour.

520 of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruine *be* under thy hand:

† Heb. *lift up* the hand.

7 In that day ſhall he † [g] ſwear, ſaying, I will not be an † healer; for in my houſe *is* neither bread nor clothing; make me not a ruler of the people.

g Feare ſhall rather cauſe him to forſwear himſelf, than to take ſuch a dangerous charge upon him.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glorie.

† Heb. *binder up.*

9 ¶ [h] The ſhew of their countenance doth witneſſe againſt them, and they declare their ſinne as * Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves.

h When God ſhall examine their deeds whereupon they now ſet an impudent face, he ſhall finde the mark of their impietie in their forehead.

* Gen. 13: 13. and 18: 21. and 19: 5.

10 [i] Say ye to the righteous, that *it ſhall be* well *with him*: for they ſhall eat the fruit of their doings.

i Be ye that are godly, aſſured that God will defend you in the midſt of theſe troubles.

11 Wo unto the wicked, *it ſhall be* ill *with him*, for the reward of his hands ſhall be † given him.

† Heb. *done to him.*

12 ¶ As for my people, [k] children *are* their oppreſſours, and women rule over them: O my people. ‡ they which lead thee, cauſe *thee* to erre, and † deſtroy the way of thy paths.

k Becauſe the wicked people were more addicted to their princes, than to the commandements of God, he ſheweth that he would give them ſuch princes, by whom they ſhould have no help, but that ſhould bee manifeſt tokens of his wrath, becauſe they ſhould be fools and effeminate.

‡ Or, *they which call thee bleſſed.*

† Heb. *ſwallow up.*

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgement with the ancients of his people, and the princes thereof: for ye have ‡ eaten up the vineyard; the ſpoil of the poore *is* in your houſes.

‡ Or, *burnt.*

15 What mean ye *that* ye beat my people to pieces, and [m] grinde the faces of the poore? ſaith the Lord GOD of hoſts.

m That is, ye ſhew all crueltie againſt them.

16 ¶ Moreover, the LORD ſaith, [n] Becauſe the daughters of Zion are haughtie, and walk with [o] ſtretched forth necks, and † [p] wanton eyes, walking, and ‡ [q] mincing as they go, and making a [r] tinkling with their feet:

n He menaceth the people, becauſe of the arrogancie and pride of their women, which gave themſelves to all wantonneſſe and diſſolution.

o Which declared their pride.

† He. *deceiving with their eyes.*

p As ſigne that they are not chaſte.

‡ Or, *tripping nicely.*

q Which ſheweth their wantonneſſe.

r They delighted alſo in ſlippes that did creak, or had little plate ſowed upon them, which tinkled as they went.

17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will † diſcover their ſecret parts.

† Heb. *make naked.*

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their ‡ cauls, and their round tires like the moon,

‡ Or, *net-works.*

19 The ‡ chains, and the bracelets, and the ‡ mufflers,

‡ Or, *ſweet balls.*

20 The bonnets, and the ornaments of the legs, and the headbands, and the † tablets, and the eare-rings,

‡ Or, *ſpangled ornaments.*

† Heb. *houſes of the ſoul.*

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pinnes.

23 The glaſſes, and the fine linnen, and the hoods, and the [f] vails.

f In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparel according to their degrees,

24 And it ſhall come to paſſe, *that* in ſtead of ſweet ſmell, there ſhall be ſtink; and in ſtead of a girdle, a rent; and in ſtead of well ſet hair, baldneſſe; and in ſtead of a ſtomacher, a girding of ſackcloth; *and* burning in ſtead of beautie.

25 Thy men [t] ſhall fall by the ſword, and thy † mightie in the warre.

t Meaning, that God will not only punish the women, but their husbands, which have ſuffered this diſſolutneſſe, and alſo the commonweal, which hath not remedied it.

† Heb. *might.*

26 And her gates ſhall lament and mourn, and ſhe being ‡ † deſolate, ſhall ſit upon the ground.

‡ Or, *emptied.* † Heb. *cleanſed.*

CHAP. IIII.

In the extremitie of evils, Chriſts kingdome ſhall be a ſanctuarie.

AND in that day [a] ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: onely † [b] let us be called by thy name, ‡ to take away our [c] reproach.

a When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they contrary to womanly ſhamefaſtneſſe, ſhall ſeek unto men, and offer themſelves to any condition.

† Heb. *let thy name be called upon us.*

b Be thou our husband, and let us be called thy wives.

‡ Or, *take them away.*

c For ſo they thought it to be without an head and husband.

2 In that day ſhall the [d] branch of the LORD be † beautifull and glorious, and the fruit of the earth *ſhall be* excellent and comely † for them that are eſcaped of Iſrael.

d He comforteth the church in this deſolation, which ſhall ſpring up like a branch, ſignifying that Gods graces ſhould be as plentifull toward the faithfull, as though they ſprang out of the earth, as Chap. 45: 8. Some by the bud of the Lord, mean Chriſt.

† Heb. *beauty and glory.*

† Heb. *for the eſcaping of Iſrael.*

3 And it ſhall come to paſſe, *that* he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, *even* every one that is [e] written ‡ among the living in Jeruſalem:

e He alludeth to the book of life whereof read Exodus 32: 32. meaning, Gods ſecret counſel, wherein his elect are predeſtinate to life everlaſting.

‡ Or, *to life.*

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the [f] bloud of Jeruſalem from the midſt thereof, by the ſpirit of [g] judgement, and by the ſpirit of burning.

f That is, the cruelry, extortion, avarice, and all wickednesse.

g When things ſhall be redreſſed that were amiſſe.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſemblies a [h] cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for ‡ upon all the [i] glorie *ſhall be* † a defence.

h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods favour and protection ſhould appeare in every place.

‡ Or, *above.*

i The faithfull are called the glory of God, becauſe his image, and tokens of his grace ſhine in them.

† Heb. *a covering.*

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from [k] ſtorm and from rain.

k God promiſeth to be the defence of his church againſt all troubles and dangers.

CHAP. V.

1 *Vnder the parable of a vineyard, God excuſeth his ſevere judgement.* 8 *His judgements upon covetouſneſſe,* 11 *upon laſciviouſneſſe,* 13 *upon impietie,* 20 *and upon injuſtice.* 26 *The executioners of Gods judgements.*

NOw will [a] I ſing to my [b] welbeloved, a ſong of my beloved touching his [c] vineyard: my welbeloved hath a * vineyard in † a very fruitfull hill.

a The prophet by this ſong doth ſet before the peoples eyes their ingratitude, and Gods mercie.

b That is, to God.

c Meaning, that he had planted his church in a place moſt plentifull and abundant.

* Jer. 2: 21. Matth. 21: 33. Mark. 12: 1. Luke 20: 9.

† Heb. *the horn of the ſonne of oyl.*

2 And he ‡ fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and [d] built a tower in the midſt of it, and alſo † made a wine-preſſe therein: and he looked that it ſhould bring forth grapes, and it brought forth [e] wilde grapes.

‡ Or, *made a wall about it.*

d He ſpared no diligence nor coſt.

† Heb. *hewed.*

e In the ſeventh verſe he declareth what they were.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wilde grapes?

f He maketh them judges in their own cauſe, for as much as it was evident that they were the cauſe of their owne ruine.

5 And now go to; I will tell you what I will do to my vineyard; [g] I will take away the

g I will take no more care for it: meaning, that he would take from them his word, and miniſters, and all other comfort, and ſend them contrary plagues.

hedge

hedge thereof, and it shall be eaten up: *and* break down the wall thereof, and it shall be † troden down.

† Heb. *for a treading.*

6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

† Heb. *plant of his pleasures.* h Judgement and righteousnesse are true fruits of the feat of God, and therefore in the cruell oppressours there is no religion. † Heb. *a stab* i Of them, that are oppressed. * Mic. 2: 2. k To wit, for the poore to dwell in. ‡ Or, this is *in mine eares* saith *the* LORD, *&c.* l I have heard the complaint and cry of the poore. † Heb. *if not, &c.* m Which containeth about ten pottles: so that every acre should but yeeld one pottle. n Which containeth an hundred pottels. o An ephah containeth ten pottels, and is in dry things, as much as a bath is in liquors. * Prov. 23: 29, 30. p That spare no pain not diligence to follow their lusts. q Which are never weary of their rioting and excessive pleasures: but use all meanes to provoke to the same. ‡ Or, *pursue them.* r They regard not the providence of God over them, nor for what end he hath created them. s That is, shall certainly go: for so the prophets use to speak, as though the thing which shall come to passe, were done already. t Because they would not obey the word of God. † Heb. *their glory are men of famine.* u Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this great destruction it shall never be satiate. * Chap. 2: 9, 11, 17. ‡ Or, *the holy God.* † Heb. *the God the holy.* x God comforteth the poore lambes of his church, which had been strangers in other countries, promising that they should dwell in those places againe, whereof they had been deprived by the fat and cruell tyrants. y Which use all allurements, occasions, and excuses to harden their conscience in sin. z He sheweth what are the words of the wicked, when they are mocked with Gods judgements. a 2 Pet 3: 4. Heb. *that say concerning evil*, It is, *good, &c.* b Which are not ashamed of sinne, nor care for honesty, but are grown to desperate impiety. * Prov. 3: 7. Rom. 12: 16. b Which are contemners of all doctrine and admonition. † Heb. *before their face.* c Which are never weary, but shew their strength and bring in gluttony and drunkennesse.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah † his pleasant plant: and he looked for h judgement, but behold † oppression; for righteousnesse, but behold i a cry.

8 ¶ Wo unto them that joyn * house to house, *that* lay field to field, till *there be* no k place, that they may be placed alone in the midst of the earth.

9 ‡ In mine l eares *said* the LORD of hosts, † Of a truth many houses shall be desolate, *even* great and fair without inhabitant.

10 Yea ten acres of vineyard shall yeeld one m bath, and the seed of an n homer shall yeeld an ° ephah.

11 ¶ * Wo unto them that p rise up early in the morning, *that* they may follow strong drink, that continue untill q night, *till* wine ‡ enflame them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the r work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people s are gone into captivitie, because *they have* t no knowledge: and † their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore u hell hath enlarged her self, and opened her mouth without measure: and their glorie, and their multitude, and their pomp, and he that rejoyceth shall descend into it.

15 And * the mean man shall be brought down, and the mightie man shall be humbled, and the eyes of the loftie shall be humbled.

16 But the LORD of hosts shall be exalted in judgement, and ‡ † God that is holy, shall be sanctified in righteousnesse.

17 Then shall the * lambes feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Wo unto them that draw iniquitie with y cords of vanitie, and sinne as it were with a cart-rope:

19 That say, z Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the holy one of Israel draw nigh and come, that we may know *it*.

20 ¶ Wo unto them † that call a evil good, and good evil; that put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for bitter.

21 Wo *unto them that are* * b wise in their own eyes, and prudent † in their own sight.

22 Wo *unto them that are* c mightie to drink wine, & men of strength to mingle strong drink

23 Which * justifie the wicked for reward, and take away the righteousnesse of the righteous from him. 521 * Prov. 17: 15.

24 Therefore as † the fire devoureth the stubble, *and* the flame consumeth the chaff, so their d root shall be rottennesse, and their blossome shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the holy one of Israel. † Heb. *the tongue of fire.* d Both they and their posterity, so that nothing shall be left.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his e hand against them, and hath smitten them: and the hills did tremble, and their carcases were ‡ torn in the midst of the streets: * For all this his anger is not turned away, but his hand *is* stretched out still. e He sheweth, that God had so sore punished this people, that the dumbe creatures, if they had beene so plagued, would have been more sensible, and therefore his plagues must continue, till they beginne to feel them. ‡ Or, *as dung.* * Chap. 9: 12, 17. 21. and 10: 4.

26 ¶ And he will lift up an f ensigne to the nations from farre, and will hisse unto them from the end of the earth: and behold, they shall come with speed swiftly. f He will make the Babylonians to come against them as an host, and to fight under his standard.

27 None shall be g weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the h latchet of their shoes be broken. g They shall be prompt and lusty to execute Gods vengeance. h The enemie shall have none impediment.

28 Whose arrows *are* sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwinde.

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea: they shall i roar and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. i Whereby is declared the cruelty of the enemie.

30 And in that day they shall roar against them, like the roaring of the sea: and if *one* k look unto the land, behold darkesse *and* ‡ sorrow, † and the light is darkned in the heavens l thereof. k The Jews shall finde no succour. ‡ Or, *distresse.* † Or, *when it is light, it shall be dark in the destructions thereof* l In the land of Judah.

CHAP. VI.

1 Isaiah in a vision of the Lord in his glory. 5 being terrified is confirmed for his message. 9 He sheweth the obstinacy of the people, unto their desolation. 13 A remnant shall be saved.

IN the yeare that king Uzziah died, I * a saw also the Lord sitting upon a b throne high and lifted up, and ‡ c his train filled the temple. * Joh. 12: 41. a God sheweth not himself to man in his majestie, but according as mans capcity is able to comprehend him: that is, by visible signes, as John Baptist saw the holy Ghost in the forme of a dove. b As a judge ready to give sentence. ‡ Or, *the skirts thereof.* c Of his garment, or of his throne.

2 Above it stood the d seraphims: each one had six wings, with twain he covered his e face, and with twain he covered his f feet, and with twain he did g flie. d They were angels, so called, because they were of a fiery colour, to signifie that they burnt in the love of God, or were light as fire to execute his will.

3 And † one cried unto another, and said, * b Holy, holy, holy *is* the LORD of hosts, † the whole i earth *is* full of his glory.

4 And the posts of the † doore k moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, l Wo *is* me, for I am † undone, because I *am* a man of unclean lips, and I dwel in the midst of a people of unclean lips:

e Signifying that they were not able to endure the brightnesse of Gods glorie. f Whereby was declared, that man was not able to see the brightnesse of God in them. g Which thing declared the prompt obedience of the angels to execute Gods commandement. † Heb. *this cried to this.* * Revel. 4: 8. h This oft repetition signifieth, that the holy angels cannot satisfie themselves in praising God: to teach us, that in all our lives we should give our selves to the continuall praise of God. † Heb. *his glorie is the fulnesse of the whole earth.* i His glorie doth not onely appear in the heavens, but through all the world, and therefore all creatures are bound to praise him. † Heb. *thresholds.* k Which things were to confirm the prophet, that it was not the voice of man: and by the smoak was signified the blindenesse that should come upon the Jews. l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more need to glorifie God than the angels, did it not: and the other, because the more near that man approcheth to God, the more doth he know his own sinne and corruption. † Heb. *cut off.*

522 for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me † having a live coal in his hand, *which* he had taken with the tongs from off the [m] altar.

7 And he † laid *it* upon my mouth, and said, Lo, this hath touched thy lips, & thine iniquity is taken away, and thy [n] sinne purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for * us? Then said I, † Here *am* I, send me.

9 ¶ And he said, Go and tell this people, * [o] Heare ye ‡ † indeed, but understand not: and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their eares heavy, and shut their eyes: lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed.

11 Then said I, Lord, [p] how long? And he answered, Untill the cities be wasted without inhabitant, and the houses without man, and the land be † utterly desolate.

12 And the LORD have removed men farre away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* [q] a tenth, † and *it* shall return, and shall be eaten: as a teyl-tree, and as an [r] oak whose ‡ substance *is* in them, when they cast *their leaves:* *so* the holy seed *shall be* the substance thereof.

† Heb. *and in his hand a live coal.*
m Of the burnt-offerings, where the fire never went out.
† Heb. *caused it to touch.*
n This declareth that man cannot render true obedience to God, till he have purged us.
* Gen. 1: 26.
† Heb. *behold me.*
* Matth. 13: 14. Mark. 4: 12. Luke 8: 10. John 12: 40. Acts 28: 26. Rom. 11: 8.
o Whereby is declared, that for the malice of man, God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learn thereby to obey his will, and be saved: hereby he exhorteth the ministers to doe their duty, and answereth to the wicked murmurers, that through their own malice their heart is hardened.
‡ Or, *without ceasing, &c.*
† Heb. *heare ye in hearing, &c.*
p As he was moved with the zeal of Gods glory, so was he touched with a charitable affection toward the people.
† Heb *desolate with desolation.*
q Meaning, the tenth part: or as some write, it was revealed to Isaiah for the confirmation of his prophesie, that ten kings should come before their captivitie, as were from Uzziah to Zedekiah.
‡ Or, *when it is returned and hath been brousted.*
r For the fewnesse they shall seem to be eaten up: yet they shall after flourish as a tree, which in winter loseth his leaves, and seemeth to be dead, yet in summer is fresh and green.
‡ Or, *stock, or stemme.*

CHAP. VII.

1 Ahaz being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a signe, and refusing it, hath for a signe, Christ promised. 17 His judgement is prophesied to come by Assyria.

* 2 King. 16: 5.

AND it came to passe in the dayes of [a] Ahaz the sonne of Jotham, the sonne of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the sonne of Remaliah, king of Israel, [a] went up towards Jerusalem to warre against it, but could not prevail against it.

2 And it was told the house of [b] David, saying, Syria † is confederate with [c] Ephraim: and his heart was [d] moved, and the heart of his people, as the trees of the wood are moved with the winde.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [e] Shear-jashub thy sonne, at the end of the * conduit of the upper pool in the ‡ high-way of the fullers field:

4 And say unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of these smoking [f] firebrands, for the fierce anger of Rezin with Syria, and of the sonne of Remaliah:

5 Because Syria, Ephraim, and the sonne of Remaliah have taken evil counsel against thee, saying,

6 Let us go up against Judah, and † vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of [g] Tabeal.

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to passe.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin, and within [h] threescore and five yeares shall Ephraim be broken, † that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne: ‡ if ye will not beleeve, surely ye shall not be established.

10 ¶ † Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee [i] a signe of the LORD thy God, ‡ ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I [k] tempt the LORD.

13 And he said, Heare ye now, O house of David, *Is it* a small thing for you to weary [l] men, but will ye weary my God also?

14 Therefore the Lord [m] himself shall give you a signe, * Behold, a virgin shall conceive, and bear a sonne, and ‡ shall call his name Immanuel.

15 [n] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the [o] childe shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee and upon thy people, and upon thy fathers house, dayes that have not come, from the day that [p] Ephraim departed from Judah; *even* the king of [q] Assyria.

18 And it shall come to passe in that day, *that* the LORD shall hisse for the [r] flie, that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all ‡ [r] bushes.

20 In the same day shall the Lord shave with a * rasour that is hired, namely by them beyond the river, by the king of Assyria, the head, and the hair of the † feet: and it shall also consume the heart.

21 And it shall come to passe in that day, *that* a man shall [u] nourish a young cow, and two sheep.

22 And it shall come to passe for the [x] abundance of milk *that* they shall give, he shall eat butter: for butter and honey shall every one eat, that is left † in the land.

23 And it shall come to passe in that day, *that* every place shall be, where there were a thousand vines, at a thousand silverlings, it shall *even* be for briers and thorns.

g Which was an Israelite, and as seemeth enemy to the house of David.
h Counting from the five and twentieth year of the reigne of Uzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth, that the Israelites should be led into perpetuall captivitie, which thing came to passe within 20 yeares after that Isaiah did this message.
† Heb. *from a people.*
i Or, *do ye not beleeve? it is because ye are not stable.*
† Heb. *and the Lord added to speak.*
i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserved.
‡ Or, *make thy petition deep.*
k Not to beleeve Gods word without a signe, is to tempt God, but to refuse a signe when God offereth it for the aid and help of our infirmity, is to rebell against him.
l You think you have to doe with men when ye contemn Gods messengers, but it is God against whom you bend your selves.
m Forasmuch as thou art unworthy, the Lord for his own promise sake will give a signe, which shall be, that Christ the Saviour of his church, and the effect of all signes and miracles shall be revealed.
* Matth. 1: 23. Luke 1: 31.
‡ Or, *thou, O virgin, shalt call.*
n Meaning, that Christ is not only God, but man also, because he shall be nourished as other men, until the age of discretion.
o Not meaning Christ, but any childe: for before a childe can come to the yeares of discretion, the kings of Samaria, and Syria shall be destroyed.
p Since the time that the twelve tribes rebelled under Reboboam.
q In whom thou hast put thy trust.
r Meaning, the Egyptians: for by reason the country is hot and moist, it is full of flies, as Assyria is full of Bees.
‡ Or, *commendable trees.*
† Signifying, that which is from the belly downward: meaning that he would destroy both great & small.
u He that before had a great number of cattel shall be content with one cow, and two sheep.
x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.
† Heb. *in the midst of the land.*

a To wit, the second time: for in the first battel Ahaz was overcome.
b Meaning, the kings house.
† Heb. *resteth on Ephraim.*
c That is, Israel, because that tribe was the greatest, Gen. 48: 19.
d For fear.
e That is, *the remnant shall return*: which name Isaiah gave his sonne, to signifie that the rest of the people should return out of their captivity.
* 2 Kings 18: 17.
‡ Or, *causey-way.*
† Heb. *let not thy heart be tender.*
f Which have but a little smoke and shall quickly be quenched.

24 With arrows and with [i] bows ſhall men come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattel.

CHAP. VIII.

1 *In Maher-ſhalal-haſh-baz, he propheſieth that Syria and Iſrael ſhall be ſubdued by Aſſyria.* 5 *Iudah likewiſe for their infidelity.* 9 *Gods judgements ſhall be unreſiſtable.* 11 *Comfort ſhall be to them that fear God.* 19 *Great afflictions to idolaters.*

MOreover the LORD ſaid unto me, Take thee a [a] great roll, and write in it with a [b]mans pen, concerning †Maher-ſhalal-haſh-baz

2 And I took unto me [c] faithfull witneſſes to record, Uriah the prieſt, and Zechariah the ſonne of Jeberechiah.

3 And I † went unto the [d] propheteſſe, and ſhe conceived and bare a ſonne; then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

4 For before the [e]childe ſhall have knowledge to cry, My father and my mother, ‡ the riches of Damaſcus, and the ſpoil of Samaria [f] ſhall be taken away before the king of Aſſyria.

5 ¶ The LORD ſpake alſo unto me again, ſaying,

6 Forſomuch as this people refuſeth the waters of [g] Shiloah that go ſoftly; and rejoyce in Rezin, and Remaliahs ſonne:

7 Now therefore, behold, the Lord bringeth up upon them the waters of the [h] river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his chanels, and go over all his banks.

8 And he ſhall paſſe through Judah, he ſhall overflow and go over, he ſhal reach even to the [i] neck, and † the ſtretching out of his wings ſhall fill the breadth of thy land, O [k]Immanuel.

9 ¶ Aſſociate your ſelves, O ye [l] people, * and ye ſhall be broken in pieces; and give eare all ye of farre countries: gird your ſelves, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me † [m]with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying.

12 Say ye not, A [n] confederacie, to all them to whom this people ſhall ſay, A confederacy; neither fear ye [o] their fear, nor be afraid.

13 [p] Sanctifie the LORD of hoſts himſelf, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a [q] ſanctuarie; but for * a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall * ſtumble, and fall, and be broken, and be ſnared, and be taken. 523

16 [c] Binde up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

18 * Behold, I and the [f] children whom the LORD hath given me, *are* for ſignes, and for wonders in Iſrael: [t] from the LORD of hoſts, which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: [u] ſhould not a people ſeek unto their God? [x] for the living, to the dead?

20 * To the [y] law and to the teſtimonie: if they ſpeak not according to this word, *it is* becauſe *there is* ‡ [z] no light in them.

21 And they ſhall paſſe through [a] it, hardly beſtead and hungry; and it ſhall come to paſſe, that when they ſhall be hungry, they ſhall fret themſelves, and [b] curſe their king, and their God, and look upward.

22 And they ſhall look unto the earth, and behold, trouble and [c] darkneſſe, dimneſſe, of anguiſh; and *they ſhall be* driven to darkneſſe.

a That thou mayeſt write in great letters to the intent it may be more eaſily read.
b Meaning after the common faſhion: becauſe all men might read it.
† Heb. *in making ſpeed to the ſpoil he haſteneth the prey.*
c Becauſe the thing was of great importance, he took theſe two witneſſes, which were of credit with the people, when he ſet this up upon the door of the temple, albeit Uriah was a flattering hypocrite, 2 King. 16. verſ. 11.
‡ Or, *make ſpeed, &c.*
† Heb. *approached unto.*
d Meaning, to his wife; and this was done in a viſion.
e Before any childe be able to ſpeak.
‡ Or, he that is *before the king of Aſſyria ſhall take away the riches, &c.*
f Which came to paſſe in the fourth yeare of Ahaz, 2 King. 16: 9.
g Which was a fountaine at the foot of mount Zion, out of the which ran a ſmall river through the city: meaning that they of Judah diſtruſting their own power, which was ſmall, deſired ſuch power and riches, as they ſaw in Syria and Iſrael.
h That is, the Aſſyrians, which dwell beyond Euphrates.
i It ſhall be ready to drown them.
† Heb. *the fulneſſe of the breadth of thy land ſhall be the ſtretchings out of his wings.*
k He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his church to be deſtroyed utterly.
l To wit, ye that are enemies to the church, as the Aſſyrians, Egyptians, Syrians, &c.
‡ Or, *yet.* † Heb. *in ſtrength of hand.* m To encourage me, that I ſhould not ſhrink for the infidelitie of this people, and ſo neglect mine office. n Conſent not ye that are godly to the league and friendſhip that this people ſeek with ſtrangers and idolaters. o Meaning that they ſhould not feare the thing that they feared; which have no hope in God. p In putting your truſt only in him, in calling upon him in adverſitie, patiently looking for his help, and fearing to do any thing contrarie to his will. q He will defend you which are his elect, and reject all the reſt, which is meant of Chriſt, againſt whom the Jews ſhould ſtumble and fall, Luke 2: 34. Rom. 9: 33. 1 Pet. 2: 7, 8. * Chap. 28: 16.

* Matth. 21: 44. Luke 20: 16.
r Though all forſake me, yet ye that are mine, keep my words ſure ſealed in your hearts.
* Hebr. 2: 13.
f Meaning, them that were willing to heare and obey the word of God whom the world hated, as though they were monſters, and not worthy to live.
t This was a conſolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.
u Anſwer the wicked thus. Should not Gods people ſeek ſuccour only at him?
x That is, will they refuſe to be taught of the propher, who is the mouth of God, and ſeek help at the dead, which is the illuſion of Satan?
* Luke 16: 29.
y Seek remedie in the word of God, where his will is declared.
† Heb. *no morning.*
z They have no knowledge, but are blinde leaders of the blinde.
a That is, in Judah, where they ſhould have had reſt, if they had not thus grievouſly offended God. b In whom afore they put their truſt. c They ſhall think that heaven and all creatures are bent againſt them to trouble them.

CHAP. IX.

1 *What joy ſhall be in the midſt of afflictions, by the kingdome and birth of Chriſt.* 8 *The judgement upon Iſrael for their pride.* 13 *for their hypocriſie,* 18 *and for their impenitencie.*

NEvertheleſſe, the [a] dimneſſe *ſhall* not *be* ſuch as *was* in her vexation, when [b]at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee ‡ [c] of the nations.

2 * The people that [d] walked in darkneſſe, have ſeen a great [e] light: they that dwell in the land of the ſhadow of death, upon them hath the [f] light ſhined.

3 Thou haſt [g] multiplied the nation, *and* ‡ not increaſed the joy: they joy before thee, according to the joy in harveſt, *and* as *men* rejoyce when they divide the ſpoil.

4 ‡ For thou haſt [h] broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſour, as in the day of [e] Midian.

5 ‡ For every battel of the warriour *is* with confuſed noiſe, and garments rolled in bloud, ‡ but *this* ſhall be with [i] burning *and* † fewel of fire.

6 For unto us a childe is born, unto us a * ſonne is given, and the government ſhall be upon his ſhoulder: and his name ſhall be cal-

a He comforteth the church again after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.
b Wherewith Iſrael was puniſhed, ſtirſt by Tiglath phileſar, which was a light ſcourge in reſpect of that which they ſuffered after by Shalma-neſer, who carried the Iſraelites away captives.
‡ Or, *populous.*
c Wherein the Jews and Gentiles dwelt together by reaſon of thoſe 20 cities which Solomon gave to Hiram.
* Matth. 4: 16. Epheſ. 5: 14.
d Which were captive in Babylon: and the propher ſpeaketh of that thing which ſhould come to paſſe 60 yeares after, as though it were now done.
e Meaning, the comfort of their deliverance.
f This captivitie and deliverance were figures of our captivitie by ſin, and our deliverance by Chriſt through the preaching of the goſpel, Matth. 4: 15, 16. g Their number was greater when they went into captivitie, than when they returned: but their joy was greater at their return, Hag. 2: 10. ‡ Or, *to him.* † Or, *when thou brakeſt.* h Thou gaveſt them perfect joy, by delivering them, and by deſtroying the tyrant that kept them in cruell bondage, as thou didſt deliver them by Gideon from the Midianites. * Judg. 7: 22. Chap. 10. ‡ Or, *when the whole battel of the warriour was, &c.* ‡ Or, *and it was, &c.* i He ſpeaketh to the deliverance of his church, which he hath delivered miraculouſly from his enemies, but ſpecially by the coming of Chriſt, of whom he propheſieth in the next verſe. † Heb. *meat.* * John 3: 16.

led,

led, Wonderfull, Counsellor, The mightie God, The 'everlasting [k] Father, The prince of peace.

7 Of the increase of *his* government and peace * *there shall be* no end, upon the throne of David and upon his kingdome to order it, and to establish it with judgement and with justice, from henceforth even for ever: the*[l] zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon [m] Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutnesse of heart,

10 The[n] bricks are fallen down, but we will build with hewen stones: the sycomores are cut down, but we will change *them* into cedars.

11 Therefore the LORD shall set up the adversaries of [n] Rezin against him, and † joyn his enemies together.

12 The Syrians before, and the Philistines behinde, and they shall devoure Israel † with open mouth: * for all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush in one day.

15 The ancient & honourable, hē *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For ‡ the leaders of this people cause *them* to erre, and ‡ they that are led of them, are † destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercie on their fatherlesse and widows: for every one *is* an hypocrite, and an evil-doer, and every mouth speaketh ‡ folly: for all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickednesse [p] burneth as the fire: it shall devoure the briers and thorns, and shall kindle in the thickets of the forrest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the † fewel of the fire: no man shall [q] spare his brother.

20 And he shall † snatch on the right hand, and be hungrie; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the [r] flesh of his own arm.

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah: for all this his anger is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 The wo of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WO unto them that decree unrighteous decrees, and ‡ that [a] write grievousnesse *which* they have prescribed:

2 To turn aside the needie from judgement, and to take away the right from the poore of my people, that widows may be their prey, and *that* they may rob the fatherlesse.

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from [b] farre? to whom will ye flee for help? and where will ye leave your [c] glorie?

4 [d] Without me they shall bowe down under the prisoners, and they shall fall under the slain: * for all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‡ O † [e] Assyrian, the rod of mine anger, ‡ and the staff in their hand is mine indignation.

6 I will send [f] him against an hypocriticall nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few.

8 * For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno, as [g] Carchemish? *is* not Hamath, as Arpad? *is* not Samaria, as Damascus?

10 As my hand hath found the kingdomes of the idols, and whose graven images did excell them of Jerusalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to passe, *that* whē the Lord hath performed his [h] whole work * upon mount Zion, and on Jerusalem, I will † punish the fruit of the stout heart of the [i] king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdome; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‡ like a valiant man.

14 And my hand hath found as a nest the riches of the people: and as one gathereth egges that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the [k] axe boast it self against him that heweth therewith? *or* shall the saw magnifie it self against him that shaketh it? ‡ as if the rod should shake *it self* against them that lift it up, *or* as if the staff should lift up ‡ *it self, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a [l] fire, and his holy one for a flame: and it shall burn and devoure [m] his thorns and his briers in one day:

18 And shall consume the glorie of his forrest, and of his fruitfull field, † [n] both soul and bodie:

524

k The authour of eternity, and by whom the church and every member thereof shall be preserved for ever, and have immortall life.
* Luke 1: 32, 33.

* 2 Kings. 19: 31. Chap. 37: 32.
l His singular love and care for his elect.

m This is another propheſie against them of Samaria, which were mockers, and contemners of Gods promises and menaces
n We were but weak, when the enemie overcame us, but we will make our selves so strong that we will neither care for our enemies, nor feare Gods threatnings.
o Rezin king of Syria, who was in leagne with Israel, was slain by the Assyrians, after whose death. Aram, that is, the Syrians, were against Israel, which on the other side were assaulted by the Philistines.
† Heb. *mingle.*
‡ Heb. *with whole mouth.*
* Chap. 5: 25. and 16: 4.

‡ Or, *they that call them blessed.*
‡ Or, *they that are called blessed of them.*
† Heb. *swallowed up.*

‡ Or, *villany.*

p Wickednesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

† Heb. *meat.*

q Though there were no forreigne enemie, yet they shall destroy one another.
† Heb. *cut.*

r Their greedines shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

‡ Or, *to the writers that write grievousnesse.*
a Which write and pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chief cause of mischief, should be first punished.

b To wit, from Assyria.
c Your riches and authoritie, that they may be safe, and that ye may receive them again.
d Because, they have forsaken me, some shall go into captivitie, and the rest shall be slain.
* Chap. 5: 25. and 9: 12.
‡ Or, *woe to the Assyrian.*
† Heb. *Asshur.*
e God calleth for the Assyrians to be the executioners of his vengeance.
‡ Or, *though.*
f That is, the Assyrians against the Jews, which are but hypocrites: and in this sixth and seventh verse is declared the difference of the work of God, and of the wicked in one very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose to destroy them to enrich themselves: thus in respect of Gods justice, it is Gods work, but in respect of their own malice, it is the work of the devil.
† Heb. *to lay them a treading.*
* 2 Kings 18. verse. 24, 33. and 19: 10, &c.
g Seeing that I have overcome as well one citie as another, so that none could resist, shall Jerusalem be able to escape mine hands?
h When he hath sufficiently chastised his people. (for he beginneth at his own house) then will he burn the rods.
* 2 Kings 19: 31.
† Heb. *visit upon.*
† Heb. *of the greatnesse of the heart.*
i Meaning, of Senacherib.
‡ Or, *like many people.*
k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his work, though the intentions be divers, as verse 6.
‡ Or, *as if a rod should shake them that lift it up.*
† Or, *that which is not wood.*
l Meaning, that God is a light to comfort his people, and a fire to burn his enemies.
m That is, the Assyrians.
† Heb. *from the soul, and even to the flesh.*
n To wit, all his strong men where as he boasted, 2 Chron. 32.

bodie: and they shall be as when a standard-bearer [o] fainteth.

19 And the rest of the trees of his forrest shall be [†] few, that a childe may write them.

20 ¶ And it shall come to passe in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall [p] stay upon the LORD, the holy one of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 * For though thy people Israel be as the sand of the sea, *yet* a remnant [†] of them shall return: * the consumption [q] decreed shall overflow [‡] with righteousnesse.

23 For the Lord GOD of hosts shall make a consumption, even [r] determined in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, [‡] and shall lift up his staff against thee, after the manner of * [s] Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stirre up a scourge for him, according to the slaughter of * [t] Midian at the rock of Oreb: and *as* his rod *was* upon the [u] sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to passe in that day, *that* his burden [†] shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the [x] anointing.

28 He is come to [y] Aiath, he is passed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the passage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 [†] Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poore Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the [z] bough with terrour: and the high ones of stature *shall be* hewen down, and the haughtie shall be humbled.

34 And he shall cut down the thickets of the forrest with iron, and Lebanon shall fall [‡] by a mighty one.

CHAP. XI.

1 The peaceable kingdome of the branch out of the root of Iesse. 10 The victorious restauration of Israel: and vocation of the Gentiles.

AND there shall come forth a rod out of the [a] stemme of * Jesse, and a branch shall grow out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdome and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD:

3 And shall make him of [†] quick understanding in the fear of the LORD, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his eares.

4 But with righteousnesse shall he judge the poore, and [‡] reprove with equity, for the meek of the earth: and he shall * [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousnesse shall be the girdle of his loyns, and faithfulnesse the girdle of his reins.

6 * [c] The wolf also shall dwell with the lambe, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little childe shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking childe shall play on the hole of the asp, and the weaned childe shall put his hand on the [‡] cockatrice den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the [d] waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensigne of the [e] people; to it shall the * Gentiles seek, and his [f] rest shall be [†] glorious.

11 And it shall come to passe in that day, *that* the Lord shall set his hand [g] again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensigne for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the foure [†] corners of the earth.

13 The envie also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envie [h] Judah, and Judah shall not vex Ephraim.

14 But they shall flie upon the shoulders of the Philistines toward the west, they shall spoil [†] them of the east together: [†] they shall lay their hand upon Edom and Moab, [†] and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the [i] tongue of the Egyptian sea, and with his mighty winde shall he shake his hand [k] over the river, and shall smite it in the seven streams and make *men* go over [†] dry-shod.

16 And there shall be an high-way for the remnant of his people, which shall be left from Assyria, * like as it was to Israel in the day that he came up out of the land of Egypt.

---

o When the barrel is lost, and the standard taken.

† Heb. *number.*

p This is the end of Gods plagues towards his, to bring them to him, and to forsake all trust in others.

* Rom 9: 27.

† Heb. *in*, or *amongst.*

* Chap. 28: 22.

q This small number, which seemed to be consumed, and yet according to Gods decree is saved, shall be sufficient to fill all the world with righteousnesse.

‡ Or, *in.*

r God will destroy this land as he hath determined, and after save a small portion.

‡ Or, *but he shall lift up his staff for thee.*

* Exod. 14.

s As the Egyptians did punish thee.

* Judg. 7: 25. Chap. 9: 4.

t That is, in a moment, he will destroy them in one night as he did the Midianites and Egyptians of old.

u When the Israelites passed through by the lifting up of Moses rod, and the enemies were drowned, Exod. 14: 28.

† Heb. *shall remove.*

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Jerusalem, to confirm the faithfull, when it should come to passe, that as their plagues come, so should they be delivered.

† Heb. *cry shrill with thy voice.*

z Fear and destruction shall come upon Judah, for the princes and people shall all be led away captives.

‡ Or, *mightily.*

a Because the captivitie of Babylon was a figure of the spirituall captivitie under sin, he sheweth that our true deliverance must come by Christ: for as David came out of Ishai, a man without dignity: so Christ should come of a poore carpenters house, as out of a dead stock, Chap 53: 2. * Acts 13: 23.

b All these properties can agree to none but onely unto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the wicked he is the savour of death, and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.

* Chap. 65: 25.

c Men, because of their wicked affections, are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reform them, and work in them such mutuall charitie, that they shall be like lambs, favouring and loving one another, and cast off all their cruell affections.

‡ Or, *adders.*

d It shall be in as great abundance as the waters in the sea.

e He propheseth of the calling of the Gentiles.

* Rom. 15: 12.

f That is, his church, which he also calleth his rest, Psal. 132: 14.

† Heb. *glory.*

g For God first delivered his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

† Heb. *wings.*

h Here he describeth the consent that shall be in his church, and their victorie against their enemies.

‡ Heb. *the children of the east.*

† Heb. *Edom and Moab* shall be *the laying on of their hand.*

† Heb *the children of Ammon their obedience.*

i Meaning, a corner of the sea, that entreth into the land, and hath the form of a tongue.

k To wit, Nilus, the great river of Egypt, which entreth into the sea with seven streams. † Heb. *in shoes.* * Exod. 14: 29.

Chap. XII.

A joyfull thanksgiving of the faithfull for the mercies of God.

And in that day thou [a] shalt say, O Lord, I will praise thee: though thou wast angrie with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my [b] salvation: I will trust, and not be afraid; for the Lord Jehovah *is* my * strength and *my* song, he also is become my salvation.

3 Therefore with joy shall ye [c] draw water out of the wells of salvation.

4 And in that day shall ye say, * Praise the Lord, † call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things, this *is* known in all the earth.

6 Cry out and shout, thou † [d] inhabitant of Zion: for great *is* the holy one of Israel in the midst of thee.

a He sheweth, how the church shall praise God, when they are delivered from their captivitie.

b Our salvation standeth onely in God, who giveth us an assured confidence, constancie, and occasion to praise him for the same.

* Exod. 15: 2. Psalm 118: 14.

c The graces of God shall be so abundant, that ye may receive them in as great plenty, as waters out of a fountain that is full.

* 1 Chron. 16: 8. Psalm 105: 1.

‡ Or, *proclaim his name.*

† Heb. *inhabitresse.*

d Yee that are of the church.

Chap. XIII.

1 God mustereth the armies of his wrath. 6 He threatneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

The [a] burden of Babylon, which Isaiah the sonne of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, [b] shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also [c] called my mightie ones for mine anger, *even* them that rejoyce in my [d] highnesse.

4 The noise of a multitude in the mountains, † like as of a great people: a tumultuous noise of the kingdomes of nations gathered together: the Lord of hosts mustereth the host of the battel.

5 They come from a farre countrey, from the end of heaven, *even* the Lord and the [e] weapons of his indignation, to destroy the whole land.

6 ¶ Howl [f] ye, for the day of the Lord *is* at hand; it shall come as a destruction from the Almightie.

7 Therefore shall all hands ‡ be faint, and every mans heart shall melt.

8 And they shall be afraid: pangs and sorrows shall take hold of *them*, they shall be in pain as a woman that travaileth, they shall † be amazed † one at another, their faces *shall be as* † [g] flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the [h] starres of heaven, and the constellations thereof shall not give their light: the sunne shall be * darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the [i] world for *their* evil, and the wicked for their iniquitie: and I will cause the arrogancie of the [k] proud to cease, and will lay low the haughtinesse of the terrible.

12 I will make [l] a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And [m] it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through: and every one that is joyned *unto them*, shall fall by the sword.

16 [n] Their children also shall be * dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

17 Behold, I will stirre up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces, and they shall have no pitie on the fruit of the wombe; their eye shall not spare children.

19 ¶ And Babylon the glorie of kingdomes, the beautie of the Caldees excellencie, shall be † as when God overthrew * Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the [o] Arabian pitch tent there, neither shall the shepherds make their fold there.

21 But [p] wilde beasts of the desert shall lie there, and their houses shall be full of † dolefull creatures, and ‡ † owls shall dwell there, and satyres shall dance there.

22 And † the wilde beasts of the islands shall cry in their ‡ desolate houses, and dragons in their pleasant palaces: and her time *is* neare to come, and her dayes shall not be prolonged.

a That is, the great calamitie, which was prophesied to come on Babel, as a most grievous burthen, which they were not able to bear. In these twelve chapters following, he speaketh of the plague wherewith God would smite these strange nations, (who they knew) to declare that God chastised the Israelites as his children, and these other as his enemies: and also, that if God spare not these that are ignorant, that they must not think strange, if he punished them, which have knowledge of his law and keep it not.

b To wit, to the Medes, and Persians.

c That is, prepared & appointed to execute my judgements.

d Which willingly go about the work whereunto I appoint them, but how the wicked doe this, reade Chap. 10: 6.

† Heb. *the lightnesse of.*

e The armie of the Medes and the Persians against Babylon.

f The Babylonians.

‡ Or, *fall down.*

† Heb. *wonder.*

† Heb. *every man at his neighbour.*

† Heb. *faces of the flames.*

g The Babylonians anger, and griefe shall be so much, that their faces shall burn as fire.

h They that are overcome, shall think that all the powers of heaven and earth are against them, Ezek. 32: 7. Joel 3: 15. Matth. 24: 29. * Ezek. 32: 7. Joel 2: 31. and 3: 15. Matth. 24: 29. Mark. 13: 24. Luke. 21: 25.

i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

k He noteth the principall vice, whereunto they were most given, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or silver, spare a mans life, as verse 17.

m Meaning, the power of Babylon, with their hired souldiers.

n This was not accomplished when Cyrus took Babylon: but after the death of Alexander the great.

* Psalm 137: 9.

† Heb. *as the overthrowing.*

* Gen. 19: 24. Jer. 50: 40.

o Who useth to goe from country to country, to finde pasture for their beasts, but there shall they finde none.

p In Hebrew *Ziim*: which were either wild beasts, or fowls, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

† Heb. *Ochim.*

‡ Or, *ostriches.* † Heb. *daughters of the owl.* † Heb. *Iim.* ‡ Or, *palaces.*

Chap. XIV.

1 Gods mercifull restauration of Israel. 4 Their triumphant insultation over Babel. 24 Gods purpose against Assyria. 29 Palestina is threatned.

For [a] the Lord will have mercie on Jacob, and will yet choose Israel, and set them in their own land: and the strangers [b] shall be joyned with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possesse them in the land of the Lord, for [c] servants and handmaids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours.

3 And it shall come to passe in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

4 ¶ That thou shalt take up this † proverb against the king of Babylon, and say, How hath the oppressour ceased? the ‡ golden citie ceased?

a He sheweth, why God will haste to destroy his enemies, to wit, because he will deliver his church.

b Meaning, that the Gentiles shall be joyned with the church, and worship God.

c Signifying, that the Jews should be superiours to the Gentiles, and that they should be brought under the service of Christ, by the preaching of the apostles, whereby all are brought to the subjection of Christ, 2 Cor. 10: 5.

† Heb. *that had taken them captives.*

‡ Or, *taunting speech.*

‡ Or, *exactresse of gold.*

5 The

5 The LORD hath broken the staff of the wicked, *and* the scepter of the rulers.

6 He who smote the people in wrath with † a continuall stroke, he that ruled the nations in anger, is persecuted, *and* none [d] hindereth.

7 The whole earth is at [e] rest *and* is quiet: they break forth into singing.

8 Yea the firre-trees rejoyce at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 ‡ Hell from beneath is moved for thee to [f] meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the †‡ chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm [g] is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‡ [h] O lucifer, sonne of the morning? *how* art thou cut down to the ground, which didst weaken the nations?

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the starres of God: I will sit also upon the mount of the congregation, in the sides of the [i] north.

14 I will ascend above the heights of the clouds, I will be like the most high.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee, shall [k] narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdomes?

17 *That* made the world as a wilderneſſe, and destroyed the cities thereof, *that* ‡ opened not [l] the house of his prisoners?

18 All the kings of the nations, *even* all of them lie in glorie, every one in his own house.

19 But thou art [m] cast out of thy grave, like an abominable branch: *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase troden under feet.

20 Thou shalt not be joyned with them in buriall, because thou hast destroyed thy land, *and* slain thy people: * the seed of evil-doers shall never be renowned.

21 [n] Prepare slaughter for his children * for the iniquitie of their fathers; that they do not rise nor possesse the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and sonne and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besome of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to passe; and as I have purposed, so shall it stand:

25 [o] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off [p] them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that *is* stretched out upon all the nations.

27 For the LORD of hosts hath * purposed, and who shall disanul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the yeare that king Ahaz died; was this [q] burden.

29 ¶ Rejoyce not thou whole [r] Palestina, because the rod of him that smote thee is broken: for out of the serpents root shall come forth a ‡ cockatrice, and his fruit *shall be* a fierie flying serpent.

30 And the [s] first-born of the poore shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and [t] he shall slay thy remnant.

31 Howl, O gate; crie, O citie, thou whole Palestina *art* dissolved: for there shall come from the [u] north a smoke, and ‡ none *shall be* [x] alone in his ‡ appointed times.

32 What shall one then answer the [y] messengers of the nation? That * the LORD hath founded [z] Zion, and the poore of his people shall ‡ trust in it.

† Heb. *a stroke without removing.*
d That is, he suffered all violence and injuries to be done.
e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures have occasion to rejoyce at their destruction.
‡ Or, *the grave.*
f As though they feared lest thou shouldest trouble the dead, as thou didst the living: and there he derideth the proud tyrannie of the wicked, which know not that all creatures wish their destruction, that they may rejoyce.
† Heb. *leaders.*
‡ Or, *great goats.*
g In stead of thy costly carpets and coverings.
‡ Or, *O day-starre.*
h Thou that thoughtest thy self most glorious, and as it were placed in the heaven: for the morning-starre, that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.
i Meaning, Jerusalem, whereof the temple was on the north-side, as Psalm 48: 2. whereby he meaneth, that tyrants fight against God, when they persecute his church, and would set themselves in his place.
k In marvelling at thee.
‡ Or, *did not let his prisoners loose homeward.*
l To set them at libertie: noting his crueltie.
m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

* Job 18: 19. Psal. 21: 10, and 37: 28. and 109: 13.
n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.
* Exod. 20: 5. Matth. 23: 35.

o As I have begun to destroy the Assyrians in Sennacherib, so will I continue and destroy them wholly, when I shall deliver you from Babylon.
p From the Jews.

* 2 Chron. 20: 6. Job 9: 12. Prov. 21: 30. Dan. 4: 32.

q Reade chap. 13. vers. 1.
r He willeth the Philistines not to rejoyce, because the Jews are diminished in their power, for their strength shall be greater than ever it was.
‡ Or, *adder.*
s The Israelites which were brought to extream misetie.
t To wit, my people.

u That is, from the Jews, or Assyrians: for they were both north, from Palestina.
‡ Or, he shall *not* be *alone.*
x But they shall be all ready, and joyn together.
‡ Or, *assemblies.*
y Which shall come to enquire of the state of the church.
z They shall answer, that the Lord doth defend his church, and them that joyn themselves thereunto.
* Psalm 87: 1, 5. and 102: 16.
† Or, *betake themselves unto it.*

CHAP. XV.

The lamentable state of Moab.

THE [a] burden of Moab. Because in the night [b] Ar of Moab is laid waste, *and* ‡ brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

2 [c] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over [d] Nebo, and over Medeba, * on [e] all their heads *shall be* baldnesse, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets every one shall howl, † weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed souldiers of Moab shall cry out, his life shall be grievous unto him.

5 My [f] heart shall cry out for Moab, ‡ his fugitives *shall flee* unto Zoar; an * [g] heifer of three yeares old: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, [h] they shall raise up a crie of † destruction.

6 For the waters of Nimrim shall be † desolate: for the hay is withered away, the grasse faileth, there *is* no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ‡ [i] brook of the willows.

a Read chap. 13: 1.
b The chief citie, whereby the whole countrey was meant.
‡ Or, *cut off.*
c The Moabites shall flee to their idols for succour but it shall be too late.
d Which were cities of Moab.
* Jer. 48: 37, 38. Ezek. 7: 18.
e For as in the west parts the people used to let their hair grow long, when they mourned: so in the east parts they cut it off.
† Heb. *descending, into weeping:* Or, *coming down with weeping.*
f The prophet speaketh this in the person of the Moabites, or as one that felt the great judgement of God that should come upon them.
‡ Or, *to the borders thereof, even as an heifer.*
* Jer. 48: 5, 34.
g Meaning, that it was a city that ever lived in pleasure, and never felt sorrow.
h He describeth the miserable dissipation and flight of the Moabites.
† Heb. *breaking.*
† Heb. *desolations.*
† Or, *valley of the Arabians.*
i To hide themselves and their goods there.

528

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be [k] full of bloud: for I will bring † more upon Dimon, lions [l] upon him that escapeth of Moab, and upon the remnant of the land.

k Of them that are slain.
† Heb. *additions.*
l So that by no means they should escape the hand of God: thus will God punish the enemies of his church.

Chap. XVI.

1 Moab is exhorted to yeeld obedience to Christs kingdome. 6 Moab is threatned for her pride. 9 The prophet bewaileth her. 12 The judgement of Moab.

SEnd [a] ye the lambe to the ruler of the land from ‡ † Sela to the wilderneſſe; unto the mount of the daughter of Zion.

2 For it shall be that as a [b] wandring bird ‡cast out of the nest: *so* the daughters of Moab shall be at the fords of Arnon.

3 † Take counsel, execute judgement, [c] make thy shadow as the night in the midst of the noon-day, hide the outcasts, bewray not him that wandreth.

4 Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the † extortioner is [d] at an end, the spoiler ceaseth, † the oppressours are consumed out of the land.

5 And in mercie * shall the throne be ‡ established, and [e] he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgement, and hasting righteousnesse.

6 ¶ We have heard of the * pride of Moab, (he is very proud) *even* of his haughtinesse, and his pride, and his wrath: *but* [f] his lies *shall* not *be* so,

7 Therefore shall Moab * howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye ‡ mourn, surely *they are* [g] stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah, [h] the lords of the heathen have broken down the principall plants thereof, they are come even unto [i] Jazer, they wandered *through* the wilderneſſe, her branches are † stretched out, they are gone over the sea.

9 ¶ Therefore I will [k] bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealch: for ‡ the [l] shouting for thy summer-fruits, and for thy harvest, is fallen.

10 And * gladnesse is taken away, and joy out of the plentifull field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore my [m] bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to passe, when it is seen that Moab is weary on the high place, that he shall come to his [n] sanctuary to pray, but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, within [o] three yeares, as the yeares of an [p] hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* ‡ feeble.

a That is, offer a sacrifice: whereby he derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is upon them.
‡ Or, *Petra.*
† Heb. *a rock.*
b There is no remedie, but you must flie.
‡ Or, *a nest forsaken.*
† Heb. *bring.*
c He sheweth what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortlesse.
† Heb. *wringer.*
d The Assyrians shall oppresse the Israelites but for a while.
† Heb. *the treaders down.*
* Dan 7:14, 27. Mich. 4: 7. Luke 1: 33.
‡ Or, *prepared.*
e Meaning Christ.
* Jer. 48: 29.
f Their vain confidence, and proud bragges shall deceive them, as Jer. 48: 2.
* Jer. 48: 20.
‡ Or, *mutter.*
g For all your mourning, yet the citie shall be destroyed even unto the foundations.
h That is, the Assyrians and other enemies.
i Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countreis, and over the sea.
‡ Or, *plucked up.*
k He sheweth that their plague was so great, that it would have moved any man to lament with them, as Psal. 141: 5.
‡ Or, *the alarm is fallen upon, &c.*
l The enemies are come upon thee, and shout for joy, when they carrie thy commodities from thee, as Jerem. 48. verſ. 33.
* Jer. 48: 33.
m For very sorrow and compassion.

Chap. XVII.

1 Syria and Israel are threatned. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The wo of Israels enemies.

THe [a] burden of [b] Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of [c] Aroer *are* forsaken; they shall be for flocks which shall lie down, and none shall make *them* afraid.

3 The fortresse also shall cease from [d] Ephraim, and the kingdome from Damascus, and the remnant of Syria: they shall be as the [e] glory of the children of Israel, saith the LORD of hosts

4 And in that day it shall come to passe, *that* the glorie of [f] Jacob shall be made thin, and the fatnesse of his flesh shall wax lean.

5 And it shall be as when the harvest-man [g] gathereth the corn, and reapeth the eares with his arm: and it shall be as he that gathereth eares in the valley of [h] Rephaim.

6 ¶ (Yet gleaning-grapes [i] shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough: foure *or* five in the outmost fruitfull branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his [k] maker, and his eyes shall have respect to the holy one of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the ‡ images)

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which [l] they left, because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindfull of the rock of thy strength: therefore shalt thou plant pleasant plants, & shalt set it with [m] strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* ‡ a heap in the day of grief: and of [n] desperate sorrow.

12 ¶ [o] Wo to the ‡ multitude of many people, *which* make a noise like the noise of the seas, and to the rushing of nations, *that* make a rushing like the rushing of ‡ mighty waters.

13 The nations shall rush like the rushing of many waters: but *God* shall [p] rebuke them,

a Reade Chap. 13. verſ. 1.
b The chief citie of Syria.
c It was a countrey of Syria by the river Arnon.
d It seemeth, that the prophet would comfort the church in declaring the destruction of these two kings, of Syria and Israel, when as they had conspired the overthrow of Judah.
e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith, that they shall be brought down, and the Syrians also.
f Meaning, of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne doth not feare the harvest-men that should cut it down: no more shall the multitude of Israel make the enemie to shrink whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would have his covenant stable, he promiseth to reserve some of this people, and to bring them to repentance.
k He sheweth that Gods corrections ever bring forth some fruit, and cause his to turne from their sins, and to humble themselves to him.
‡ Or, *sun-images.*
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, than bushes, when God shall send the enemie to plague them.
m Which are excellent and brought out of other countries.
‡ Or, *removed in the day of inheritance, and there* shall be *deadly sorrow.*
n As the Lord threatneth the wicked in his law, Lev. 26: 16.
o The Prophet sheweth the horrible plague that was prepared against Israel by the Assyrians; which were infinite in number, and gathered of many nations.
‡ Or, *noise.* ‡ Or, *many.*
p He addeth this for the consolation of the faithfull, which were in Israel,
u They shall use all meanes to seek help of their idols, and all in vain: for Chemoz their great god, shall not be able to help them.
o He appointed a certain time to punish the enemies in.
p Who will observe justly the time for the which he is hired, and serve no longer, but will ever long for it.
‡ Or, *not many.*

and

and they ſhall flee farre of, and ſhall be chaſed as the chaff of the mountains before the winde, and like ‡ a rolling thing before the whirlwinde.

‡ Or, *thiſtle down.*

14 And behold, [q] at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

q He compareth the enemies, the Aſſyrians, to a temperature, which riſeth over night, and in the morning is gone.

Chap. XVIII.

1 God in care of his people will deſtroy the Ethiopians. 7 An acceſſe thereby ſhall grow unto the church.

WO to the [a] land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

a He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips, that the ſails, which he compareth to wings, ſeemed to ſhadow the ſea.

2 That ſendeth ambaſſadours by the ſea, even in veſſels of [b] bulruſhes upon the waters, *ſaying*, [c] Go ye ſwift meſſengers to a nation ‡ ſcattered and peeled, to [d] a people terrible from their beginning hitherto, ‡ † a nation meted out and troden down, ‡ whoſe land the [e] rivers have ſpoiled.

b Which in thoſe countreys were great: in ſo much as they made ſhips of them for ſwiftneſſe.

c This may be taken, that they ſent others to comfort the Jews, and to promiſe them help againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not truſt therein: or that they did ſolicite the Egyptians, and promiſed them aid to go againſt Judah.

‡ Or, *out ſpread and polished.*

d To wit, the Jews, who becauſe of Gods plagues made all other nations afraid of the like as God threatned, Deut. 28: 37.

‡ Or, *a nation that meteth out, and treadeth down.*

† Heb. *a nation of line, line, and treading under foot.*

‡ Or, *whoſe land the rivers deſpiſe.*

e Meaning, the Aſſyrians, as chap. 8: 7.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when [f] he lifteth up an enſigne on the mountains; and when he bloweth a trumpet, heare ye.

f When the Lord prepareth to fight againſt the Ethiopians.

4 For ſo the LORD ſaid unto me, I will take my [g] reſt, and I will ‡ conſider in my dwelling-place like a [h] clear heat ‡ upon herbs, *and* like a cloud of dew in the heat of harveſt.

g I will ſtay a while from puniſhing the wicked.

‡ Or, *regard my ſet dwelling.*

h Which two ſeaſons are moſt profitable for the riping of fruits: whereby he meaneth that he will ſeem to favour them, and give them abundance for a time, but he will ſuddenly cut them off.

5 For afore the harveſt when the bud is perfect, and the ſowre grape is ripening in the flower; he ſhall both cut off the ſprings with pruning-hooks, and take away *and* cut down the branches.

‡ Or, *after rain.*

6 They ſhall be left together unto the fowls of the mountains, and to the [i] beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

i Not onely men ſhall contemn them, but the bruit beaſts.

7 ¶ In that time ſhall the [k] preſent be brought unto the LORD of hoſts, of a people ‡ ſcattered and peeled, and from a people terrible from their beginning hitherto; á nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

k Meaning, that God wil pitie his church, and receive that little remnant as an offering unto himſelf.

‡ Or, *out ſpread and polished.*

Chap. XIX.

1 The confuſion of Egypt. 11 The foolishneſſe of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Aſſyria and Iſrael.

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

a Reade chap. 13. verſ. 1.

b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idols, and in the valiantneſſe of their men, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that mens hearts ſhall faint.

2 And I will † ſet the Egyptians againſt the Egyptians: and they ſhall [c] fight every one againſt his brother, and every one againſt his neighbour; citie againſt citie, *and* kingdome againſt kingdome.

† Heb. *mingle.* c As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the church of God, 2 Chron. 20: 22, chap. 49: 26.

3 And the [d] ſpirit of Egypt † ſhall fail in the midſt thereof, and I will † deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

d Meaning, their policie, and wiſedome.

† Heb. *ſhall be emptied.*

4 And the Egyptains will I ‡ give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

‡ Or, *thut up.*

5 And the [e] waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

e He ſheweth, that the ſea and Nilus their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them that ſhould keep them under as ſlaves.

6 And they ſhall turn the [f] rivers farre away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

f For Nilus ran into the ſea by ſeven ſtreams, as though they were ſo many rivers.

7 The paper-reeds by the brooks, by the [g] mouth of the brooks, & every thing ſown by the brooks ſhall wither, be driven away, † and be no *more*.

g He meaneth the ſpring, out of the which the water gusheth as out of a mouth.

† Heb. *and ſhall not be.*

8 The fiſhers alſo ſhall [h] mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

h The ſcriptures uſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and ſuch other things, whereby countreis are enriched,

9 Moreover, they that work in fine flax, and they that weave ‡ net-works ſhall be confounded.

‡ Or, *white works.*

10 And they ſhall be broken in the † purpoſes thereof, all that make ſluces *and* ponds † for fiſh.

† Heb. *foundations.*

11 ¶ Surely the princes of [i] Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutish: how [k] ſay ye unto Pharaoh, I *am* the ſonne of the wiſe, the ſonne of ancient kings?

† Heb. *of living things.*

i Called alſo Tanes, a famous citie upon Nilus.

k He noteth the flatterers of Pharaoh; who perſwaded the king, that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe.

12 Where *are* they? where *are* thy wiſe men? and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt,

13 The princes of Zoan *are* become fools, the princes of [l] Noph are deceived, they have alſo ſeduced Egypt, *even* ‡ † they that are the [m] ſtay of the tribes thereof.

l Or, Memphis, others Alexandria, and now called the great Cairo.

‡ Or, *governours.*

† Heb. *corners.*

m The principall upholders thereof are the chiefeſt cauſe of their deſtruction.

14 The LORD hath mingled † [n] a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to erre in every work thereof, as a drunken man ſtaggereth in his vomit.

† Heb. *a ſpirit of perverſities.*

n For the ſpirit of wiſdome, he hath made them drunken and giddie with the ſpirit of errour.

15 Neither ſhall there be any work for Egypt, which the head [o] or tail, branch or ruſh may do.

o Neither the great, nor the ſmall, the ſtrong nor the weak.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be [p] a terrour unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

p Conſidering, that through their occaſion the Jews made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them.

18 ¶ In that day ſhall five cities in the land of Egypt [q] ſpeak † the language of Canaan, and [r] ſwear to the LORD of hoſts: one ſhall be called the citie ‡ of [ſ] deſtruction.

q Shall make one confeſſion of faith with the people of God, by the ſpeech of Canaan, meaning the language wherein God was then ſerved.

† Heb. *the lip.*

r Shall renounce their ſuperſtitions and proteſt to ſerve God aright.

‡ Or, *of Heres, or of the ſunne.*

ſ Meaning, of ſix cities, five ſhould ſerve God and the ſixt remain in their wickednes: and ſo of the ſix parts there ſhould be but one loſt.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt,

530

and a [t] pillar at the border thereof to the LORD.

20 And it shall be for a signe, and for a witnesse unto the LORD of hosts in the land of Egypt: for they shall crie unto the LORD because of the oppressours, and he shall send them [u] a saviour and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do [x] sacrifice and oblation, yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt, he shall smite and heal *it*, and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into [y] Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt, and with Assyria, *even* a blessing in the midst of the land.

25 Whom the LORD of hosts shall blesse, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

t There shall be evident signes and tokens, that Gods religion is there: which manner of speech is taken of the patriarks, and ancient times, when God had not as yet appointed the place and full manner how he would be worshipped.
u This declareth that this prophesie should be accomplished in the time of Christ.
x By these ceremonies, he comprehendeth the spirituall service under Christ.
y By these two nations, which were then chief enemies of the church, he sheweth, that the Gentiles and the Jews should be joyned together in one faith and religion, and should be all one fold under Christ their Shepherd.

CHAP. XX.

A type prefiguring the shamefull captivitie of Egypt and Ethiopia.

IN the yeare that [a] Tartan came unto [b] Ashdod (when [c] Sargon the king of Assyria sent him) and fought against Ashdod, and took it;

2 At the same time spake the LORD † by Isaiah the sonne of Amoz, saying, Go, and loose the sackcloth from off thy loins: and put off thy shoe from thy foot: and he did so, walking naked and bare-foot.

3 And the LORD said, Like as my servant Isaiah hath [d] walked naked and bare-foot three yeares *for* a signe and wonder upon Egypt, and upon Ethiopia:

4 So shall the king of Assyria lead away † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the † shame of Egypt.

5 And they shall be afraid and ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 And the inhabitant of this ‡ [g] isle shall say in that day, Behold, such *is* our expectation whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

a Who was a captain of Sennacherib, 2 King. 18:17.
b A citie of the Philistines.
c The Hebrews write that Sennacherib was so called.
† Heb. *by the hand of Isaiah.*
d Which signifieth that the prophet did lament the miserie that he saw prepared before the three yeares, that he went naked and bare footed.
† Heb. *the captivitie of Egypt.*
† Heb. *nakednesse.*
e In whose aid they trusted.
f Of whom they boasted and gloried.
‡ Or, *countrey.*
g Meaning, Judea, which was compassed about with their enemies, as an isle with waters.

CHAP. XXI.

1 The prophet bewailing the captivitie of his people, seeth in a vision, the fall of Babylon by the Medes and Persians.
11 Edom scorning the prophet, is moved to repentance.
13 The set time of Arabia's calamitie.

THE burden of the [a] desert of the sea. As whirlwindes in the south passe through; *so* it [b] cometh from the desert, from a terrible land.

2 A † grievous vision is declared unto me, the [c] treacherous dealer dealeth treacherously, and the spoiler spoileth: go up, O [d] Elam: besiege, O Media: all the sighing [e] thereof have I made to cease.

3 Therefore are my [f] loyns filled with pain? pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was dismayed at the seeing *of it*.

4 ‡ My heart panted, fearfulnesse affrighted me: the night of [g] my pleasure hath he † turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: [h] arise ye princes, *and* anoint the shield.

6 For thus hath the [i] Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, [k] a chariot of asses, *and* a chariot of camels: and he hearkened diligently with much heed.

8 And ‡ he cried, [l] A lion: my lord, I stand continually upon the * watch-tower in the day-time, and I am set in my ward ‡ whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of horsemen: and [m] he answered and said, * Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n] my threshing, and the ‡ corn of my floore: that which I have heard of the LORD of hosts the God of Israel, have I declared unto you.

11 ¶ The burden of [o] Dumah. He calleth to me out of [p] Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman said, The [q] morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the [r] forrest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema ‡ brought [r] water to him that was thirstie, they prevented with their bread him that fled.

15 For they fled † † from the swords, from the drawn sword, and from the bent bow, and from the grievousnesse of warre.

16 For thus hath the Lord said unto me, within a yeare, [t] according to the yeares of an [u] hireling, and all the glorie of Kedar shall fail.

17 And the residue of the number of archers, the mighty men of the children of [x] Kedar shall be diminished: for the LORD God of Israel hath spoken *it*.

a On the sea side between Judea and Caldea, was a wildernesse, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes and Persians.
† Heb. *hard.*
c The Assyrians and caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this he prophesied an hundred yeares before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shall finde no succour, they shall mourn no more: or, I have caused them to cease mourning, whom Babylon had afflicted.
f This the prophet speaketh in the person of the Babylonians.
† Or, *my minde wandered.*
g He prophesieth the death of Belshazar, as Dan. 5. vers. 30. who in the midst of his pleasures was destroyed.
† Heb. *put.*
h Whiles they are eating and drinking, they shall be commanded to run to their weapons.
i To wit, in a vision by the spirit of prophesie.
k Meaning, chariots of men of warre, and others that carried the baggage.
‡ Or, *cried as a lion.*
l Meaning, Darius which overcame Babylon.
* Hab. 4: 1.
† Or, *every night.*
m The watchman whom Isaiah set up, told him who came toward Babylon, and the angel declared, that it should be destroyed: all this was done in a vision.
* Jer. 51: 8. Revel. 14: 8. and 18: 2.
n Meaning, Babylon.
† Heb. *sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25: 14.
p A mountain of the Idumeans.
q He describeth the unquietnes of the people of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to enquire news.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
‡ Or, *bring ye.*
† Signifying, that for feare they shall not tarrie to eat nor drink.
‡ Or, *for fear.*
† Heb. *from the face.*
t He appointeth them respite for one yeare onely, and then they should be destroyed. u Reade Chap. 16: 14. † Heb. *bowe.* x Which was the name of a people of Arabia, and by the horrible destruction of all these nations, he teacheth the Jews that there is no place for refuge, or to escape Gods wrath, but only to remain in his church, and to live in his feare.

CHAP.

CHAP. XXII.

1 *The prophet lamenteth the invasion of Iewrie by the Persians.* 8 *He reproveth their humane wisdome, and worldly joy.* 15 *He propheſieth Shebnas deprivation,* 20 *and Eliakim, prefiguring the kingdome of Christ, his substitution.*

THe burden of the [a] valley of vision. What [b] aileth thee now, that thou art wholly gone up to the house tops?

2 Thou that art full of [c] stirres, a tumultuous citie, a joyous citie: thy slain men *are* not slain with the [d] sword, nor dead in battel.

3 All thy rulers are fled together, they are [e] bound † by the archers: all that are found in thee are bound together, *which* have fled from [f] farre.

4 Therefore said I, * Look away from me, † I will [g] weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexitie by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of [h] crying to the mountains.

6 And Elam [i] bare the quiver with chariots of men *and* horsemen, and Kir † uncovered the shield.

7 And it shall come to passe *that* † thy choicest valley shall be full of chariots, and the horsemen shall set themselves in aray ‡ at the gate.

8 ¶ And he discovered the [k] covering of Judah, and thou didst look in that day to the armour of the house of the forrest.

9 Ye have seen also the [l] breaches of the citie of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have [m] numbred the houses of Jerusalem, and the houses have ye broken down to fortifie the wall.

11 Ye [n] made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker [o] thereof, neither had respect unto him that fashioned it long ago

12 And in that day did the Lord GOD of hosts call to weeping and to mourning, and to baldnesse, and to girding with sackcloth:

13 And behold, joy and gladnesse, slaying oxen, and killing sheep, [p] eating flesh, and drinking wine; * let us eat and drink, for to morrow we shall die.

14 And it was revealed in mine eares by the LORD of hosts, Surely this iniquitie shall not be purged from you, till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this [q] treasurer, *even* unto Shebna, which *is* over the house, *and say*,

16 What hast thou here? and whom hast thou [r] here, that thou hast hewed thee out a sepulchre here ‡ *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation [r] for himself in a rock?

17 Behold, ‡ the LORD will carrie thee away with † a mightie captivitie, and will surely cover thee.

18 He will surely violently turn and tosse thee, *like* a ball into a † large countrey: there shalt thou die, and there the chariots of thy glorie *shall be* the [t] shame of thy lords house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to passe in that day, that I will [u] call my servant Eliakim the sonne of Hilkiah.

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah,

22 And the [x] key of the house of David will I lay upon his shoulder: so he shall * open and none shall shut, and he shall shut and none shall open.

23 And I will fasten him *as* a [y] nail in a sure place; and he shall be for a glorious throne to his fathers house.

24 And they shall hang upon him all the glorie of his fathers house, the offspring and the issue, all vessels [z] of small quantitie: from the vessels of cups, even to all the ‡ vessels of flagons.

25 In that day, saith the LORD of hosts, shall the [a] nail that is fastened in the sure place, be removed, and be cut down and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken it.

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

THe [a] burden of Tyre. Howl ye ships of [b] Tarshish, for [c] it is laid waste, so that there is no house, no entring in: from the land of [d] Chittim it is [e] revealed to them.

2 Be † still ye inhabitants of the isle, thou whom the merchants of Zidon, that passe over the sea, have [f] replenished.

2 And by great waters the [g] seed of Sihor, the harvest of the river *is* her revenue, and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the [h] sea hath spoken, *even* the strength of the sea, saying, I [i] travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, so shall they be [k] sorely pained at the report of Tyre.

6 Passe ye over to [l] Tarshish, howl ye inhabitants of the isle.

7 *Is* this your joyous *citie*, whose antiquitie *is* of ancient dayes? her own feet shall carrie her † afarre off to sojourn.

8 Who hath taken this counsel against Tyre, [m] the crowning *citie*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, † to stain the pride of all glorie, *and* to bring into contempt all the honourable of the earth.

10 [n] Passe

---

a Meaning, Judea, which was compassed about with mountains, and was called the valley of visions, because of the prophets, which were alwayes there whom they named Seers.
b He speaketh to Jerusalem, whose inhabitants were fled up to the house tops, for feare of their enemies.
c Which wast wont to be full of people and joy.
d But for hunger.
e And led into captivitie.
† Heb. *of the bow.*
f Which have fled from other places to Jerusalem for succour.
* Jer. 4: 19. and 9: 1.
† Heb. *I will be bitter in weeping.*
g He sheweth what is the dutie of the godly, when Gods plagues hang over the church, and specially of the ministers, Jer. 9: 1.
h That is, the shout of the enemies, whom God had appointed to destroy the citie.
i He putteth them in minde how God delivered them once from Sennacherib, who brought the Persians, and Cyrenians with him, that they might by returning to God, avoid that great plague, which they should suffer by Nebuchadnezzar.
† Heb. *made naked.*
† Heb. *the choice of thy valleys.*
‡ Or, *towards.*
k The secret place where the armour was, to wit, in the house of the forest, 1 King. 7: 2.
l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie of David, which was within the compasse of the other.
m Either to pull down such as might hurt, or else to know what men they were able to make.
n To provide, if need should be, of water.
o To God, that made Jerusalem: that is, they trusted more in these worldly meanes, than in God.
p In stead of repentance ye were joyfull, and made great cheare, contemning the admonitions of the prophets, saying: Let us eat and drink, for our prophets say, That we shall die to morrow. * Chap. 56: 12. Wisd. 2: 6. 1 Cor. 15: 32.
q Because the Hebrew word doth also signifie one that doth nourish and cherish, these are of the learned that think that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the church, and to provide for himself against all dangers: in the meane season, he packt craftily, and gat of the best offices into his hand under Hezekiah, ever aspiring to the highest.
r Meaning, that he was a stranger and came up of nothing. ‡ Or, *O he.* t Whereas he thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.

‡ Or, *the Lord who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c.* verse 18.
† Heb. *the captivitie of a man.*
‡ Heb. *large of spaces.*
t Signifying that whatsoever dignitie the wicked attain unto, at length it will turn to the shame of those princes, by whom they are preferred.
u To be steward againe, out of the which office he had been put, by the craft of Shebna.
x I will commit unto him the full charge and government of the kings house.
* Job 12: 14. Revel. 3: 7.
y I will establish him and confirm him in his office: of this phrase, reade Ezra 9: 9.
z Meaning, that both small and great, that shall come of Eliakim, shall have praise and glory by this faithfull officer.
‡ Or, *instruments of viols.*
a He meaneth, Shebna, who in mans judgement should never have fala.

a Reade Chap. 13. verse 1.
b Yea of Cilicia, that come thither for merchandise.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim, they meane all the isles and countreis westward from Palestina.
e All men know of this destruction.
† Heb. *silent.*
f Have haunted thee, and enriched thee.
g Meaning, the corn of Egypt, which was fed by the overflowing of Nilus.
h That is, Tyrus, which was the chief port of the sea.
i I have no people left in me, and am as a barren woman that never had childe.
k Because these two countries were joyned in league together.
l Tyrus willeth other merchants to goe to Cilicia, and to come no more there.
† Heb. *from a farre off.*
m Who maketh her merchants like princes.
† Heb. *to pollute.*

532

10 [n] Passe through thy land as a river, O daughter of Tarshish: *there is* no more † strength.

11 He stretched out his hand over the sea, he shook the kingdomes: the LORD hath given a commandment ‡ against † the merchant *citie*, to destroy the ‡ strong holds thereof.

12 And he said, Thou shalt no more rejoyce, O thou oppressed [o] virgin, [p] daughter of Zidon: arise, passe over to Chittim, there also shalt thou have no rest.

13 Behold, the land of the Caldeans, this people was not *till* the [q] Assyrian founded it for them that dwell in the wilderneſſe: they set up the towers thereof, they raised up the palaces thereof, *and* he [r] brought it to ruine.

14 Howl ye ships of Tarshish: for your [s] strength is laid waste.

15 And it shall come to passe in that day, that Tyre shall be forgotten seventy yeares, according to the dayes of one king: after the end of [t] seventy yeares † shall Tyre [u] sing as an harlot.

16 Take an harp, go about the citie, thou harlot that hast been forgotten, [x] make sweet melody, sing many songs, that thou mayest be remembred.

17 ¶ And it shall come to passe after the end of seventie yeares, that the LORD will visit Tyre, and she shall turn to her [y] hire, and shall commit fornication with all the kingdomes of the world upon the face of the earth.

18 And her merchandise; and her hire shall be [z] holinesse to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for † durable clothing.

n Thy strength will no more serve thee, therefore flee to other countries for succour.
† Heb. *girdle.*
‡ Or, *concerning a merchant man.*
† Heb. *Canaan.*
‡ Or, *strengths.*
o For Tyrus was never touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tents in the wildernesse, were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the prophet meaneth, that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.
s That is, Tyrus, by whom we are enriched.
t Tyrus shall be destroyed seventy yeares, which he calleth the reigne of one king, or a mans age.
† Heb. *it shall be unto Tyre as the song of an harlot.*
u Shall use all craft and subtilly to intise men again to her.
x She shall labour by all means to recover her first credit, as an harlot when shee is long forgotten, seeketh by all meanes to entertain her lovers.
y Though she have been chastised of the Lord, yet she shall return to her old wicked practises, and for gain shall give her self to all mens lusts like an harlot.
z He sheweth, that God, yet by the preaching of the gospel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worshipping of God, and liberalitie toward his saints.
† Heb. *old.*

CHAP. XXIIII.

1 *The dolefull judgements of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgements shall advance his kingdome.*

BEhold, the LORD maketh the [a] earth emptie, and maketh it waste, and † turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the † [b] priest; as with the servant, so with his master; as with the maid, so with her mistresse; as with the buyer, so with the seller; as with the lender, so with the borrower: as with the taker of usurie, so with the giver of usurie to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, † the haughty people of the earth do languish.

5 The earth also is [c] defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the [d] curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are [e] burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth * of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it.

10 The city of [f] confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets, all joy is darkened, the [g] mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people: *there shall be* [h] as the shaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majestie of the LORD, they shall cry aloud from the [i] sea.

15 Wherefore, glorifie ye the LORD in the ‡ fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the † uttermost part of the earth have we heard songs, *even* glory to the [k] righteous: but I said, † My [l] leanneſſe, my leanneſſe, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 * Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to passe, *that* he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the [m] windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavie upon it, and it shall fall, and not rise again.

21 And it shall come to passe in that day, that the LORD shall † punish the [n] host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together † *as* prisoners are gathered in the † pit, and shall be shut up in the prison, and after many dayes shall they be † [o] visited.

23 [p] Then the * moon shall be confounded, and the sunne ashamed, when the LORD of hosts shall reigne in mount Zion and in Jerusalem, and ‡ before his ancients gloriously.

a This prophecy is as a conclusion of that which hath been threatned to the Jews, and other nations from the 13 chap. and therefore by the earth he meaneth those lands, which were before named.
† Heb. *perverteth the face thereof.*
‡ Or, *prince.*
b Because this was a name of dignitie, it was also applied to them which were not of Aarons family, and so signifieth also a man of dignity, as 2 Sam. 8. 18. and 20. 25. 2 Chron. 18: 17. and by these words the prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hosea 4: 9.
† Heb. *the height of the people.*
c By the sins of men procuring Gods judgements on the same.
d Written in the law, as Lev. 26: 14. Deut. 28: 16. thus the prophets used to apply particularly the menaces and promises, which are generall in the law.
e With heat and drought, or else, that they were consumed with the fire of Gods wrath.
* Jer. 7: 34. and 16: 9. and 25: 10. Ezek. 26: 13. Hos. 2: 11.
f Which, as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Jerusalem, but of all the other wicked cities.
g Because they did not use Gods benefits aright, their pleasures should fail, and they fall to mourning.
h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his church, which shall praise his name, as Chap. 10: 22.
i From the utmost coasts of the world where the gospel shall be preached, as verse 6.
† Or, *valleys.*
† Heb. *wing.*
k Meaning, to God, who will publish his gospel through all the world.
† Heb. *leanneſſe to me.* or *my secret to me.*
l I am consumed with care, considering the affliction of the church, both by forrein enemies, and domesticall. Some reade, My secret, my secret: that is, it was revealed to the prophet that the good should be preserved, and the wicked destroyed.
* Jer. 48: 43, 44.
m Meaning, that Gods wrath and vengeance should be over and under them: so that they should not escape no more than they did at Noahs floud.
† Heb. *visit upon.*
n There is no power so high, or mighty, but God will visit him with his rods.
† Heb. *with the gathering of prisoners.*
† Or, *dungeon.*
‡ Or, *found wanting.*
o Not with his rods, as vers. 21. but shall be comforted.
p When God shall restore his church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moon shall be dark in comparison thereof.
* chap. 13: 10. Ezek. 32: 7. Joel 2: 31. and 3: 15.
‡ Or, there shall be *glory before his ancients.*

CHAP.

CHAP. XXV.

1 *The prophet praiseth God for his judgements, 6 for his saving benefits, 9 and for his victorious salvation.*

O LORD, thou [a] *art* my God, I will exalt thee, I will praise thy name; for thou hast done wonderfull things; *thy* counsels of old *are* faithfulnesse *and* truth.

2 For thou hast made [b] of a citie, an heap; of a defenced citie, a ruine: a palace of [c] strangers, to be no citie, it shall never be built.

3 Therefore shall the [d] strong people glorifie thee, the city of the terrible nations shall fear thee,

4 For thou hast been a strength to the poore, a strength to the needie in his distresse, a refuge from the storm, a shadow from the heat, when the [e] blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, [f] as the heat in a dry place; *even* the [g] heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this [h] mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will † destroy in this mountain the face of the [i] covering † cast over all people, and the vail that is spread over all nations.

8 He will * swallow up death in victory, and the Lord GOD will [k] wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God, we have waited for him, and he will save us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his salvation.

10 For in this mountain shall the hand of the LORD rest, and [l] Moab shall be ‡ troden down under him, even as straw is ‡ troden down for the [m] dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortresse of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

a Thus the prophet giveth thanks to God because he will bring under subjection these nations by his corrections, and make them of his church, which before were his enemies.
b Not onely of Jerusalem, but also of these other cities which have been, thine enemies.
c That is, a place whereas all vagabonds may live without danger, and as it were at ease as in a palace.
d The arrogant and proud which before would not know thee, shall by thy corrections feare and glorify thee.
e The rage of the wicked is furious, till God break the force thereof.
f Meaning, that as the heat is abated by the rain, so shall God bring down the rage of the wicked.
g As a cloud shadoweth from the heat of the sunne, so shall God asswage the rejoycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his church, which should under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet, as Matth. 22: 2.
† Heb. *swallow up.*
i Meaning, that ignorance and blindnesse, whereby we are kept back from Christ.
† Heb. *covered.*
* 1 Cor. 15: 54.
k He will take away all occasions of sorrow, and fill his with perfect joy, Revel. 7: 17. and 21: 4.
l By Moab are meant all the enemies of his church.
‡ Or, *threshed.*
‡ Or, *threshed.*
m Heb. *Madmenah* there were two cities of this name: one in Judah, 1 Chron. 2: 49. and another in the land of Moab. Jerem. 48: 2. which seemeth to have been a plentifull place of corn, chap. 10: 31. the meaning is of the vilest chaff which is fit for no other use, but as dung to be cast to the field.

CHAP. XXVI.

1 *A song inciting to confidence in God, 5 For his judgements, 12 and for his favour to his people. 20 An exhortation to wait on God.*

IN that day shall [a] this song be sung in the land of Judah, We have a strong city, [b] salvation will *God* appoint *for* walls and bulwarks.

2 [c] Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace, *whose* ‡ [d] minde *is* stayed *on thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlasting strength.

5 ¶ For he bringeth down them that dwell on high, the [e] lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust.

6 The foot shall tread it down, *even* the feet of the [f] poore, *and* the steps of the needie.

7 The way of the just *is* uprightnesse: thou most upright, dost weigh the path of the just.

8 Yea in the way of thy [g] judgements, O LORD, have we waited for thee; the desire of our soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early: for when thy judgements *are* in the earth, the inhabitants of the world will learn [h] righteousnesse.

10 Let [i] favour be shewed to the wicked, *yet* will he not learn righteousnesse: in the land of uprightnesse will he deal unjustly, and will not behold the majestie of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* [k] envy ‡ at the people, yea the fire of thine [l] enemies shall devoure them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‡ in us.

13 O LORD our God, *other* [m] lords besides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

14 *They are* [n] dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast [o] increased the nation, O LORD, thou hast increased the nation, thou art glorified; thou hadst removed *it* farre *unto* all the ends of the earth.

16 LORD, in trouble have they [p] visited thee, they poured out a † prayer *when* thy chastening *was* upon them.

17 Like as a woman with childe *that* draweth neare the time of her deliverie, is in pain, *and* cryeth out in her pangs; so have we been in thy [q] sight, O LORD.

18 We have been with childe, we have been in pain, we have as it were brought [r] forth winde, we have not wrought any deliverance in the earth, neither have the inhabitants of the world [s] fallen.

19 [t] Thy dead men shall live, *together with* my dead body shall they arise: awake and sing ye that dwell in dust: for thy [u] dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come my people [x] enter thou into thy chambers, and shut thy doores about thee: hide

a This song was made to comfort the faithfull when their captivitie should come, assuring them also of their deliverance, for the which they should sing this song.
b Gods protection and defence shall be sufficient for us.
c He assureth the godly to return after the captivity to Jerusalem.

† Heb. *truths.*
‡ Heb. *peace, peace.*
‡ Or, *thought*, or *imagination.*
d Who by faith reposeth his whole trust in thee.
† Heb. *the rock of ages.*
e There is no power so high that can let God, when he will deliver his.
f God will set the poore afflicted over the power of the wicked.
g We have constantly abided in the adversities wherewith thou hast afflicted us.
h Meaning, that by afflictions men shall learn to feare God.
i The wicked, though God shew them evident signes of his grace, shall be never the better.
k Through envy and indignation against thy people.
‡ Or, *towards* thy *people.*
l The fire and vengeance, wherewith thou doest destroy thine enemies.
‡ Or, *for us.*
m The Babylonians, which have not governed according to thy word.
n Meaning, that the reprobate even in this life shall have the beginning of everlasting death.
o To wit, the company of the faithfull, by the calling of the Gentiles.
p That is, the faithfull by thy rods were moved to pray unto thee for deliverance.
† Heb. *secret speech.*
q To wit, in extream sorrows.
r Our sorrows had none end, neither did we enjoy the comfort that we looked for.
s The wicked, and men without religion, were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them, that even in death they shall have life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14.
u As herbs dead in winter, flourish again by the rain in the spring time, so they that lie in the dust, shall rise up to joy when they feel the dew of Gods grace.
x He exhorteth the faithfull to be patient in their afflictions, and to wait upon Gods work.

534

thy self as it were for a little moment, untill the indignation be overpast.

21 For behold, the LORD * cometh out of his place to punish the inhabitants of the earth for their iniquitie: the earth also shall disclose her † [y] bloud, and shall no more cover her slain.

* Micah 1: 3.

† Heb. *bloods.*
y The earth shall vomit and cast out the innocent bloud, which it hath drunk, that it may cry for vengeance against the wicked.

CHAP. XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgements. 12 The church of Jews and Gentiles.

IN that [a] day the LORD with his sore and great and strong [b] sword shall punish leviathan the ‡ piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of [c] red wine.

3 I the LORD do keep it, I will water it every moment; lest any hurt it, I will keep it night and day.

4 [d] Furie *is* not in me: who would set the bryers *and* thorns against me in battel? I would ‡ go through them, I would burn them together.

5 Or let him [e] take hold of my strength, *that* he may make peace with me, *and* he shall make peace with me.

6 [f] He shall cause them that come of Jacob to take root: Israel shall blossome and bud, and fill the face of the world with fruit.

7 ¶ Hath he [g] smitten him, † as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In [h] measure ‡ when it shooteth forth, thou wilt debate with it; ‡ he stayeth his rough winde in the day of the east-winde.

9 By this therefore shall the iniquitie of Jacob be purged, and this *is* all the [i] fruit to take away his sinne; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and ‡ images shall not stand up.

10 Yet the [k] defenced citie *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the [l] women come *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercie on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to passe in that day *that* the LORD shall beat off from the chanel of the [m] river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to passe in that day, *that* the great trumpet shall be [n] blown, & they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

a At the time appointed.
b That is, by his mighty power, and by his word. He prophesieth here of the destruction of Satan and his kingdome, under the name of Leviathan, Ashur, and Egypt.
‡ Or, *crossing like a barre.*
c Meaning, of the best wine, which this vineyard, that is, the church, should bring forth, as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loveth his church for his own mercies sake, and cannot be angry with it, but wisheth that he may powre his anger upon the wicked infidels, whom he meaneth by briers and thorns.
‡ Or, *march against.*
e A promise towards the faithfull, taking hold on the Lord by faith: and trusting on his power.
f Though I afflict and diminish my people for a time, yet shall the root spring againe and bring forth in great abundance.
g He sheweth that God punisheth his in mercy, and his enemies in justice.
† Heb *according to the stroke of those.*
h That is, Thou wilt not destroy the root of thy church, though the branches thereof seem to perish by the sharp winde of affliction.
‡ Or, *when thou sendest it forth.*
‡ Or, *when he removeth it.*
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.
‡ Or, *sun images.*
k Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and grasse for cattell shall grow in it.
l God shall not have need of mighty enemies: for the women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to have escaped. n In the time of Cyrus, by whom they should be delivered: but this was chiefly accomplished under Christ.

CHAP. XXVIII.

1 The prophet threatneth Ephraim for their pride and drunkennesse. 9 The residue shall be advanced in the kingdome of Christ. 7 He rebuketh their errour. 9 Their untowardnesse to learn, 14 and their securitie. 16 Christ the sure foundation is promised. 18 Their securitie shall be tried. 23 They are incited to the consideration of Gods discreet providence.

WO to the [a] crown of pride, to the drunkards of Ephraim, whose glorious beautie *is* a fading flower, which *are* on the head of the fat [b] valleys of them that are † overcome with wine.

2 Behold, the Lord hath a mightie and strong one, *which* as a tempest of hail *and a* [c] destroying storm, as a flood of mightie waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be troden † under feet.

4 And the glorious beautie which *is* on the head of the fat valley, shall be a fading flower, *and* as the [d] hastie fruit before the summer: which *when* he that looketh upon it, seeth it, while it is yet in his hand he † eateth it up.

5 In that day shall the LORD of hosts be for a crown of glorie, and for a diademe of beautie unto the [e] residue of his people:

6 And for a spirit of judgement to him that sitteth in judgement, and for [f] strength to them that turn the battel to the gate.

7 ¶ But they also have erred through [g] wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they erre in vision, they stumble *in* judgement.

8 For all tables are full of vomit *and* filthinesse, *so that there is* no place *clean.*

9 ¶ [h] Whom shall he teach knowledge? and whom shall he make to understand † doctrine? them that are weaned from the milk, *and* drawn from the breasts.

10 [i] For precept ‡ *must be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with † * [k] stammering lips and another tongue ‡ will he speak to this people.

12 To whom [l] he said, this *is* the [m] rest *wherewith* ye may cause the wearie to rest, and this *is* the [n] refreshing: yet they would not heare.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore heare the word of the LORD, ye scornfull men that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made [p] a covenant with death, and with hell are we at

a Meaning, the proud kingdome of the Israelites: which were drunken with wordly prosperity.
b Because the Israelites for the most part dwelt in most plentifull valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperity, and were, as it were, crowned therewith as with garlands.
† Heb. *broken.*
c He seemeth to mean the Assyrians, by whom the ten tribes were carried away.
† Heb. *with feet.*
d Which is not of long continuance, but is soon ripe and first eaten.
† Heb. *swalloweth.*
e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preserved.
f He will give counsel to the governour, and strength to the captain, to drive the enemies in at their own gates.
g Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting.
h For there was none that was able to understand any good doctrine: but were foolish, and as unmeet as young babes.
† Heb. *the hearing.*
i They must have one thing oftimes told.
‡ Or, hath been.
† Heb. *stammerings of lip.*
* 1 Cor. 14: 21.
k Let one teach what he can, yet they shall no more understand him, than if he spake in a strange language.
‡ Or, *he hath spoken.*
l That is, the prophet, whom God should send.
m This is the doctrine, whereupon ye ought to stay and rest.
n If ye be wearie and loden with sins, seek to Christ for refreshment. Matth. 11: 28.
o Because they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be so hardened, that they care nor for it, as before Chap. 6: 9. p They thought they had shifts to avoid Gods judgements, and that they could escape though all other perished.

agree-

agreement; when the overflowing scourge shall passe through, it shall not come unto us; for we have made lies our refuge, and under [q] falshood have we hid our selves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation, * a stone, [r] a tried stone, a precious corner-*stone*, a sure foundation: he that beleeveth, [s] shall not make haste.

17 Judgement also will I lay to the line, and [t] righteousnesse to the plummet, and the [u] hail shall sweep away the refuge of lies, and the waters shall overflow the [x] hiding-place.

18 ¶ And your covenant with death shall be disanulled, and your agreement with hell shall not stand; when the overflowing scourge shall passe through, then ye shall be † troden down by it.

19 From the time that it goeth forth, it shall take you: for morning by morning shall it passe over, by day and by night, and it shall be a [y] vexation, onely ‡ *to* understand the report.

20 For the bed is [z] shorter, than that *a man* can stretch himself on *it*: and the covering narrower, than that he can wrap himself in *it*.

21 For the LORD shall rise up as *in* mount * [a] Perazim, he shall be wroth as *in* the valley of * [b] Gibeon, that he may do his work, his strange work; and bring to passe his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye eare, and heare my voice; hearken and heare my speech.

24 Doth the plowman plow all day to sow? doth he ope and break the clods of his ground?

25 When he hath [c] made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ‡ the principall wheat, and the appointed barley, and the ‡ rie in their † place?

26 ‡ For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised, because he will not ever be threshing it, nor break *it* with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderfull in counsel, *and* excellent in working.

CHAP. XXIX.

1 *Gods heavie judgement upon Jerusalem.* 7 *The unsatiablenesse of her enemies.* 9 *The senslesnesse.* 13 *and deep hypocrisie of the Jews.* 18 *A promise of sanctification to the godly.*

WO to [a] Ariel, to Ariel ‡ the citie *where* David dwelt: adde ye yeare to yeare; [b] let them † kill sacrifices.

2 Yet I will distresse Ariel, and there shall be heavinesse and sorrow: and it shall be unto me as [c] Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the [d] ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall † whisper out of the dust.

5 Moreover, the multitude of thy [e] strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the [f] multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distresse her, shall be as a dream of a night-vision.

8 It shall even be as when a hungrie man dreameth, and behold he [g] eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ [h] Stay your selves and wonder, ‡ cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your † rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a ‡ book that is sealed, which *men* deliver to one that is learned, saying Reade this, I pray thee, and he saith, [i] I cannot, for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Reade this, I pray thee; and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people [k] draw neare me with their mouth, and with their lips do honour me, but have removed their heart farre from me, and their [l] fear towards me is taught by the precept of men.

14 Therefore behold, † I will proceed to do a marvellous work amongst this people, *even* a marvellous work and a wonder: * for the wisdome of their wise men shall [m] perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that [n] seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, * Who seeth us, and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the [o] potters clay: for

---

q Though the prophets condemned their idols, and vain trust of falshood and vanitie, yet the wicked thought in themselves that they would trust in these things.
* Psal. 118: 22. Matth. 21: 42. Acts 4: 11. Rom. 9: 33. and 10: 11. 1 Pet. 2: 6, 7, 8.
r That is, Christ by whom all the building must be tried, and upholden.
s He shall be quiet and seek none other remedies, but be content with Christ.
t In the restitution of his church, judgement and justice shall reigne.
u Gods corrections and afflictions.
x Affliction shall discover their vain confidence, which they kept secret to themselves.
† Heb. *a treading down to it.*
y Terrour and destruction shall make you to learn that, which exhortations, and gentlenesse could not bring you unto.
‡ Or, when *he shall make* you *to understand, doctrine.*
z Your affliction shall be so sore, that you cannot endure it.
* 2 Sam. 5: 20. 1 Chron. 14: 11.
a When David overcame the Philistines.
* Josh. 10: 12. 2 Sam. 5: 25. 1 Chron 14: 16.
b Where Joshua discomfited five kings of the Amorites.
c As the plowman hath his appointed time, and divers instruments for his labour, so hath the Lord for his vengeance, for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.
‡ Or, *the wheat in the principall* place, *and barley in the appointed* place.
‡ Or, *spelt.*
† Heb. *border.*
‡ Or, *and he bindeth it in such sort as his God doth teach him.*

a The Hebrew word Ariel, signifieth, the Lion of God, and signifieth the altar, because the altar semeth to devoure the sacrifice, that was offered to God, as Ezek. 43: 16.

c Or, altar; that is, Your citie shall be full of bloud, as an altar whereon they sacrifice.
d Thy speech shall be no more so loftie, but abased, and low, as the very charmers which are in low places; and whisper so that their voice can scarce be heard.
† Heb. *peep*, or *chirp.*
e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaff in a whirlewinde.
f The enemie that I will bring to destroy thee, and that which thou makest thy vaine trust; shall come at unawares even as a dream in the night.
g Some reade as if this were a comfort to the church for the destruction of their enemies. That is; he thinketh that he eateth.
h Muse hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied for your Prophets are blinde, and therefore cannot direct you.
‡ Or, *take your pleasure and riot.*
† Heb. *heads.*
† Or, *letter.*
i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to understand.
k Because they are hypocrites and not sincere in heart, as Matth. 15: 8. Marc. 7: 6.
l That is, their religion was learned by mans doctrine, and not by my word.
† Heb. *I will adde.*
* Jer. 49: 7. Obad. ver. 8. 1 Cor. 1: 19.
m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fools, and without understanding.
n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face. * Eccles 23: 18.
o For all your craft, saith the Lord, you cannot be able to escape mine hands, no more than the clay, that is in the potters hands, hath power to deliver it self,

b Your vaine confidence in your sacrifices shall not last long. † Heb. *cut off the heads.*

shall

536

shall the * work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?

* Chap. 45:9.

17 *Is* it not yet a very little while, and [p] Lebanon shall be turned into a fruitfull field, and the fruitfull field shall be esteemed as a forrest?

[p] Shall there not be a change of all things? and Carmel, that is, a plentifull place in respect of that it shall be then, may be taken as a forrest, as Chap. 32. vers. 15. and thus he speaketh to comfort the faithfull.

18 ¶ And in that day shall the deaf heare the words of the book, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meek also † shall increase *their* joy in the LORD, and the poore among men shall rejoyce in the holy one of Israel.

† Heb. *shall adde.*

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquitie are cut off:

21 That make a man an offender for [q] a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

[q] That is, they would take offence for the smallest matter, and when no cause at all was given.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands in the midst of him, they shall sanctifie my name, and sanctifie the holy one of Jacob, and shall fear the God of Israel.

† Heb. *shall know understanding,* [r] Signifying, that except God give understanding and knowledge, man cannot but still erre, and murmure against him.

24 They also that erred in spirit † [r] shall come to understanding, and they that murmured, shall learn doctrine.

CHAP. XXX.

1 *The propbet threatneth the people for their confidence in Egypt.* 8 *and contempt of Gods word.* 18 *Gods mercies towards his church.* 27 *Gods wrath, and the peoples joy in the destruction of Assyria.*

[a] Who contrary to their promise take not me for their protector, and contrary to my commandement, seek help at strangers.

WO to the [a] rebellious children, saith the LORD, that take counsel, but not of me; and that [b] cover with a covering, but not of my spirit, that they may adde sinne to sinne:

[b] They seek shifts to cloke their doings, and not godly means.

2 That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt,

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

[c] The chief of Israel went into Egypt in ambassie to seek help, and abode at these cities.

4 For his [c] princes were at Zoan, and his ambassadours came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit: but a shame and also a reproach.

[d] That is, a heavie sentence, or prophecy against the beasts that carried their treasures into Egypt, by the wildernes, which was south from Judah: signifying, that if the beasts should not be spared, the men should be punished much more grievously.

6 The [d] burden of the beasts of the south; into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carrie their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

‡ Or, *to her.*

[e] By the appointment and advise of the Jews to send a message, see Jerem. 31:7.

7 For the Egyptains shall help in vain, and to no purpose: therefore have I cried † concerning [e] this, Their strength *is* to [f] sit still.

[f] And not to come to and fro to seek help.

8 ¶ Now go, [g] write it before them in a table, and note it in a book, that it may be for † the time to come [h] for ever and ever:

[g] That is, this prophesie.

† Heb. *the latter day.*

[h] That it may be a witnesse against them for all posteritie.

9 That this *is* a rebellious people, lying children, children *that* will [i] not heare the law of the LORD:

[i] He sheweth, what was the cause of their destruction, and bringeth also all miserie to men: to wit, because they would not heare the word of God, but delighted to be flattered and led in errour.

10 Which say to the seers, See not; and to the prophets, Prophesie not unto us right things, speak unto us smooth things, prophesie [k] deceits:

[k] Threaten us not by the word of God, neither be so rigorous, nor talk unto us in the name of the Lord, as Jer. 12:22.

11 Get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us.

‡ Or, *fraud.*

12 Wherefore thus saith the holy one of Israel, Because ye despise this word, and trust in ‡ oppression and perverseneſſe, and [l] stay thereon:

[l] Meaning, in their stubbornes against God, and the admonitions of his prophets.

13 Therefore this iniquitie shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of † the potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, [m] a sherd to take fire from the hearth, or to take water *withall* out of the pit.

† Heb. *the bottle of potters.*

[m] Signifying, that the destruction of the wicked shall be without recovery.

15 For thus saith the [n] Lord GOD, the holy one of Israel, In returning and rest shall ye be saved, in quietnesse and in confidence shall be your strength: and ye would not.

[n] Oft times by his prophets he put you in remembrance of this, that you should onely depend on him.

16 But ye said, No, for we will flee upon [o] horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

[o] We will trust to escape by our horses.

17 One thousand *shall flee* at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as ‡ a beacon upon the [p] top of a mountain, and as an ensigne on an hill.

‡ Or, *a tree bereft of branches,* or *boughs*: or *a mast.*

[p] Whereas all the trees are cut down save two or three to make masts.

18 ¶ And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have [q] mercy upon you; for the LORD *is* a God of [r] judgement; * blessed *are* all they that wait for him.

[q] He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

[r] Not onely in punishing, but in using moderation in the same, as Jer. 30:24. and 30:11.

* Psal. 2:12. and 34:8. Prov. 16:20. Jer. 17:7.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more; he will be very gracious unto thee, at the voice of thy cry; when he shall heare it, he will answer thee.

20 And *though* the Lord give you the bread of adversitie, and the water of ‡ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

‡ Or, *oppression.*

21 And thine eares shall heare a word behinde thee, saying, This *is* the way, [s] walk ye in it, when ye turn to the right hand, and when ye turn to the left.

[s] God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

22 Ye shall [t] defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt † cast them away as a menstruous cloth, thou shalt say unto it, [u] Get thee hence.

[t] Ye shall cast away your idols, which you have made of gold and silver, with all that belongeth unto them, as a most filthy thing and polluted.

† Heb. *the graven images of thy silver.*

† Heb. *scatter.*

23 Then shall he give the rain of thy seed

[u] Shewing, that there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatrie.

that

that thou ſhalt ſow the ground withall, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattel feed in large paſtures.

24 The oxen likewiſe and the young aſſes that eare the ground, ſhall eat ‡ † clean provender which hath been winnowed with the ſhovel and with the fanne.

‡ Or, *ſavoury.* † Heb. *leavened.*

25 And there ſhall be upon every [x] high mountain, and upon every † high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

x By theſe divers manner of ſpeech, he ſheweth, that the felicitie of the church ſhall be ſo great, that none is able ſufficiently to expreſſe it.

† Heb. *lifted up.*

26 Moreover, the light of the moon ſhall be as the light of the [y] ſunne, and the light of the ſunne ſhall be ſevenfold, as the light of ſeven dayes, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

y When the church ſhall be reſtored, the glory thereof ſhall paſſe ſeven times the brightneſſe of the ſunne: for by the ſunne and moon, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.

27 ¶ Behold, the [z] name of the LORD cometh from farre, burning with his anger, ‡ and the burden *thereof* is † heavy: his lips are full of indignation, and his tongue as a devouring fire.

z This threatning is againſt the Aſſyrians the chief enemies of the people of God.

‡ Or, *and the grievouſneſſe of flame.* † Heb. *heavineſſe.*

28 And his breath as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſive of [a] vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to erre.

a To drive them to nothing: and thus God confumeth the wicked by that meanes whereby he cleanſeth his.

29 Ye ſhall have a ſong as in the [b] night, *when* a holy ſolemnity is kept, and gladneſſe of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty one of Iſrael.

b Ye ſhall rejoyce at the deſtruction of your enemies, as they that ſing for joy of the ſolemne feaſt, which began in the evening.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

‡ Heb. *rock.* † Heb. *the glory of his voice.*

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down *which* ſmote with [c] a rod.

c Gods plague.

32 And † in every place where the grounded ſtaff ſhall paſſe, which the LORD ſhall † lay upon him, it ſhall be with [d] tabrets and harps: and in battels of ſhaking will he [e] fight ‡ with [f] it.

† Heb. *every paſſing of the rod founded.* † Heb. *cauſe to reſt upon him.* d With joy and aſſurance of the victorie. e That is, he will put the enemies to flight. ‡ Or, *againſt them.* f Againſt Babel: meaning the Aſſyrians and Babylonians.

33 For [g] Tophet *is* ordained † of old: yea for the [h] king it is prepared, he hath made *it* [i] deep *and* large, the pile thereof *is* fire and much wood, the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

g Here it is taken for hell, where the wicked are tormented, reade 2 King. 23: 10. cannot exempt the wicked. † Heb. *from yeſterday.* h So that their eſtate or degree i By theſe figurative ſpeeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.* 6 *He exhorteth to converſion.* 8 *He ſheweth the fall of Aſſyria.*

a There were two ſpeciall cauſes why the Iſraelites ſhould not joyn amitie with the Egyptians: firſt, becauſe the Lord had commanded them never to return thither, Deut. 17: 16. and 28: 68. leſt they ſhould forget the benefit of their redemption: and ſecondly, leſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, Jer. 2: 18.

WO to them that go [a] down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy one of Iſrael, neither [b] ſeek the LORD.

b Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both.

2 Yet he alſo *is* [c] wiſe, and will bring evil, and will not † call back his words: but will ariſe againſt the houſe of the evil-doers, and againſt the help of them that work iniquity.

c And knoweth their craftie enterpriſes, and will bring all to naught. † Heb. *remove.*

3 Now the Egyptians *are* men and not God, and their horſes fleſh and not ſpirit; when the LORD ſhall ſtretch out his hand, both [d] he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

d Meaning, both the Egyptians and the Iſraelites.

4 For thus hath he LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the ‡ noiſe of them: ſo ſhall the LORD of hoſts [e] come down to fight for mount Zion, and for the hill thereof.

‡ Or, *multitude.* e He ſheweth the Jews, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull over them, as a bird over her young, which ever flieth about them for their defence: which ſimilitude the ſcripture uſeth in divers places, as Deut. 32: 11. Matth. 23: 37.

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem, defending alſo he will deliver it, *and* paſſing over he will preſerve *it.*

6 ¶ Turn ye unto him from whom the children of Iſrael have [f] deeply revolted.

f He toucheth their conſcience, that they might earneſtly feel their grievous ſins, and ſo truly repent, for as much as now they are almoſt drowned and paſt recoverie.

7 For in that day every man ſhall * [g] caſt away his idols of ſilver, and † his idols of gold, which your own hands have made unto you for a ſinne.

* Chap. 2: 20. g By theſe fruits your repentance ſhall be known, as Chap. 2: 18. † Heb. *the idols of his gold.*

8 ¶ [h] Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man ſhall devoure him: but he ſhall flee ‡ from the ſword, and his young men ſhall be ‡ † diſcomfited.

h When your repentance appeareth. ‡ Or, *for fear of the ſword.*

9 And he ſhall paſſe over to ‡ † his [i] ſtrong hold for fear, and his princes ſhall be afraid of the enſigne, ſaith the LORD, whoſe [k] fire *is* in Zion, and his furnace in Jeruſalem.

‡ Or, *tributarie.* † Heb. *for melting,* or *tribute.* ‡ Or, *his ſtrength ſhall paſſe away for fear.* i This was accompliſhed ſoon after, when Sennacheribs armie was diſcomfited, and he fled to his caſtle in Nineveh for ſuccour. † Heb. *rock* k To deſtroy his enemies.

CHAP. XXXII.

1 *The bleſſings of Chriſts kingdome,* 9 *Deſolation is foreſhown.* 15 *Reſtauration is promiſed to ſucceed.*

BEhold, a [a] king ſhall reigne in righteouſneſſe, and princes ſhall rule in [b] judgement.

a This propheſie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

2 And a man ſhall be as an hiding-place from the winde, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a † great rock in a [c] weary land.

b By judgement and juſtice, is meant an upright government both in policie and religion. † Heb. *heavy.* c Where men are wearie with travelling, for lack of water.

3 And the eyes of them that [d] ſee, ſhall not be dimme; and the eares of them that heare, ſhall hearken.

d He promiſeth to give them true light, which is the pure doctrine of Gods word, and underſtanding, and zeal of the ſame, contrary to the threatnings againſt the wicked, Chap. 6: 9. and 29: 10.

4 The heart alſo of the † raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak ‡ plainly.

† Heb. *haſty.* ‡ Or, *elegantly.*

5 [e] The vile perſon ſhall be no more called liberall, nor the churl ſaid to be bountifull.

e They ſhall call evil, evil: and good, good.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſie, and to utter errour againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſtie to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poore with lying words, even ‡ when the needy ſpeaketh right.

‡ Or, *when he ſpeaketh againſt the poore in judgement.*

8 But

8 But the liberall deviſeth liberall things, and by liberall things ſhall he ‡ ſtand.

9 ¶ Riſe up ye women that are at eaſe, heare my voice ye [f] careleſſe daughters, give eare unto my ſpeech.

10 Many † dayes and [g] yeares ſhall ye be troubled, ye careleſſe women: [h] for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble ye women that are at eaſe: be troubled ye careleſſe ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loyns.

12 They ſhall lament for the [i] teats, for † the pleaſant fields, for the fruitfull vine.

13 Upon the land of my people ſhall come up thorns *and* briers, ‡ yea upon all the houſes of joy in the joyous citie:

14 Becauſe the places ſhall be forſaken, the multitude of the city ſhall be left, the ‡ forts and towers ſhall be for dennes for ever, a joy of wilde aſſes, a paſture of flocks:

15 Untill the [k] ſpirit be poured upon us from on high, & * the wilderneſſe be a fruitfull field, and the [l] fruitfull field be counted for a forreſt.

16 Then judgement ſhall dwell in the wilderneſſe, and righteouſneſſe remain in the fruitfull field.

17 And the work of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe, quietneſſe and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places:

19 When it ſhall hail, coming down on the forreſt; ‡ and the [m] citie ſhall be low in a low place.

20 Bleſſed *are* ye that [n] ſow beſide all waters, that [o] ſend forth *thither* the feet of the ox and the aſſe.

‡ Or, *be eſtabliſhed.*

f He prophecieth of ſuch calamitie to come, that they will not ſpare the women and children, and therefore willeth them to take heed and provide.

g Meaning, that the affliction ſhould continue long, and when one yeare was paſt, yet they ſhould look for new plagues.

h God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teats he meaneth, the plentifull fields, whereby men are nourished, as children with the teat: or, the mothers for ſorrow and leanneſſe ſhall lack milk.

† Heb. *the fields of deſire.*

‡ Or, *burning upon, &c.*

‡ Or, *clifts and watchtowers.*

k That is, when the church ſhall be reſtored: thus the prophets after they have denounced Gods judgements againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

* Chap. 19: 17.

l The field which is now fruitfull, ſhall be but as a barren forreſt in compariſon of that it ſhall be then, as Chap. 29: 17. which ſhall be fulfilled in Chriſts time, for then they that were before, as the barren wilderneſſe, being regenerate, ſhall be fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſſe, where no fruits are. ‡ Or, *and the city ſhall be utterly abaſed.* m They ſhall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities. n That is, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made drie for your uſes. o The fields ſhall be ſo rank, that they ſhall ſend out their cattel to eat up the firſt crop, which abundance ſhall be ſignes of Gods favour and love towards them.

CHAP. XXXIII.

1 Gods judgements againſt the enemies of the church. 13 The priviledges of the godly.

WO to thee that [a] ſpoileſt, and thou, *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt [b] ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal [c] treacherouſly with thee.

2 [d] O LORD, be gracious unto us, we have waited for thee, be thou their [e] arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the [f] people fled: at the lifting up of [g] thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of [h] locuſts ſhall [i] he run upon them.

a Meaning, the enemies of the church, as were the Caldeans, and Aſſyrians: but chiefly of Sennacherib.

b When thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be given to others, as Amos 5: 11.

c The Caldeans ſhall doe like to the Aſſyrians as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

d He declareth hereby what is the chief refuge of the faithfull when troubles come, to pray and ſeek help of God. e Which helpedſt our fathers ſo ſoon as they called upon thee. f That is; the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians. g When thou, O Lord, didſt lift up thine arm to punish thine enemies.

h Ye that as locuſts deſtroyed with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heap and be deſtroyed.

i Meaning, the Medes and Perſians againſt the Caldeans.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgement and righteouſneſſe.

6 And wiſdome and knowledge ſhall be the ſtability of thy [k] times, *and* ſtrength of † ſalvation: the fear of the LORD is his treaſure.

7 Behold, [l] their ‡ valiant ones ſhall cry without: the [m] ambaſſadours of peace ſhall weep bitterly.

8 The [n] high-wayes lie waſte, the wayfaring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth; Lebanon is aſhamed *and* ‡ hewen down: [o] Sharon is like a wilderneſſe, and Bashan and Carmel ſhake off *their fruits.*

10 Now will I [p] riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 [q] Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devoure you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Heare ye that are [r] farre off, what I have done; and ye that are neare, acknowledge my might.

14 [s] The ſinners in Zion are afraid, fearfulneſſe hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that * walketh † righteouſly, and ſpeaketh † uprightly, he that deſpiſeth the gain of ‡ oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of † bloud, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell [t] on † high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall [u] ſee the king in his beautie: they ſhall behold † the land that is very [x] farre off.

18 Thine heart [y] ſhall meditate terrour: * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ‡ ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place † of broad [z] rivers *and* ſtreams;

k Meaning, that God will bee a ſure defence to all them that live according to his word.

† Heb. *bloud.*

† Heb. *heights*, or *high places.*

l Meaning, that God will deliver Hezekiah and his people from Sennacherib.

‡ Or, *meſſengers.*

m Whom they of Jeruſalem ſent to intreat of peace.

n Theſe are the words of the Ambaſſadours, when they return from Sennacherib.

‡ Or, *withered away.*

o Which was a plentifull country, meaning, that Sennacherib would deſtroy all.

p To help and deliver my church.

q This is ſpoken againſt the enemies, who thought all was their own, but he ſheweth, that that enterpriſe ſhall be in vain, and that the fire which they had kindled for others, ſhould conſume them.

r His vengance ſhall be ſo great, that all the world ſhall talk thereof.

s Which doe not beleeve the words of the prophet, and the aſſurance of their deliverance.

* Pſal. 15: 2. and 24: 4.

† Heb. *in righteouſneſſes.*

† Heb. *uprightneſſes.*

‡ Or, *deceits.*

t Meaning, that God will bee a ſure defence to all them that live according to his word.

† Heb. *heights*, or *high places.*

u They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glorie.

† Heb. *the land of farre diſtances.*

x They ſhalbe no more ſhut in as they where by Sennacherib, but goe where it pleaſeth them.

y Before that this liberty cometh, thou ſhalt think that thou art in great danger, for the enemie ſhall ſo ſharply aſſail you, that one ſhall cry, Where is the clark that writeth the names of them that are taxed, Another, where is the receiver; Another ſhall cry for him that valueth the rich houſes, but God will deliver you from this feare.

* 2 Cor. 1: 20.

† Heb. *weigher.* ‡ Or, *ridiculous.* † Heb. *broad of ſpaces or hands.*

z Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers whereby the enemies may bring in ſhips and deſtroy us.

wherein

wherein shall go no galley with oars, neither shall gallant ship passe thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our king, he will save us.

23 ‡ Thy [a] tacklings are loosed, they could not well strengthen their mast, they could not spread the sail: then is the [b] prey of a great spoil divided, the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

† Heb. *flaunte-maker.*
‡ Or, *they have forsaken thy tackelings.*
a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwrack.
b He comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soul.

CHAP. XXXIIII.

1 The judgements wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certaintie of the prophesie.

COme neare ye [a] nations to heare, and hearken ye people: let the earth heare, and † all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly [b] destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their bloud.

4 And all the host of heaven shall be [c] dissolved, and the heavens shall be * rolled together as a scrole: and all their host shall fall down as the leaf falleth off from the vine, and as a * falling *fig* from the fig tree.

5 For my sword shall be [d] bathed in heaven: behold it shall come down upon Idumea, and upon the people of [e] my curse to judgement.

6 The sword of the LORD is filled with bloud, it is made fat with fatnesse, *and* with the bloud of [f] lambes and goats, with the fat of the kidneys of rammes: for the LORD hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Idumea.

7 And the ‡ [h] unicorns shall come down with them, and the bullocks with the bulls, and their land shall be ‡ soaked with bloud, and their dust made fat with fatnesse.

8 For *it is* the day of the LORDS * vengeance, *and* the yeare of recompenses for the controversie of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day, * the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall passe through it for ever and ever.

11 ¶ But the ‡ [k] cormorant and the bittern shall possesse it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of [l] confusion, and the stones of emptinesse.

12 They shall call the nobles thereof to the kingdome, but [m] none *shall be* there, and all her princes shall be nothing.

a He propheseth of the destruction of the Edomites, and other nations which were enemies to the Church.
† Heb. *the fulnesse thereof.*
b God hath determined in his counsel, and hath given sentence for their destruction.
c He speaketh this, in respect of mans judgement, who in great feare and horrible troubles thinketh that heaven and earth perisheth.
* Rev. 6: 14.
* Rev. 6: 13.
d I have determined in my secret counsell, and in the heavens, to destroy them till my sword be wearie with shedding of bloud.
e They had an opinion of holinesse, because they came of the Patriark Isaac, but in effect were accursed of God, and enemies unto the Church, as the Papists are.
f That is, both of young and old, poore and rich of his enemies.
g That famous citie shall be consumed as a sacrifice burnt to ashes.
‡ Or, *rhinoceros.*
h The mightie and rich shall be as well destroyed as the inferiours.
‡ Or, *drunken.*
* Chap. 63: 4.
i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19: 24.
* Rev. 18: 18. and 19: 3.
‡ Or, *pelican.*
k Reade chap. 13. vers. 21. and Zeph. 2: 14.
l In vaine shall any man goe about to build it again.
m Meaning, there shall be neither order nor policy, nor state of common weal.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, *and* a court for ‡ † owls.

14 [n] † The wilde beasts of the desert shall also meet with † the wilde beasts of the island, and the satyre shall cry to his fellow, the ‡ shrichowl also shall rest there, and finde for her self a place of rest.

15 [o] There shall the great owl make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the [p] book of the LORD, and reade: [q] no one of these shall fail, none shall want her mate: for [r] my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath divided it unto them by line: they shall possesse it for ever, from generation to generation shall they dwell therein.

‡ Or, *ostriches.*
† Heb. *daughters of the owl.*
n Reade chap 13. vers. 21.
† Heb. *Ziim.*
† Heb. *Iiim.*
‡ Or, *night-monster.*
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the law where such curses are threatned against the wicked.
q To wit, beasts and fowls.
r That is, the Lord.
s He hath given the beasts and fowls Idumea for an inheritance.

CHAP. XXXV.

1 The joyfull flourishing of Christs kingdome. 3 The weak are encouraged by the vertues and priviledges of the gospel.

THe [a] wildernesse and the solitary place shall be glad for them: and the desert shall rejoyce, and blossome as the rose.

2 It shall blossome abundantly, and rejoyce even with joy and singing; the glory of Lebanon shall be given unto it, the excellencie of [b] Carmel and Sharon: they shall [c] see the glory of the LORD, *and* the excellency of our God.

3 ¶ * [d] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a † fearfull heart, Be strong, fear not, behold, your God will come *with* [e] vengance, *even* God *with* a recompense, he will come and save you.

5 Then the * eyes of the [f] blinde shall be opened, and * the eares of the deaf shall be unstopped.

6 Then shall the * lame man leap as an hart, and the * tongue of the dumbe sing: for in the [g] wildernesse shall * waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay *shall be* ‡ grasse with reeds and rushes.

8 And an high way *shall be* there, and a way, and it shall be called the way of [h] holinesse, the unclean shall not passe over it, † but it *shall be* [i] for those: the way-faring men, though fools, shall not erre *therein.*

9 [k] No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there.*

10 And the * [l] ransomed of the LORD shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladnesse, and sorrow and sighing shall flee away.

a He propheseth of the full restauration of the Church, both of the Jews and Gentiles under Christ, which shall be fully accomplished at the last day: albeit, as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse shall by Christ be made most plenteous and beautifull.
c He sheweth, that the presence of God is the cause that the Church doth bring forth fruit and flourish.
* Hebr. 12: 12.
d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, which is at hand.
† Heb. *hasty.*
e To destroy your enemies.
* Matth. 9: 27. &c. and 11: 5. and 12: 22. and 20: 30. &c. and 21: 14. Joh. 9: 6, 7.
f When the knowledge of Christ is revealed.
* Matth. 11: 5. Mark. 7: 32. &c.
* Matth. 11: 5. and 15: 30. and 21: 14. Joh. 5: 8, 9. Acts 2: 2. &c. and 8: 7. and 14: 8. &c.
* Matth. 9: 32, 33. and 12: 22. and 15: 30.
g They that were barren and destitute of the graces of God, shall have
h It shall be for the
i Whose eyes, and

them given by Christ. * Joh. 2: 38, 39. † Or, *a court for reeds, &c.* Saints of God, and not for the wicked. ‡ Or, *for he* shall be *with them,* eares, the Lord hath opened to receive the promises of the gospel. k As he threatned to the wicked to be destroyed hereby, Chap. 30: 6. * Chap 51: 11. l Whom the Lord shall deliver from the captivitie of Babylon.

Chap. XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh ſent by Sennacherib, by blaſphemous perſwaſions ſoliciteth the people to revolt. 22 His words are told to Hezekiah.

NOw* [a] it came to paſſe in the [b] fourteenth yeare of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim, Hilkiahs ſonne, which *was* [c] over the houſe, and [d] Shebna the ‡ ſcribe, and Joah Aſaphs ſonne the recorder.

4 ¶ And [e] Rabshakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt* [f] *thou*, (but *they are but* † vain words) ‡ *I have* counſel and ſtrength for warre: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the * ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* [g] Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give ‡ pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the [h] leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, [i] Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, [k] Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the eares of the people that *are* on the wall.

12 ¶ But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſſe with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Heare ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, ‡ † [l] Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his figtree, and drink ye every one the waters of his own ciſtern:

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of [m] Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they [n] held their peace, and anſwered him not a word, for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſonne of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſonne of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

* 2 Kings 18: 13. 2 Chron. 32: 1.

a This hiſtorie is rehearſed, becauſe it is a leal and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length would ſend deliverance.

b When he had abolished ſuperſtition, and idolatry, and reſtored religion, yet God would exerciſe his Church, to trie their faith and patience.

c For he was now reſtored to his office, as Iſaiah had propheſied, Chap. 22: 20.

d This declareth, that there were few godly to be found in the kings houſe, when he was driven to ſend this wicked man in ſuch a weightie matter.

‡ Or, *ſecretary.*

e Sennacheribs chief captain.

f He ſpeaketh this in the perſon of Hezekiah, chiefly charging him that he put his truſt in wit and eloquence, whereas his onely confidence was in the Lord.

† Heb. *a word of lips.*

‡ Or, but *counſel and ſtrength are for the warre.*

* Ezek. 29: 6, 7.

g Satan laboured to pull the godly king from one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weak and would deceive them, to yeeld himſelf to the Aſſyrians, and ſo not to hope for any help of God.

‡ Or, *hoſtages.*

h He reprocheth to Hezekiah his ſmall power which is not able to reſiſt one of Sennacheribs leaſt captains.

i Thus the wicked to deceive us, will pretend the name of the Lord: but we muſt trie the ſpirits, whether they be of God or no.

k They were afraid, leſt by his words he ſhould have ſtirred the people againſt the king, and alſo pretended to grow to ſome appointment with him.

‡ Or, *ſeek my favour by a preſent.*

† Heb. *make with me a bleſſing.*

l The Hebrew word ſignifieth, Bleſſing: whereby this wicked captaine would have perſwaded the people that their condition ſhould be better under Sennacherib than under Hezekiah

m That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby wee ſee how everie towne had his peculiar idol, and how the wicked make God an idol, becauſe they doe not underſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

n Not that they did not ſhew by evident ſignes, that they did deteſt his blaſphemie; for they had now rent their clothes, but they knew it was in vaine to uſe long reaſoning with this infidel, whoſe rage they ſhould have ſo much more provoked.

Chap. XXXVII.

1 Hezekiah mourning, ſendeth to Iſaiah to pray for them. 6 Iſaiah comforteth them. 8 Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah. 14 Hezekiahs prayer. 21 Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion. 36 An angel ſlayeth the Aſſyrians. 37 Sennacherib is ſlain at Nineveh by his own ſonnes.

ANd* it came to paſſe when king Hezekiah heard *it*, that he [a] rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto [b] Iſaiah the prophet the ſonne of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‡ blaſphemie: for the children are come to the [c] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will [d] heare the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore [e] lift up *thy* prayer for the remnant that is left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold,

* 2 King 19: 1, &c.

a In ſigne of grief and repentance.

b To have comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeek unto God and his miniſters.

‡ Or, *provocation.*

c Wee are in as great ſorrow as a woman that travaileth of childe, and cannot bee delivered.

d That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſin, or heareth not the cauſe.

e Declaring, that the miniſters office doth not only ſtand in comforting by the word, but alſo in praying for the people.

† Heb. *found.*

7 Behold, I will ‡ send a blast upon him, and he shall heare [f] a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against [g] Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make warre with thee: and when he heard *it*, he sent messengers to Hezekiah, saying.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest [h] deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the citie of Sepharvaim, Hena and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that [l] dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdomes of the earth, thou hast made heaven and earth.

17 Incline thine eare, O LORD, and heare; open thine eyes, O LORD, and see: and heare all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the † nations and [m] their countreys,

19 And have † cast their gods into the fire: for they *were* no gods, but the work of mens hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the [n] kingdomes of the earth may know, that thou *art* the LORD, *even* thou onely.

21 ¶ Then Isaiah the sonne of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him, The [o] virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [p] holy one of Israel.

24 † By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains to the sides of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice firre-trees thereof: and I will enter into the height of his border, *and* ‡ the forrest of his Carmel.

25 I have digged [q] and drunk water, and with the sole of my feet have I dried up all the rivers of the † besieged places.

26 ‡ Hast thou not heard long ago, *how* I have done it, *and* of ancient times that I have [r] formed it? now have I brought it to passe, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants *were* † of small power, they were dismayed and confounded: they were *as* the grasse of the field, and *as* the green herb, *as* the grasse on the house-tops, and *as corn* [r] blasted before it be grown up.

28 But I know thy ‡ abode, and thy going [t] out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult is come up into mine eares: therefore will I put my [u] hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou [x] camest.

30 And this *shall be* a [y] signe unto thee, Ye shall eat this yeare such as groweth of it self: and the [z] second yeare that which springeth of the same: and in the third yeare sow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And † the [a] remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and ‡ they that escape out of mount Zion: the * zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria: He shall not come into this citie, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this citie saith the LORD.

35 For I will * defend this city to save it, for mine own sake, and for my servant [b] Davids sake.

36 Then the * angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourescore and five thousand, and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went, and returned, and dwelt at [c] Nineveh.

38 And it came to passe as he was worship-

‡ Or, *put a spirit into him.*
f Of the Egyptians and Ethiopians, that shall come and fight against him.
g Which was a citie toward Egypt: thinking thereby to have stayed the force of his enemies.
h Thus God would have him to utter a most horrible blasphemie before his destruction: as to call the authour of all truth, A deceiver: some gather hereby, that Shebna had disclosed unto Sennacherib the answer that Isaiah sent to the king.
i Which was a citie of the Medes.
k Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promise, who promised to heare them from betweene the cherubims.
† Heb. *lands.*
m Meaning, of the ten tribes.
‡ Heb. *given.*
n He declareth for what cause he prayed, that they might be delivered: to wit, that God might bee glorified thereby, through all the world.
o Whom God had chosen to himself as a chaste virgin, and over whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.
p Declaring hereby, that they that are enemies to Gods church, fight against him, whose quarell his church onely maintaineth.

† Heb. *by the hand of thy servants.*
‡ Heb. *the tallnesse of the cedars thereof, and the choice of the firre-trees thereof.*
‡ Or, *the forrest and his fruitfull field.*
q He boasteth of his policy, in that that he can finde means to nourish his armie: and of his power, in that that his armie is so great, that it is able to drie up whole rivers, and to destroy the waters, which the Jews had closed in.
† Or, *fenced and closed.*
‡ Or, *hast thou not heard how I have made it long ago, and formed it of ancient times: should I now bring it to be laid waste, and defenced cities to be ruinous heaps?*
r Signifying, that God made not his church to destroy it, but to preserve it: and therefore he saith, That he formed it of old even in his eternall counsel, which cannot be changed.
† Heb. *short of hand.*
s He sheweth that the state and power of most flourishing cities, endureth but a moment, in respect of the church, which shall remain for ever, because God is the maintainance thereof.
‡ Or, *sitting.*
t Meaning, his counsels and enterprises.
u Because Sennacherib shewed himself as a devouring fish and furious beast, he useth these similitudes to teach how he will take him and guide him.
x Thou shalt lose thy labour.
y God giveth signes after two sorts: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice which they were commanded to make three daies after their departure: and these latter, are to keep the benefits of God in our remembrance; of the which sort this here is.
z He promiseth, that for two yeares the ground of it self should feed them.
† Heb. *the escaping of the house of Judah that remaineth.*
a They, whom God hath delivered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the church.

† Heb. *by the hand of my servants.* *2 King.19:23. chap.37:24. * 2 King.20:6. b For my promise sake made to David. ‡ 2 King.19:35. c Which was the chiefest citie of the Assyrians.

542

† Heb. *Ararat.*
d Who was alſo called Sardanapalus, in whoſe dayes, ten yeats after Sennacheribs death, the Caldeans overcame the Aſſyrians by Merodach the king.

ping in the houſe of Niſroch his god, that Adramelech and Sharezer his ſonnes ſmote him with the ſword; and they eſcaped into the land of † Armenia: and [d] Eſar-haddon his ſonne reigned in his ſtead.

CHAP. XXXVIII.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthened. 8 The ſunne goeth ten degrees backward for a ſigne of that promiſe. 9 His ſong of thanksgiving.

* 2 King. 20: 1. 2 Chron. 32: 24.
a Soone after that the Aſſyrians were ſlain: ſo that God will have the exerciſe of his children continuall: that they may learn onely to depend upon God, and aſpire to the heavens.
† Heb. *give charge concerning thy houſe.*

IN * [a] thoſe dayes, was Hezekiah ſick unto death: and Iſaiah the prophet the ſonne of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order: for thou ſhalt die and not live.

2 Then Hezekiah [b] turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight; and Hezekiah wept † ſore.

b For his heart was touched with feare of Gods judgement, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, & alſo foreſeeing the great change, that ſhould come in the church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not born: and when he reigned, we ſee what a tyrant he was.
† Heb. *with great weeping.*

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will adde unto thy dayes fifteen yeares,

6 And I will deliver thee, and this city, [c] out of the hand of the king of Aſſyria: and I will defend this citie.

c He doth not onely promiſe to prolong his life, but to give him reſt and quietneſſe from the Aſſyrians, who might have renued their army to revenge their former diſcomfiture.

7 And this *ſhall be* a [d] ſigne unto thee from the LORD, that the LORD will do this thing that he hath ſpoken.

d For Hezekiah had asked for the confirmation of his faith, a ſigne, as verſe 22. and 2 King. 20: 8. whereunto he was moved by the ſingular motion of Gods ſpirit.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the † [e] ſunne-dial of Ahaz ten degrees backward: ſo the ſunne returned ten degrees, by which degrees it was gone down.

† Heb. *degrees by* or *with the ſunne.*
e Reade 2 King. 20. verſ. 10.

9 ¶ [f] The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſſe:

f He left this ſong of his lamentation and, thanksgiving to all poſterity, as a monument of his own infirmitie and thankfull heart for Gods benefits, as David did, Pſalm 51.

10 I ſaid in the [g] cutting off of my dayes, I ſhall go to the gates of the grave: I am deprived of the reſidue of my yeares.

g At what time it was told mee, that I ſhould die.

11 I ſaid, I [h] ſhall not ſee the LORD, *even* the LORD in the land of the living: I ſhall behold man no more with the inhabitants of the world.

h I ſhall no more praiſe the Lord here in this temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feel their own weakeneſſe.

12 Mine age is departed, and is removed from me as a ſhepherds tent: [i] I have cut off like a weaver my life: he will cut me off ‡ with pining ſickneſſe: from day even to [k] night wilt thou make an end of me.

i By my ſinne I have provoked God to take my life from me. ‡ Or, *from the thrum.* k That is, in one day, or ſhortly.

13 I reckoned till [l] morning, *that* as a lion ſo will he break all my bones: from day even to night wilt thou make an end of me.

l Over night I thought that I ſhould live till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horror that the faithfull have, when they apprehend Gods judgements againſt their ſinne.

14 Like a crane *or* a ſwallow, ſo did I [m] chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am [n] oppreſſed, ‡ undertake for me.

m I was ſo oppreſt with ſorrow, that I was not able to utter my words, but onely to grone and ſigh. n To wit, with ſorrow and grief both of body and minde. ‡ Or, *eaſe me.*

15 What ſhall I ſay? [o] he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go [p] ſoftly all my yeares in the bitterneſſe of my ſoul.

o God hath declared by his prophet that I ſhall die, and therefore I will yeeld unto him.
p I ſhall have no releaſe, but continuall ſorrowes while I live.

16 O Lord, by [q] theſe things *men* live, and in all theſe things *is* the life of my ſpirit: ſo wilt thou recover me, and make me to [r] live.

q Which thou promiſeſt and performeſt to thy ſervants.
r I no otherwiſe live than by the word proceeding out of thy mouth, Deut. 8: 3.

17 Behold, ‡ [s] for peace I had great bitternes; but † thou haſt in love to my ſoul *delivered* it from the pit of corruption, for thou haſt caſt all my ſinnes [t] behinde thy back.

‡ Or, *on my peace* came *great bitterneſſe.*
s Whereas I thought to have lived in reſt and eaſe, being delivered from mine enemy, I had grief upon grief.
† Heb. *thou haſt loved me from the pit.*
t Hee eſteemeth more the remiſſion of his ſins, and Gods favour, than a thouſand lives.

18 For the [u] grave cannot praiſe thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

u Foraſmuch as God hath placed man in this world to glorifie him, the godly take it as a ſigne of his wrath, when their dayes were ſhortned, either becauſe that they ſeemed unworthy for their ſinnes to live longer in his ſervice: or for their zeal to Gods glory, ſeeing that there are ſo few in earth that doe regard it, Pſal. 6: 5. and 115: 17.

19 The living, the living, he ſhall praiſe thee as I *do* this day: the father to the [x] children ſhall make known thy truth.

x All poſterity ſhall acknowledge, and the fathers according to their dutie toward the children ſhall inſtruct them in thy graces and mercies toward me.

20 The LORD *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the dayes of our [y] life, in the houſe of the LORD.

y He ſheweth what is the uſe of the congregation and church, to wit, to give the Lord thanks for his benefits.

21 For Iſaiah had ſaid, Let them take a lump of figs, and [z] lay *it* for a plaiſter upon the boyl, and he ſhall recover.

z Read 2 King 20: 7.

22 Hezekiah alſo [a] had ſaid, What *is* the ſigne that I ſhall go up to the houſe of the LORD?

a As verſe 9.

CHAP. XXXIX.

1 Merodach-baladan ſending to viſit Hezekiah becauſe of the wonder, hath notice of his treaſures. 3 Iſaiah underſtanding thereof, fortelleth the Babylonian captivity.

* 2 King 20. verſ. 12. &c.
a This was the firſt king of Babylon, which overcame the Aſſyrians in the tenth year of his raigne.

AT * that time [a] Merodach-baladan the ſonne of Baladan king of Babylon, ſent [b] letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

b Partly moved with the greatneſſe of the miracle, partly becauſe he ſhewed himſelf enemy to his enemies, but chiefly, becauſe he would joyn with them whom God favoured, and have their help if occaſion ſerved.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of his † precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

c Read 2 King. 20. verſ. 13. and 2 Chron. 32. verſ. 25: 31.
‡ Or, *ſpicery.*
† Or, *jewels.*
† Heb *veſſels*, or *inſtruments.*

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a farre countrey unto me, *even* from Babylon.

4 Then ſaid he, What have [d] they ſeen in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

d He asketh him of the particulars to make him underſtand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition, could not ſee.

5 Then ſaid Iſaiah to Hezekiah, Heare the word of the LORD of hoſts,

6 Behold, the dayes come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore untill this day, ſhall be [e] carried to Babylon: nothing ſhall be left, ſaith the LORD.

e By the grieuouſneſſe of the puniſhment is declared how greeſely God deteſteth ambition and vain gloty.

7 And of thy ſonnes that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be [f] eunuchs in the palace of the king of Babylon.

f That is, officers and ſervants.

8 ¶ Then

g Read. 2 King. 20. verſ. 19.

8 g Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my dayes.

CHAP. XL.

1 The promulgation of the goſpel. 3 The preacking of John Baptiſt. 9 The preaching of the Apoſtles. 12 The prophet by the omnipotencie of God, 18 and his incomparableneſſe, 26 comforteth the people.

a That is, conſolation for the Church, aſſuring them that they ſhall be never deſtitute of prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliverance both of body and ſoul.

COmfort a ye, comfort ye my people, ſaith your God.

2 Speak ye † comfortably to Jeruſalem, and cry unto her, that her ‡ b warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORDS hand c double for all her ſinnes.

† Heb. *to the heart.*

‡ Or, *appointed time.*

b The time of the affliction.

c Meaning, ſufficient, as Chap. 61:7 and full correction, or double grace, whereas ſhe deſerved double puniſhment.

3 ¶ * d The voice of him that crieth in the e wilderneſſe, f Prepare ye the way of the LORD, make ſtraight in the deſert a high way for our God.

* Matth. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23.

d To wit, of the Prophets.

e That is, in Babylon, and other places, where they were kept in captivity and miſery.

f Meaning, Cyrus and Darius, which ſhould deliver Gods people out of captivitie, and make them a ready way to Jeruſalem: and this was fully accompliſhed, when John the Baptiſt brought tidings of Jeſus Chriſts coming, who was the true deliverer of his church from ſin and Satan, Matth. 3: 3.

4 Every valley ſhall be exalted, and every g mountain and hill ſhall be made low: and the crooked ſhall be made ‡ ſtraight, and the rough places plain.

g Whatſoever may let or hinder this deliverance, ſhall be removed.

‡ Or, *a ſtraight place.*

‡ Or, *a plain place.*

5 And the glory of the LORD ſhall be revealed, and all h fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

h This miracle ſhall be ſo great, that it ſhall be known through all the world.

6 The i voice ſaid, Cry. And he ſaid, What ſhall I cry? * All fleſh is graſſe, and all the k goodlineſſe thereof *is* as the flower of the field.

i The voice of God, which ſpake to the Prophet Iſaiah.

* Job 14: 2. Pſal. 102: 12. and 103: 15.

k Meaning, all mans wiſdome and naturall powers, Jam. 1: 10. 1 Pet. 1: 24.

7 The graſſe withereth, the flower fadeth: becauſe the l ſpirit of the LORD bloweth upon it: ſurely the people is graſſe.

l The Spirit of God ſhall diſcover the vanity of all

8 The graſſe withereth, the flower fadeth: but the * m word of our God ſhall ſtand for ever.

9 ¶ ‡ O Zion, that bringeſt good tidings, get thee up into the high n mountain: † O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold ° your God.

10 Behold, the Lord GOD will come ‡ with ſtrong *hand*, and his p arm ſhall rule for him: behold, * his reward *is* with him, and ‡ his work before him.

11 He ſhall * feed his flock like a ſhepherd: he ſhall gather the lambes with his arm, and carry *them* in his boſome: *and* ſhall gently lead thoſe ‡ that are with q young.

12 ¶ Who hath meaſured the waters in the r hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in † a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 * Who hath directed the ſpirit of the LORD, or *being* † his ſ counſeller hath taught him?

14 With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgement, and taught him knowledge, and ſhewed to him the way of † underſtanding?

† Heb. *made him underſtand*

† Heb. *underſtandings.*

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as * t nothing, and they are counted to him leſſe than nothing, and vanity.

* Dan. 4: 32.

t He ſpeaketh all this to the intent that they ſhould neither fear man, nor put their truſt in any, ſave onely in God.

18 ¶ To whom then u will ye * liken God? or what likeneſſe will ye compare unto him?

u Hereby he armeth them againſt the idolatry, wherewith they ſhould be tempted in Babylon.

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

* Acts 17: 29.

20 He that † x *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

† Heb. *is poore of oblation.*

x He ſheweth the rage of the idolaters, ſeeing that the poore that have not to ſuffice their own neceſſities, will defraud themſelves to ſerve their idols.

21 Have ye not known? have ye not y heard? hath it not been told you from the beginning? have ye not underſtood from the z foundations of the earth?

y Have ye not the word of God; which plainly condemneth idolatry?

z Can you not learn by the viſible creatures, whom God hath made to ſerve your uſe, that you ſhould not ſerve them, nor worship them?

22 † *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as grashoppers; that * ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

† Or, *him that ſitteth, &c.*

* Pſalm 104: 2. * Job 12: 21. Pſalm 107: 40.

23 That bringeth the * princes to nothing; he maketh the judges of the earth as vanity.

24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo a blow upon them, and they ſhall wither, and the whirlwinde ſhall take them away as ſtubble.

a So that his power appeareth in every place whereſoever we turne our eyes.

25 To whom then will ye liken me, or ſhall I be equall? ſaith the holy one.

26 Lift up your eyes on high, and behold who hath created theſe things, that bringeth out b their hoſt by number: he calleth them all by names, by the greatneſſe of his might, for that *he is* ſtrong in power, not one faileth.

b Who hath ſet in order the infinite number of the ſtarres.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, c My way is hid from the LORD, and my judgement is paſſed over from my God?

c He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creatour of the d ends of the earth fainteth not, neither is wearie? * *there is* no ſearching of his e underſtanding.

d And therefore all power *is* in his hand, to deliver when his time cometh.

* Pſalm 147: 5.

e Shewing, that men muſt patiently abide, and not curiouſly ſeek out the cauſe of Gods delay in our afflictions.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 f Even the youths ſhall faint and be wearie, and the young men ſhall utterly fall.

f They that truſt in their own vertue, and doe not acknowledge that all cometh of God.

31 But they that wait upon the LORD ſhall † renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

† Heb. *change.*

---

i The voice of God, which ſpake to the Prophet Iſaiah.

* Job 14: 2. Pſal. 102: 12. and 103: 15.

k Meaning, all mans wiſdome and naturall powers, Jam. 1: 10. 1 Pet. 1: 24.

l The Spirit of God ſhall diſcover the vanity of all that ſeem to have any excellency in themſelves. * John 12: 34. 1 Pet. 1: 25. m Though conſidering the frailty of mans nature, many of the Jews ſhould perish, and ſo not be partakers of this deliverance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof. ‡ Or, *O thou that telleſt good tidings to Zion.* n To publiſh this benefit through all the world. † Or, *O thou that telleſt goods tidings to Jeruſalem.* o He ſheweth in one word the perfection of all mans felicity, which is to have Gods preſence. ‡ Or, *againſt the ſtrong.* p His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring his will to paſſe. * Chap. 62. verſe 11. ‡ Or, *recompenſe for his work.* * Ezek. 34: 23. John 10: 11. ‡ Or, *that give ſuck.* q He ſhall ſhew his care and favour over them that are weak and tender. r Declaring, that as God only hath all power, ſo doth he uſe the ſame for the defenſe and maintenance of his church. Heb. *a tierce.* * Wiſd. 9: 13. Rom. 11: 34. 1 Cor. 2: 16. † Heb. *man of his counſel.* ſ He ſheweth Gods infinite wiſdome for the ſame end and purpoſe.

Chap. XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEep [a] silence before me, O islands, and let the people [b] renew *their* strength: let them come neare, then let them speak: let us come neare together to judgement.

2 Who raised up † the [c] righteous man from the east, called *him* to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them *and* passed † safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the [d] generations from the beginning? I the LORD the * [e] first, and with the last, I *am* he

5 The isles saw it, and [f] feared, the ends of the earth were afraid, drew neare, and [g] came.

6 They helped every one his neighbour, and *every one* said to his brother, † [h] Be of good courage.

7 So the carpenter encouraged the ‡ goldsmith, *and* he that smooth*e*th *with* the hammer † him that smote the anvil, ‡ saying, It *is* ready for the sodering: and he fastened it with nails *that* it should not be moved.

8 But thou Israel *art* my [i] servant, Jacob whom I have * chosen, the seed of Abraham my * friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant, I have chosen thee, and not cast thee away

10 ¶ Fear thou not, for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the [k] * right hand of my righteousnesse.

11 Behold, all they that were incensed against thee, shall be * ashamed and confounded: they shall be as nothing, and † they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not finde [l] them, *even* † them that contended with thee: † they that warre against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou [m] worm Jacob, *and* ye ‡ men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy one of Israel.

15 Behold, I will make thee a new sharp threshing-instrument having † teeth: thou shalt thresh the [n] mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fanne them, and the winde shall carry them away, and the whirlwinde shal scatter them: and thou shalt rejoyce in the LORD, *and* shalt glory in the holy one of Israel.

17 *When* the [o] poore and needy seek water and *there is* none, *and* their tongue faileth for thirst, I the LORD will heare them, I the God of Israel will not forsake them.

18 I will open * rivers in high places, and fountains in the midst of the valleys: I will make the * wildernesse a pool of water, and the [p] drie land springs of water.

19 I will plant in the wildernesse the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the firre-tree, *and* the pine, and the box-tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy one of Israel [q] hath created it.

21 † [r] Produce your cause, saith the LORD, bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may † consider them, and know the latter end of them; or declare us things for to come.

23 [s] Shew the things that are to come hereafter, that we may know that ye *are* gods: yea do good or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* ‡ of nothing, and your work ‡ of nought; an abomination *is he that* chooseth you.

25 [t] I have raised up *one* from the north, and he shall come: from the rising of the sunne shall [u] he call upon my name, and he shall come *upon* [x] princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth [y] your words.

27 The first *shall say* to Zion, Behold, behold [z] them, and I will give to Jerusalem [a] one that bringeth good tidings.

28 For I [b] beheld, and *there was* no man, even amongst them; and *there was* no counseller, that when I asked of them, could † answer a word.

29 Behold, they *are* all vanitie, their works *are* nothing: their molten images *are* winde and confusion.

---

a God, as though he pleaded his cause with all nations, requireth silence that hee may be heard in his right.
b That is, gather all their power and supports.
† Heb. *righteousnesse.*
c Who called Abraham (who was the paterne of Gods justice in delivering his church) from the idolatry of the Caldeans, to goe to and fro at his commandement, and placed him in the land of Canaan,
† Heb. *in peace.*
d Who hath created man and maintainted his succession.
* Chap. 43: 10, and 44: 6. and 48: 12. Rev. 1: 17. and 22: 13.
e Though the world set up never so many gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been, and shall be for ever.
f Considering mine excellent works among my people.
g They assembled themselves, and conspired against me to maintain their idolatry.
† Heb *be strong.*
h He noteth the obstinacie of the idolaters to maintaine their superstition.
‡ Or, *founder.*
‡ Or, *the smiting.*
‡ Or, *saying of the soder, It is good.*
i And therefore oughtest not to pollute thy self with the superstition of the Gentiles.
* Deut. 7: 6. and 10: 15. and 14: 2. Psalm 135: 4. Chap. 43: 1. and 44: 1. * 2 Chron. 20: 7. Jam. 2: 23.
k That is, by the force of my promise, in the performance whereof I will shew my self faithfull and just.
* Exod. 23: 22. Chap. 60: 12. Zech 12: 3.
† Heb. *the men of thy contention.*
† Heb. *the men of thy strife.*
l Because they shall be destroyed.
‡ Heb. *the of men of thy warre.*
m Thus he calleth them, because they were contemned of all the world, and that they, considering their owne poore estate, should seek unto him for help.
‡ Or, *few men.* † Heb. *mouthes.*
n I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred to the kingdome of Christ,
o That is, they that shall be afflicted in the captivity of Babylon.
* Chap. 35: 7. and 44: 3.
* Pſal. 107: 35.
p God will rather change the order of nature, than they should want any thing that cry to him by true faith in their miseries: declaring to them hereby, that they shall lack nothing by the way, when they returne from Babylon.
q That is, hath appointed, and determined, that it shall so come to passe.
† Heb. *cause to come neare.*
r He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can doe all things, which if they cannot doe, he concludeth, that they are no gods, but vile idols.
† Heb. *set our heart* upon them.
s He sheweth that idols are vanity: for they cannot foretell things to come.
‡ Or, worse *than nothing.*
‡ Or, worse *than of a viper.*
t Meaning, by the power of God, the kingdome of darknesse should be overthrown.
u That is, Cyrus who shall doe all things in my name, and by my direction: whereby he meaneth, that both their captivity, and deliverance shall be ordered by Gods providence and appointment.
x Both of the Caldeans and others.
y Meaning, that none of the Gentiles gods can work any of these things.
z That is, the Israelites: which returne from the captivity.
a To wit, a continuall succession of prophets and ministers.
b When I looked whether the idols coulds doe these things, I found that they had neither wisdome nor power to doe any thing: therefore he concludeth, that trust in such vanities.
† Heb. *return.*

Chap. XLII.

1 The office of Christ, graced with meekenesse and constancie. 5 Gods promise unto him. 10 An exhortation to praise God for his gospel. 17 He reproveth the people of incredulitie.

BEhold * [a] my servant whom I [b] uphold, mine elect *in whom* my soul * [c] delighteth: I have put my spirit upon him, he shall bring forth [d] judgement to the Gentiles.

2 He shall [e] not crie, nor lift up, nor cause his voice to be heard in the street.

* Matth. 12: 18.
a That is, Christ, who in respect of his manhood is called here, Servant. The prophets use to make mention of Christ after they have declared any great promise, because he is the foundation whereupon all the promises are made, and ratified.
b I will establish him, to wit, in his office, by giving him the fulnesse of my spirit.
* Matth. 3: 17. and 17: 5. Ephes. 1: 6.
c He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation.
d He shall declare himself governour over the gentiles, and call them by his word, and rule them by his spirit.
e His coming shall not be with pomp and noise, as earthly princes.

3 [f] A bruised reed shall he not break: and the [‡] smoking [g] flax shall he not † quench: he shall bring forth judgement unto [h] truth.

4 He shall not fail, nor be † discouraged, till he have [i] set judgement in the earth: and the [k] isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein.

6 I the LORD have called thee in [l] righteousnesse, and will [m] hold thine hand, and will keep thee, and give thee for [n] a covenant of the people, for * a light of the Gentiles:

7 To open the blinde eyes, to * bring out the prisoners from the prison, *and* them that sit in * darknesse out of the prison-house.

8 I *am* the LORD, that *is* my name, and my * [o] glorie will I not give to another, neither my praise to graven images.

9 Behold, the former things are [p] come to passe, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth: ye that go down to the sea, and † all that is therein; the isles and the inhabitants thereof.

11 Let the wilderneſse, and the cities thereof lift up *their voice*, the villages *that* [q] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as [r] a mightie man, he shall stirre up jealousie like a man of warre: he shall crie; yea, roar; he shall † prevail against his enemies.

14 I have long time holden my peace, I have been still *and* refrained my self, *now* will I crie like [s] a travailing woman, I will destroy and † devoure at once.

15 I will make waste mountains and hills, and drie up all their herbs, and I will make the rivers islands, and I will drie up the pools.

16 And I will bring the [t] blinde by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darknesse light before them, and crooked things † straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be * turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Heare ye deaf, and look ye blinde, that ye may see.

19 Who *is* blinde but [u] my servant? or deaf, as my [x] messenger *that* I sent? who *is* blinde as he that *is* [y] perfect, and blinde as the LORDS servant?

20 Seeing many things, * but thou obserVest not: opening the eares, but he heareth not.

21 The LORD is well pleased for his righteousnesse sake, he will magnifie the law, and make ‡ *it* honourable.

22 But this *is* a people [z] robbed and spoiled, ‡ they *are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for † a spoil, and none saith, [a] Restore.

23 Who among you will give eare to this? *who* will hearken, and heare † for the [b] time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he, against whom we have sinned? for they would not walk in his wayes, neither were they obedient unto his law.

25 Therefore he hath poured upon him the furie of his anger, and the strength of battel; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 The Lord comforteth the church with his promises. 8 He appealeth to the people for witnesse of his omnipotencie. 14 He foretelleth them the destruction of Babylon, 18 and his wonderfull deliverance of his people. 22 He reproveth the people as inexcusable.

BUt now thus saith the LORD that [a] created thee, O Jacob, and he that formed thee, O Israel, [b] Fear not: for I have redeemed thee, I have called *thee* by thy name, thou art mine.

2 When thou passest through the [c] waters, I *will be* with thee; & through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy one of Israel, thy saviour: I gave [d] Egypt for thy ransome, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give [e] men for thee, and people for thy ‡ life.

5 * Fear not, for I *am* with thee: I will bring thy seed from the [f] east, and gather thee from the west.

6 I will say to the north, Give up; and to the south, Keep not back: bring my sonnes from farre, and my daughters from the ends of the earth;

7 *Even* every one that is called by my [g] name: for I have created him for my glorie, I have formed him, yea I have made him.

8 ¶ Bring forth the blinde people that have eyes, and the deaf that have eares.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their [i] witnesses,

---

f He will not hurt the weak and feeble, but support and comfort them.

‡ Or, *dimly burning.*

g Meaning, the wick of a lamp or candle, which is almost out, but he will cherish it and snuff it, that it may shine brighter.

† Heb. *quench it.*

h Although he favour the weak, yet will he not spare the wicked, but will judge them according to truth and equity.

† Heb. *broken.*

i Till he have set all things in good order.

k The Gentiles shall be desirous to receive his doctrine.

l Meaning, unto a lawfull and just vocation.

m To assist and guid thee.

n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

* Chap. 49: 6. Luce 2: 32. Acts 13: 47.

* Chap. 61: 1. Luke 4: 18. Hebr. 2: 14, 15.

* Chap. 9: 2.

* Chap. 48: 11.

o I will not suffer my glory to be diminished: which I should do, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idols above me.

p As in time past I have been true in my promises, so will I be in time to come.

† Heb. *the fulnesse thereof.*

q Meaning, the Arabians, under whom he comprehendeth all the people of the east.

r He sheweth the zeal of the Lord, and his power in the conservation of his church.

‡ Or, *behave himself mightily.*

s I will haste to execute my vengeance, which I have so long deferred, as a woman that desireth to be delivered when she is in travail.

† Heb. *swallow* or *sup up.*

t That is, my poore people, which are in perplexity and care.

† Heb. *into straightnesse.*

* Psal. 97: 7. Chap. 1: 29. and 44: 11. and 45: 16.

u To wit, Israel which should have most light because of my law.

x The priest to whom my word is committed, which should not only hear it himself, but cause others to hear it.

y As the priests and prophets that should be lights to others.

* Rom. 1: 22.

‡ Or, him.

z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own faults and incredulitie.

‡ Or, *in snaring all the young men of them.*

† Heb. *a treading.*

a There shall be none to succour them, or to will the enemie to restore that which he hath spoiled.

† Heb. *for the* after time.

b Meaning Gods wrath.

a After these threatnings, he promiseth deliverance to his church, because he hath regenerate them, adopted them, and called them.

b When thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee.

c By water and fire, he meaneth all kinde of troubles and perils.

d I turned Sennacheribs power against these countries, and made them to suffer that affliction which thou shouldest have done, and so were as the payment of thy ransom, chap. 37: 9.

e I will not spare any man, rather than thou shouldest perish: for God more esteemeth one of his faithfull, than all the wicked in the world.

‡ Or, *person.*

* Chap 44. 1: 2. Jer. 30: 10. and 46: 27.

f He prophesieth of their deliverance from the captivitie of Babylon, and so of the calling of the universall church, alluding to that which is written, Deut. 30: 3.

g Meaning, that he could not be unmindefull of them, except he would neglect his own name and glorie.

h Signifying, that no power can resist him in doing this miraculous work, nor all their idols are able to do the like, as chap. 41. verse. 22.

i To prove that the things which are spoken of them, are true.

546

that they may be justified: or let them [k] heare and say, *It is* truth.

10 Ye *are* my [l] witnesses, saith the LORD, and my [m] servant whom I have chosen: that ye may know and beleeve me, and understand that I *am* he: * before me there was ‡ no God formed, neither shall there be after me.

11 I, *even* I * *am* the LORD, and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye are my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall † * let it?

14 ¶ Thus saith the LORD your redeemer, the holy one of Israel, For your sake I have sent to Babylon, and have [n] brought down all their † nobles, and the Caldeans, whose crie *is* in the [o] ships.

15 I *am* the LORD, your holy one, the creatour of Israel, your king.

16 Thus saith the LORD, which maketh a way in the [p] sea, and a path in the mighty [q] waters:

17 Which bringeth forth the [r] chariot and horse, the armie and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a * new thing: now it shall spring forth, shall ye not know it? I will even make a way in the [s] wildernesse, *and* rivers in the [t] desert.

20 The [u] beast of the field shall honour me, the dragons and the ‡ † owls: because I give waters in the wildernesse, *and* rivers in the desert, to give drink to my people, my chosen.

21 * This people have I formed for my self, they shall shew forth my praise.

22 ¶ But thou hast not [x] called upon me, O Jacob, but thou hast been wearie of [y] me, O Israel.

23 Thou hast [z] not brought me the † small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [a] sweet cane with money, neither hast thou † filled me with the fat of thy sacrifices: but thou hast made me to [b] serve with thy sinnes, thou hast wearied me with thine iniquities.

25 I, *even* I *am* he that * blotteth out thy transgressions for mine own sake, and will not remember thy sinnes.

26 Put [c] me in remembrance: let us plead together: declare thou, that thou mayest be justified,

27 Thy [d] first father hath sinned, and thy † [e] teachers have transgressed against me.

28 Therefore I have [f] profaned the ‡ princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIIII.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol-makers. 21 He exhorteth to praise God for his redemption and omnipotency.

YEt now heare, * O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the LORD that made thee, and formed [a] thee from the wombe, *which* will help thee, Fear not, O Jacob, my servant, and thou Jesurun, [b] whom I have chosen.

3 For I will * poure water upon him that is [c] thirsty, and flouds upon the dry ground: I will poure my spirit upon thy seed, and my blessing upon thine offspring:

4 And they [d] shall spring up *as* among the grasse, as willows by the water-courses.

5 One shall say, I *am* the LORD's: and another [e] shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the king of Israel, and his redeemer the LORD of hosts, [f] I *am* the first, and I *am* the last, and besides me *there is* no God.

7 And who, as I, shall call, and shall [g] declare it, and set [h] it in order for me, since I appointed the [i] ancient people? and the things that are coming, and shall come? let [k] them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? [l] ye *are* even my witnesses. Is there a God besides me? yea, * *there is* no † God, I know not *any*.

9 ¶ They that make a graven image are all of them vanity, and their † [m] delectable things shall not profit, and they *are* their own witnesses, * they see not, nor know; [n] that they may be ashamed.

10 Who hath formed [o] a god, or molten a graven image *that* is [p] profitable for nothing?

11 Behold, all his [q] fellows shall be * ashamed: and the workmen, they *are* of men: let them all be gathered together, let them [r] stand *up*; *yet* they shall fear, *and* they shall be ashamed together.

12 * The smith ‡ with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is [s] hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compasse, and maketh it after the figure of a man,

---

k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The prophets and people to whom I have given my law.

m Meaning, specially Christ, and by him all the faithfull.

* Chap. 41: 4. and 44: 8.

‡ Or, *nothing formed of God.*

* Chap. 45: 21. Hos. 13: 4.

† Heb. *turn it back.*

* Job 9: 12. Chap. 14: 27.

n By Darius and Cyrus.

† Heb. *barres.*

o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.

p When he delivered thee from Pharaoh, Exod. 14: 22.

q When the Israelites passed through Jordan, Josh. 3: 17.

r That is, all the captains of the Caldeans, with their king.

* 2 Cor. 5: 17. Revel 21: 5.

s That is, I did of old prepare a way in the wildernesse for my people: so am I now about to do.

t Meaning, that their deliverance out of Babylon should be more famous, than that from Egypt was Jer. 23: 7. Hag. 2: 10. 2 Cor. 5: 17. Revel. 21: 5.

u They shall have such abundance of all things, as they return home, even in the drie and barren places, that the very beasts shall feel my benefits, and shall acknowledg them: much more men ought to be thankfull for the same.

‡ Or, *ostriches.*

† Heb. *daughters of the owl.*

* Luke 1: 74, 75.

x Thou hast not worshipped me as thou oughtest to have done.

y That is, of my service and worship.

z Meaning, in true faith and obedience.

† Heb. *lambes*, or *kids.*

a Either for the composition of the sweet ointment, Exod. 30: 34. or for the sweet incense, Exod. 30: 7.

† Heb. *made me drunk*, or *abundantly moistened.*

b Thou hast made me to beare an heavie burthen by thy sinnes. *Ezek. 36: 22. &c. c If I forget any thing that may make for thy justification, put me in remembrance, and speak for thy self. d Thine ancestors. † Heb. *interpreters.* e Thy priests and thy prophets.

f That is, rejected, abhorred, and destroyed them in the wildernesse, and at other times.

‡ Or, *holy princes.*

* Chap. 41: 8. and 43: 1. Jer. 30: 10. and 46: 27.

a He created and chose thee from the beginning of his own mercie, and before thou couldest merit any thing.

b Whom God accepteth as righteous: or, which had occasion thereunto because of the law, and of thine holy vocation.

* Chap. 35: 7. Joel 2: 28. Joh. 7: 38. Act. 2: 18.

c Because man of himself is as the drie and barren land, he promiseth to moisten him with the waters of his holy Spirit.

d That is, thy children and posteritie shall increase wonderfully after their deliverance from Babylon.

e By this diversitie of speech he meaneth one thing: that is, that the people shall be holy, and receive the true religion of God, as Psal. 87: 5.

f I am alwayes like my self, that is, mercifull toward my church, and most able to maintain it, as Chap. 41: 4. and 48: 12. Rev. 1: 17. and 22: 13.

g And appoint them that shall deliver the church.

h That is, declare unto me how I ought to proced herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.

k Meaning, their idols.

l Reade chap. 43. vers. 10.

* Deut. 4: 35, 39. and 32: 39. 1 Sam. 2: 2. Chap. 45: 5.

† Heb. *rock.*

† Heb. *desirable.*

m Whatsoever they bestow upon their idols, to make them to seem glorious.

* Psal. 115: 4. &c.

n That is, the idolaters seeing their idols blinde, must needs be witnesses of their own blindnesse, and feeling that they are not able to help them, must confesse that they have no power. o Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemie, which call images the books of the laitie, seeing that they are not onely here called unprofitable, but Chap. 41: 24. abominable: and Jeremie calleth them the work of errours, Jerem. 10: 15. Habakkuk, a lying teacher, 2: 18. q That is, which by any way consent either to the making or worshipping. * Psalm 97: 7. Chap. 1: 29. and 42: 17. and 45: 16. r Signifying, that the multitude should not then save the idolaters, when God will take vengeance, although they excuse themselves thereby among men. * Jerem. 10: 3. Wisd. 13: 11. ‡ Or, *with an ax.* ſ He describeth the raging affection of the idolaters, which forget their own necessities to set forth their devotions toward their idols.

according to the beauty of a man; that it may remain in the [r] house.

14 He heweth him down cedars, and taketh the cypresse and the oak, which he [‡] strengtheneth for himself among the trees of the forrest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and [u] warm himself; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he [x] eateth flesh: he rosteth rost, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my God.

18 They have not known, nor understood: for [y] he hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none † considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire, yea also I have baked bread upon the coals thereof: I have rosted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

20 He feedeth [z] of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ [a] Remember these, (O Jacob and Israel) for thou *art* my servant; I have formed thee, thou *art* my servant, O Israel, thou shalt not be forgotten of me:

22 I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sinnes: return unto me, for I have redeemed thee.

23 [b] Sing, O ye heavens; for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing ye mountains, O forrest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy redeemer, and he that formed thee from the wombe, I *am* the LORD that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self:

25 That frustrateth the [c] tokens of the liars, and maketh diviners mad, that turneth wisemen backward, and maketh their knowledge foolish:

26 That confirmeth the word of his [d] servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the † decayed places thereof:

27 That saith to the [e] deep, Be drie, and I will drie up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying to Jerusalem, * Thou shalt be built; and to the temple, Thy foundation shall be laid.

hundred yeares before he was born. * 2 Chron. 36: 22, 23. Ezra 1: 1, &c.

CHAP. XLV.

1 God calleth Cyrus for his churches sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity, by his saving power.

THus saith the LORD to his [a] anointed, to Cyrus, whose [b] right hand I have holden, to [c] subdue nations before him: and I will loose the loyns of kings to open before him the two-leaved gates, and the gates shall not be shut.

2 I will go before thee, and [d] make the crooked places straight: I will break in pieces the gates of brasse, and cut in sunder the barres of iron.

3 And I will give thee the treasures of darknesse, and hidden riches of secret places, that thou [e] mayest know, that I the LORD, which call *thee* by thy name, *am* the God of Israel:

4 For Jacob my servants [f] sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I * *am* the LORD, and *there is* none else, *there is* no God besides me, I [g] girded thee, though thou hast not known me:

6 That they may know from the rising of the sunne, and from the west, that *there is* none besides me, I *am* the LORD, and *there is* none else.

7 I form the [h] light, and create darknesse: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies poure down [i] righteousnesse: let the earth open, and let them bring forth salvation, and let righteousnesse spring up together: I the LORD have [k] created *it*.

9 [l] Wo unto him that striveth with his maker: *let* the potsheard *strive* with the potsheards of the earth: * shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath [m] no hands?

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy one of Israel, and his maker, Ask me of [n] things to come concerning my sonnes, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands have stretched out the heavens, and all their [o] host have I commanded.

13 I have raised [p] him up in righteousnesse, and I will ‡ direct all his wayes: he shall * build my city, and he shall let go my captives, not for [q] price nor reward, saith the LORD of hosts.

things which are at your commandement: Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres. p To wit, Cyrus that I may shew by him the faithfulnesse of my promise in delivering my people. * 2 Chron. 36: 22, 23. Ezra 1: 2, &c. Chap. 44: 28. q Meaning, freely and without ransome or any grievous condition.

14 Thus

---

r To place it in some temple.

‡ Or, *taketh courage.*

u He setteth forth the obstinacie and malice of the idolaters, which, though they see by daily experience that their idols are no better than the rest of the matter where of they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake-god, and the rest of their idols.

x That is, he either maketh a table or trenchers.

y The prophet giveth here an answer to all them that wonder, how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their heart: or it may be understood of the idol in the heart which causeth such blindenesse and madnesse in them.

† Heb. *daubed.*

† Heb. *setteth to his heart.*

† Heb. *that which comes of a tree.*

z He is abused as one that would eat ashes, thinking to satisfie his hunger.

a Shewing, that mans heart is inclined to idolatry, and therefore he warneth his people by these examples, that they should not cleave to any, but to the living God, when they should be among the idolaters.

b He sheweth, that the work of the Lord toward his people shall be so great that the insensible creatures shall be moved therewith.

c He armeth them against the soothsayers of Babylon, which would have born them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.

d Of Isaiah, and the rest of his prophets, which did assure the church of Gods favour and deliverance.

† Heb. *wastes.*

e He sheweth that Gods work should be no lesse notable in this their deliverance, than when he brought them out of Egypt through the sea.

f To assure them of their deliverance he nameth the person by whom it should be, more than an

Chap. 45: 13.

a To assure the Jews of their deliverance against the great tentations that they should abide, he nameth the person and the means.

b Who hath not onely his calling from God, but gifts and abilities to perform whatsoever he shall be put upon.

Or, *strengthened.*

c As a just reward upon them for their evils and sins.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certain particular knowledge, as profane men may have of his power, and so was compelled to deliver Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

* Deut. 4: 35, 39. and 32: 39. Chap. 44: 8.

g I have given thee strength, power, and authoritie.

h I send peace and warre, prosperitie and adversity, as Amos 3: 6.

i He comforteth the Jews, as if he would say, Though when ye look to the heavens and earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certain tokens of your deliverance, and of the performance of my promise, which is meant by righteousnesse.

k I have appointed Cyrus to this use and purpose.

l Hereby he bindeleth their impatiencie, which in adversitie and trouble murmure against God, and will not tarrie his pleasure: willing that man should match with his like, and not contend against God.

* Jerem. 18: 6. Rom. 9: 20.

m That is, it is not perfectly made.

n In stead of murmuring, humble your selves, and ask what you will for the consolation of my children, and you shall be sure of it; as ye are of these

‡ Or, *make straight.*

548

14 Thus saith the LORD, The labour of [r]Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be [r] thine, they shall come after thee, in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God,

15 Verily thou *art* a God that [t] hidest thy self, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together that are * makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be [u] inhabited, I *am* the LORD, and *there is* none else.

19 I have not spoken in * secret, in a [x] dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousnesse, I declare things that are right.

20 ¶ Assemble your selves and come: draw neare together [y] ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* neare, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 [z] Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by my self, the word is gone out of my mouth *in* [a] righteousnesse, and shall not return, that unto me [b] every knee shall bowe, every tongue shall swear.

24 ‡ Surely, shall *one* [c] say, In the LORD have I † righteousnesse and strength: even to him shall *men* come, and all that are [d] incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

[a] BEl boweth down, Nebo stoupeth, their idols *were* upon the [b] beasts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beast*.

2 [c] They stoup, they bowe down together, they could not deliver the burden, but† [d] themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are [e] born *by me*, from the belly, which are carried from the wombe.

4 And even to *your* old age I *am* he, and even to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and [f] will deliver *you*.

5 ¶ * To whom will ye liken me, and make *me* equall, and [g] compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew your selves men: bring *it* again to [h] minde, O ye transgressours.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not *yet* done, saying, * My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous [i] bird from the east, † the man that executeth my [k] counsel from a farre countrey: yea, I have spoken *it*, I will also bring it to passe; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* farre from [l] righteousnesse.

13 I bring neare my [m] righteousnesse: it shall not be farre off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

1 *Gods judgement upon Babylon and Caldea,* 6 *for their unmercifulnesse,* 7 *pride,* 10 *and overboldnesse,* 11 *shall be unresistable.*

COme down and sit in the dust, O [a] virgin daughter of Babylon, sit on the ground: *there is* no [b] throne, O daughter of the Caldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones and [c] grinde meal, uncover thy locks, [d] make bare the leg, uncover the thigh, passe over the rivers.

3 Thy nakednesse shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* [e] a man.

4 As for [f] our redeemer, the LORD of hosts *is* his name, the holy one of Israel.

5 [g] Sit thou silent, and get thee into darknesse, O daughter of the Caldeans: for thou shalt no more be called the lady of kingdomes.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no [h] mercy,

---

r These people were tributaries to the Persians, and so king Artahshashte gave this money towards the building of the temple, Ezra 7: 21.

r Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them, which was accomplished in the time of Christ.

t Hereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: shewing, that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

* Chap. 44: 11.

u To wit, of man, but chiefly of his church.

* Deut. 30: 11.

x As doe the false gods, which gave uncertain answers.

y All ye idolaters, which, though you seem to have never so much worldly dignitie, yet in Gods sight you are vile and abject.

z He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

a That is, that the thing, which I have promised, shall be faithfully performed.

b The knowledge of God and the true worshipping shall be through all the world, Rom. 14: 11. Phil. 2: 10. whereby he signifieth, that we must not onely serve God in heart, but declare the same also by outward profession.

‡ Or, *surely he shall say of me, In the Lord is all righteousnesse and strength.*

c Meaning, the faithfull shall feel and confesse this.

† Heb. *righteousnesses.*

d All the contemners of God.

a An idol in great esteem among the Assyrians, Persians and Babylonians. It is thought to be the planet of the Sun worshipped under that name.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that carried the idols fell down under their burthen.

† Heb, *their soul.*

d He derideth the idols, which had neither soul nor sense.

e He sheweth the difference between the idols and the true God: for they must be carried of others, but God himself carrieth his, as Deut. 32: 11.

f Seeing I have begotten you, I will nourish and preserve you for ever.

* Chap. 40: 18, 25.

g The people of God, seeing their own calamitie, and the flourishing estate of the Babylonians should be tempted, to think that their God was not so mightie as the idols of their enemies: therefore he describeth the originall of all the idols, to make them to be abhorred of all men: shewing, that the most that can be spoken in their commendation, is but to prove them vile, Baruc. 6: 25.

h Become wise, meaning, that all idolaters are without wit or sense, like mad men.

* Psalm 34: 11. Prov. 19: 21. and 21: 30. Hebr. 6: 17.

i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.

† Heb. *the man of my counsel.*

k Him, by whom I have appointed to execute that which I have determined.

l Which by your incredulity would let the performance of my promise.

m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3: 3.

a Which hast lived in wealth and wantonnesse, and hast not yet been overcome by any enemie.

b Thy government shall be taken from thee.

c Thou shalt be brought to most vile servitude, for to turn the mill was the office of slaves.

d The things wherein she setteth her greatest pride, shall be made vile, even from the head to the foot.

e I will use no humanitie nor pitie toward thee.

f The Israelites shall confesse, that the Lord doth this for his churches sake.

g For very shame, and hide thy self.

h They abused Gods judgements, thinking that he punished the Israelites, because he would utterly cast them off, and therefore in stead of pitying their miserie thou didst increase it,

cy,

cy, upon the ancient hast thou very heavily laid thy yoke.

* Rev. 18: 7.

7 ¶ And thou saidst, I shall be * a lady for ever: *so* that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore heare now this, thou that art given to pleasures, that dwellest carelesly, that sayest in thine heart, I *am* and none else besides me, I shall not sit *as* a widow, neither shall I know the losse of children.

* Chap. 51: 19.

9 But these two * things shall come to thee in a moment in one day; the losse of children and widowhood; they shall come upon thee in their [i] perfection, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments:

i So that thy punishment shall be so great, as it is possible to be imagined.

10 ¶ For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy [k] wisdome and thy knowledge, it hath ‡ perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

k Thou didst think that thine own wisdome and policie would have saved thee.

‡ Or, *caused thee to turn away.*

11 Therefore shall evil come upon thee, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

† Heb. *the morning thereof.*

† Heb. *expiate.*

12 Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast [l] laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevail.

l He derideth their vain confidence, that put their trust in any thing but in God, condemning also such vain sciences, which serve to no use, but to delude the people, and to bring them from depending onely on God.

13 Thou art wearied in the multitude of thy counsels: let now the † astrologers, the starre-gazers, ‡ the monethly prognosticatours stand up, *and* save thee from these things, that shall come upon thee.

† Heb. *viewers of the heavens.*

‡ Heb. *that give knowledge concerning the moneths.*

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver † themselves from the power of the flame: *there shall* not *be* a coal [m] to warm at, *nor* fire to sit before it.

† Heb. *their soul.*

m They shall utterly perish, and no part of them remain.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his [n] quarter, none shall save thee.

n They shall flee every one to that place, which he thought by his speculation to be most sure: but that shall deceive them.

Chap. XLVIII.

1 God, to convince the people of their foreknown obstinacy, revealed his prophesies. 9 He saved them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardnesse. 20 He powerfully delivereth his out of Babylon.

HEare ye this, O house of Jacob, which are [a] called by the name of Israel, and are come forth out of the [b] waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousnesse.

a He detecteth their hypocrisie, which vaunted themselves to be Israelites, and were not so in deed.

b That who are descended from Jacob as from a fountain, Deut. 33: 28. Psalm 68: 27.

2 For they call themselves of the holy city, and stay themselves [c] upon the God of Israel, the LORD of hosts *is* his name.

c They make shew as though they would have none other God.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed [d] them, I did *them* suddenly, and they came to passe.

d He sheweth, that they could not accuse him in any thing, for as much as he had performed whatsoever he had promised.

4 Because I knew that [e] thou *art* † obstinate, and thy neck *is* an iron sinew, and thy brow brasse:

† Heb. *hard.*

e I have done for thee, more than I promised, that thy stubbornesse and impudency might have been overcome.

5 I have even from the beginning declared *it* to thee; before it came to passe I shewed [f] *it* thee; lest thou shouldest say; Mine idol hath done them, and my graven image, and my molten image hath commanded them.

f How thou shouldest be delivered out of Babylon.

6 Thou hast heard, see all this; and will not ye [g] declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

g Will ye not acknowledge this my benefit, and declare it unto others?

7 They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I [h] knew them.

h Shewing, that mans arrogancie is the cause why God dosh not declare all things at once, lest they should attribute this knowledge to their own wisedome.

8 Yea thou heardest not, yea thou knewest not, yea from that time that thine eare was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressour from the [i] wombe.

i From the time that I brought thee out of Egypt: for that deliverance was at the birth of the church.

9 ¶ For my names sake will I deferre mine anger, and for my praise will I refrain for thee, [k] that I cut thee not off.

k As it was my free mercie that I did chuse thee, so it is my free mercie that must save thee.

10 Behold, I have refined thee, [l] but not ‡ with silver; I have [m] chosen thee in the furnace of affliction.

l For I had respect to thy weaknesse and infirmitie: for in silver there is some pureness, but in us there is nothing but drosse.

‡ Or, *for silver.*

m I took thee out of the fornace where thou shouldest have been consumed.

11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be [n] polluted? and * [o] I will not give my glory unto another.

n God joyneth the salvation of his, with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32: 27.

* Chap. 42: 8.

o I will not suffer another to take it from me.

12 ¶ Hearken unto me, O Jacob, and Israel my called, [p] I *am* he, I *am* the first, I also *am* the last.

p Reade chap 41. vers. 4. and 44: 6. Rev. 1: 17. and 22: 13.

13 Mine hand also hath laid the foundation of the earth, and ‡ my right hand hath spanned the heaven: *when* I call unto them they [q] stand up together.

‡ Or, *the palm of my right hand hath spread out.*

14 All ye assemble your selves and heare: which among them hath declared the things? the LORD hath [r] loved him: he will do his pleasure on Babylon, and his arm *shall be* on the Caldeans.

q To obey me, and to doe whatsoever I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

15 I, *even* I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye neare unto me, heare ye [s] this, I have not spoken in secret from the [s] beginning, from the time that it was, there *am* I: and now the Lord GOD and his spirit hath [t] sent me.

s Since the time that I declared my self to your fathers.

t Thus the prophet speaketh for himself, and to assure them of these things.

17 Thus saith the LORD, thy redeemer the holy one of Israel, I *am* the LORD thy God which teacheth thee to [u] profit, which leadeth thee by the way *that* thou shouldest go.

u What things shall doe thee good.

18 O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousnesse as the waves of the sea.

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravell thereof: [x] his name should not have been cut off, nor destroyed from before me.

x That is, the prosperous estate of Israel.

20 ¶ [y] Go ye forth of Babylon, flee ye from the Caldeans, with a voice of singing declare

y After that he had forewarned them of their captivitie, and of the cause thereof, he sheweth them the great joy that shall come of their deliverance.

ye,

ye, tell this, utter it even to the end of the earth: say ye, The LORD hath * redeemed his servant Jacob.

21 And they z thirsted not *when* he led them through the deserts: he * caused the waters to flow out of the rock for them: he clave the rock also and the waters gushed out.

22 *There is* a no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

1 *Christ being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *Gods love is perpetuall to his church.* 18 *The ample restauration of the church.* 24 *The powerfull deliverance out of captivity.*

LIsten, O Isles, unto me, & hearken ye people from farre, The LORD hath called a me from the b wombe, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp c sword in the shadow of his hand hath he d hid me, and made me a polished shaft, in his quiver hath he hid me.

3 And said unto me, Thou *art* my servant, O e Israel, in whom I will be glorified.

4 Then I said, I have f laboured in vain, I have spent my strength for nought, and in vain, *yet* surely my judgement *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, saith the LORD that formed me from the wombe to be his servant, to bring Jacob again to him, ‡ Though Israel be not gathered, g yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ‡ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‡ preserved of Israel: I will also give h thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD the redeemer of Israel, *and* his holy one, ‡ to him whom man despiseth, to him whom the nations abhorreth, to a i servant of rulers, Kings shall see and k arise, princes also shall worship, because of the LORD that is faithfull, *and* the holy one of Israel, and he shall choose thee.

8 Thus saith the LORD, l In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and m give thee for a covenant of the people, to ‡ n establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say * to the o prisoners, Go forth: to them that *are* in darkness, Shew your selves: they shall feed in the wayes, and their p pastures *shall be* in all high places.

10 They shall not * hunger nor thirst, neither shall the heat nor sunne smite them: for he that hath mercy q on them shall lead them, even by the springs of water shall he guid them.

11 And I will make all my mountains a way, and my high-wayes shall be exalted.

12 Behold, these shall come from farre: and lo, these from the north and from the west; and these from the land of r Sinim.

13 ¶ Sing, O s heavens, and be joyfull, O earth, and break forth into singing, O mountains: for God hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD t hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking childe, † that she should not have compassion on the sonne of her wombe? yea they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* u hands, thy x walls *are* continually before me.

17 y Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18 ¶ * Lift up thine eyes round about, and behold: all these gather themselves together *and* come to thee: *as* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and binde them *on thee* as a bride *doth*.

19 For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that z swallowed thee up shall be farre away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine eares, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where *had* they *been*.?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the a Gentiles, and set up my standard to the people: and they shall bring thy sonnes in *their* † arms, & thy daughters shall be carried upon *their* shoulders.

23 And b kings shall be thy † nursing-fathers, and their † queens thy nursing-mothers: they shall bowe down to thee with *their* face toward the earth, and * lick up the c dust of thy feet, and thou shalt know that I *am* the LORD for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be d taken from the mighty, or † the lawfull captive delivered?

25 But thus saith the LORD, e Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppresse thee, with their f own flesh, and they shall be drunken with their own * bloud, as with ‡ sweet wine: and all flesh shall know that I the LORD *am* thy saviour and thy redeemer, the mighty one of Jacob.

CHAP.

---

* Exod. 19. vers. 4, 5, 6.
z He sheweth, that it shall be as easie to deliver them, as he did their fathers out of Egypt.
* Exod. 17: 6. Num. 20: 11.
a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as chap. 57. vers. 21.

a This is spoken in the person of Christ, to assure the faithfull, that these promises should come to passe, for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Psal. 2: 7.
c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrin.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the bodie of the faithfull, as the members and their head.
f Thus Christ, in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.
‡ Or, *my reward.*
‡ Or, *that Israel may be gathered to him, and I may, &c.*
g Though the Jews refuse my doctrin, yet God will approve my ministerie.
‡ Or, art thou *lighter than that thou shouldest, &c.*
‡ Or, *desolations.*
h To declare my gospel to the Gentiles, Chap. 42: 6. Acts 13: 47. Luke 2: 32.
‡ Or, *to him that is despised in soul.*
i Meaning, the Jews, whom tyrants keep in bondage.
k The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.
l Thus he speaketh of his church, when he would shew his mercie toward it, 2 Cor. 6: 2.
m Meaning, Christ alone.
‡ Or, *raise up.*
n Signifying, that before Christ renue the earth by his word, there is nothing but confusion and disorder.
* Chap. 42: 7.
* Revel. 7: 16.
o To them that are in the prison of sin and death.
p Being in Christs protection, they shall be safe against all dangers, and free from the fear of their enemies.
q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the south countrey, so that Christ shall deliver his from all the parts of the world.
s Reade chap. 44. vers. 23.
t He objecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.
† Heb. *from having compassion.*
u Because I would not forget thee.
x Meaning, the good order of policie and discipline.
y That is, such as by the seed of the word are born to thee in Christ.
* Chap. 60: 4.
z He sheweth, what are the ornaments of the church: to have many children, which are assembled by the word of God, and governed by his spirit.
a He sheweth, that Christ will not onely gather this great number of the Jews, but also of the Gentiles.
† Heb. *besome.*
b Meaning, the kings shall be converted to the gospel, and bestow their power and authority for the preservation of the church.
† Heb. *nourishers.*
‡ Heb. *princesses.*
* Psalm 72: 9.
c Being joyned with the church, they shall humble themselves to Christ their head, and give him all honour.
d He maketh this as an objection, as though the Caldeans were strong, and had them in just possession.
† Heb. *the captivity of the just.*
e This is the answer to their objection, that none is stronger than the Lord, neither hath a more just title unto them.
† Heb. *captivity.*
f I will cause them to destroy one another, as Judg. 7: 22. 2 Chron. 20. Chap. 19: 2.
* Rev. 14: 20. and 16: 6.
‡ Or, *new wine.*

Chap. L.

1 *Christ sheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to save,* 5 *by his obedience in that work,* 7 *and by his confidence in that assistance.* 10 *An exhortation to trust in God, and not in our selves.*

THus saith the LORD, Where is the [a] bill of your mothers divorcement [b] whom I have put away? or which of my creditours *is it* [c] to whom I have sold you? Behold, for your iniquities have you sold your selves, and for your transgressions is your mother put away.

2 Wherefore when [d] I came, *was there* no man? when I called, *was* there none to answer? * Is my hand [e] shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I * drie up the sea: I make the * rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make [f] sackcloth their covering.

4 The Lord GOD hath [g] given me the tongue of the learned, that I should know how to speak a word in season to him that *is* * [h] weary: he wakeneth morning by morning: he wakeneth mine eare to heare as the [i] learned.

5 ¶ The Lord GOD hath opened mine eare, and I was not * rebellious, neither turned away back.

6 * I gave my back to the [k] smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 * He *is* neare that justifieth me, who will contend with me? let us stand together: who *is* † mine adversarie? let him come near to me.

9 Behold, the Lord GOD will help me, who *is* he *that* shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up.

10 ¶ [l] Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle [m] a fire, that compasse *your selves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. * This shall ye have of mine hand, ye shall lie down in sorrow.

a Meaning, that he had not forsaken her, but through her own occasion, as Hos. 2: 2.
b Which should declare that I have cut her off: meaning that they could shew none.
c Signifying, that he sold them not for any debt or poverrie, but that they sold themselves to sinnes, to buy their owne lusts and pleasures.
d He came by his prophets and ministers, but they would not beleeve their doctrine and convert.
* Num. 11: 23. Chap. 59: 1.
e Am I not as able to help you as I have holpen your fathers of old, when I dried up the red sea, and killed the fish in the rivers, and also afterward in Jordan?
* Exod. 14: 21.
* Josh. 3: 16.
f As I did in Egypt in token of my displeasure, Exod. 10: 21.
g The prophet doth represent here the person and charge of them that are justly called to the ministerie of Gods word.
* Matth. 11: 28.
h To him that is oppressed by affliction and misere.
i As they that are taught and made meet by him.
* John 14: 31. Hebr. 10: 5, &c. Phil. 2: 8.
* Matth. 26: 67. and 27: 26.
k I did not shrink from God for any persecution or calamitie: Whereby he sheweth, that the true ministers of God can look for none other recompence of the wicked, but after this sort, and also what is their comfort.
* Rom. 8: 32, 33.
† Heb. *the master of my cause.*
l Shewing, that it is a rare thing, that any should obey aright Gods true ministers, though they labour to bring them from hell to heaven.
m You have sought consolation by your own devices, and have refused the light and consolation, which God hath offered: therefore ye shall remain in sorrow, and not be comforted. * John 9: 39.

Chap. LI.

1 *An exhortation after the pattern of Abraham to trust in Christ.* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and mans mortalitie.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.*

HEarken to me, [a] ye that follow after righteousnesse, ye that seek the LORD: look unto the [b] rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wildernesse like [c] Eden, and her desert like the garden of the LORD; joy and gladnesse shall be found therein, thanksgiving, and the voice of melodie.

4 ¶ Hearken unto me, my people, and give eare unto me, O my nation: for [d] a law shall proceed from me, and I will make my judgement to rest for a light of the people.

5 My [e] righteousnesse *is* neare: my salvation is gone forth, and mine [f] arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the [g] heavens shall vanish away like smoke, & the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousnesse shall not be abolished.

7 ¶ Hearken unto me ye that know righteousnesse, the people * in whose heart *is* my law, * fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wooll: but my righteousnesse shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD, awake, as in the [h] ancient dayes, in the generations of old. *Art* thou not it that hath cut [i] Rahab, *and* wounded the * [k] dragon?

10 *Art* thou not it which hath * dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to passe over?

11 Therefore * the redeemed of the LORD shall [l] return, and come with singing unto Zion, and everlasting joy *shall be* upon their head: they shall obtain gladnesse and joy, *and* sorrow and mourning shall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou that thou shouldest be afraid * of a man *that* shall die, and of the sonne of man, *which* shall be made * *as* grasse?

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the furie of the oppressour, as if he ‡ were readie to destroy? and where *is* the furie of the oppressour?

14 The captive exile [m] hasteneth that he may be loosed, and that he should not die in the pit; nor that his bread should fail.

15 But I *am* the LORD thy God, that * divided

a He comforteth the church, that they should not be discouraged for their small number.
b That is, to Abraham: of whom ye were begotten, and to Sarah, of whom ye were born.
c As plentifull as paradise, Gen. 2: 3.
d I will rule and govern my church by my word, and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
* Psal. 102: 26. Matth. 24: 35.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his church in the midst of all these dangers.
* Psalm 37: 31.
* Matth. 10: 28.
h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him constantly.
i Meaning Egypt. Psalm 87: 4.
* Psal. 74: 13, 14.
k To wit, Pharaoh, Ezek. 29: 3.
* Exod. 14: 21.
* Chap. 35: 10.
l From Babylon.
* Psalm 118: 6.
* Chap. 40: 6. 1 Pet. 1: 24.
‡ Or, *made* himself *readie.*
m He comforteth them by the short time of their banishment: for in seventie yeares they were restored, and the greatest empire of the world destroyed.
* Jerem. 31: 35.

vided the ſea, whoſe waves roared the LORD of hoſts *is* his name.

16 And I have put my words* in thy [n] mouth, and have covered thee in the ſhadow of mine hand, that I may plant the [o] heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 * Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the LORD the [p] cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſonnes *whom* ſhe hath brought forth: neither *is there* any that taketh her by the hand, of all the ſonnes *that* ſhe hath brought up.

19 * Theſe two [q] things † are come unto thee: who ſhall be ſory for thee? deſolation, and † deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes have fainted, they lie at the head of all the ſtreets as a wilde bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore heare now this, thou afflicted, and drunken, [r] but not with wine.

22 Thus ſaith thy Lord the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou ſhalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have ſaid to thy ſoul, Bowe down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1 Chriſt perſwadeth the church to beleeve his free redemption. 7 to receive the miniſters thereof, 9 to joy in the power thereof. 11 and to free themſelves from bondage. 13 Chriſts kingdome ſhall be exalted.

* Awake, awake, put on thy ſtrength, O Zion, put on thy beautifull garments, O Jeruſalem the holy city: for henceforth there ſhall [a] no more come into thee the uncircumciſed, and the unclean.

2 Shake thy ſelf from the [b] duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thy ſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the LORD, Ye have ſold your ſelves for [c] nought: and ye ſhall be redeemed without money.

4 For thus ſaith the Lord GOD, My people [d] went down aforetime into * Egypt to ſojourn there, and the Aſſyrian [e] oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the LORD, and my name continually every day *is* * [f] blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I *am* he that doth ſpeak, behold, *it is* I.

7 ¶ How [g] beautifull upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!

8 [h] Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the LORD ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made [i] bare his holy arm in the eyes of all nations, and * all the ends of the earth ſhall ſee the ſalvation of our God.

11 ¶ * Depart ye, depart ye, go ye out from thence, [k] touch no unclean thing, go ye out of the midſt of her; be ye clean, that [l] bear the veſſels of the LORD.

12 For ye ſhall not go out [m] with haſte, nor go by flight: for the LORD will go before you: and the God of Iſrael *will* † *be* your rere-ward.

13 ¶ Behold, my [n] ſervant ſhall ‡ deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtonied at thee; (his * viſage was ſo [o] marred more than any man, and his form more than the ſonnes of men)

15 So ſhall he [p] ſprinkle many nations, the kings ſhall ſhut their [q] mouthes at him: for that * which had not been told them ſhall they ſee; and that which they had not heard, ſhall they [r] conſider.

‡ Or, *proſper*. * Chap. 53: 3. o In the corrupt judgement of man, Chriſt in his perſon was not eſteemed. p He ſhall ſpread his word through many nations. q In ſigne of reverence, and as being aſtonied at his excellencie. * Rom. 15: 21. r Lay it to heart, and practice ſuch truths as they know.

CHAP. LIII.

1 The prophet complaining of incredulity, excuſeth the ſcandal of the croſſe. 4 by the benefit of his paſſion, 10 and the good ſucceſſe thereof.

WHo [a] hath beleeved our ‡ † report? and to whom is the [b] arm of the LORD revealed?

2 For he ſhall grow up before him as a tender plant, and as a [c] root out of a drie [d] ground: he hath no form nor comelineſſe: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 * He is deſpiſed and rejected of men, a man of ſorrows, and [e] acquainted with grief: and ‡ † we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath born our griefs, and carried [f] our ſorrows: yet we did eſteem him [g] ſtricken, ſmitten of God, and afflicted.

5 But he *was* ‡ * wounded for our tranſgreſſions, he was bruiſed for our iniquities: the [h] chaſtiſement of our peace *was* upon him, and with his † ſtripes we are healed.

6 All we like ſheep have gone aſtray: we

---

n Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.
o That all things may be reſtored in heaven and earth, Epheſ. 1: 10.
* Chap. 51: 1.
p Thou haſt been juſtly punished, and ſufficiently, as Chap. 40: 2. and this punishment in the elect is by meaſure, and according as God giveth grace to beare it: but in the reprobate it is the juſt vengeance of God, to drive them to an inſenſibleneſſe and madneſſe, Jer. 25. verſ. 15, 16.
* Chap. 47: 9.
q Whereof the one is outward, as of the things that come to the bodie: as warre and famine: and the other is inward, and appertaineth to the minde: that is, to be without comfort, therefore he ſaith, how ſhalt thou be comforted?
† Heb. *happened*.
† Heb. *breaking*.
r But with trouble and feare.

* Chap. 51: 17.

a No wicked tyrant which ſhall ſubvert Gods true religion, and oppreſſe the conſciences.
b Put off the garments of ſorrow and heavineſſe, and put on the apparell of joy and gladneſſe.
c The Babylonians paid nothing to me for you: therefore I will take you againe without ranſom.
d When Jacob went thither in time of famine.
* Gen. 46: 6.
e The Egyptians might pretend ſome cauſe to oppreſſe my people, becauſe they went thither, and remained among them, but the Aſſyrians have no title to excuſe their tyrannie by: and therefore will I punish them more than I did the Egyptians. Ezek. 36: 20, 23. Rom. 2: 24.
f To wit, by the wicked, which think that I have no power to deliver them.

g Signifying, that the joy and good tidings of their deliverance ſhould make their affliction in the mean time more eaſie: but this is chiefly meant of the ſpirituall joy, as Nahum. 1: 15. Rom. 10: 15.
h The prophets which are thy watch men, ſhall publish this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accomplished under Chriſt.
i As readie to ſmite his enemies, and to deliver his people.
* Pſal. 98: 2. Luke 3: 6.

* 2 Cor. 6: 17. Revel. 18: 4.
k He warneth the faithfull not to polute themſelves with the ſuperſtitions of the Babylonians, as Chap. 48: 20.
l For the time is at hand that the prieſts and Levites chiefly (and ſo by them all the people, which ſhall be as Levites in this office) ſhall carrie home the veſſels of the temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
† Heb. *gather you up*.
n Meaning Chriſt, by whom our ſpirituall deliverance ſhould be wrought, whereof this was a figure.

a The prophet ſheweth that very few ſhall receive this their preaching of Chriſt, and of their deliverance by him, John 12: 38. Rom. 10: 16.
‡ Or *doctrine*.
† Heb. *hearing*.
b Meaning, that none can beleeve but whoſe hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Chriſts kingdome ſhall be ſmall and contemptible in the ſight of men, but it ſhall grow wonderfully and flourish before God.
d Read chap. 11. verſ. 1.
* Chap. 52: 14. Mark 9: 12.
e Which was by Gods ſingular providence for the comfort of ſinners, Hebr. 4: 15.
† Or, *he hid as it were his face from us*. † Heb. *as a hiding of faces from*, or *from us*. f That is the punishment due to our ſins: for the which he hath both ſuffered and made ſatisfaction. Matth. 8: 17. 1 Petr. 2: 24. g We judged evil, thinking that he was punished for his own ſins, and not for ours. ‡ Or, *tormented*. * Rom. 4: 25. h He was chaſtiſed for our reconciliation, 2 Cor. 5. verſ. 21. † Heb. *bruiſes*.

have

have turned every one to his own way, and the LORD † hath laid on him the [i] iniquitie of us all.

7 He was oppressed, and he was afflicted, yet * he [k] opened not his mouth: he is brought as a lambe to the slaughter, and as a sheep before her shearers is dumbe, so he openeth not his mouth.

8 ‡ He was taken from [l] prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people † was he stricken.

9 [n] And he made his grave with the wicked, and with the rich in his † death, because he had done no violence, neither was any * deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him, he hath put *him* to grief: ‡ when thou shalt make his soul an [o] offering for sinne, he shall see *his* seed, he shall prolong his dayes, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the [p] travel of his soul, and shall be satisfied: by his knowledge shall my [q] righteous servant justifie many: for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he [r] hath poured out his soul unto death: and he was * numbred with the transgressours, and he bare the sinne [l] of many, and * made intercession for the transgressours.

† Heb. *hath made the iniquities of us all to meet on him.*
i Meaning, the punishment of our iniquitie, and not the fault it self.
* Matth. 26: 63. and 27: 12. Mark 14: 61. and 15: 5. Acts 8: 32.
k But willingly and patiently obeyed his fathers appointment.
‡ Or, *he was taken away by distresse and judgement: but, &c.*
l From the crosse and grave, after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall live for ever: and this his death is to restore life to his members, Rom. 6: 9.
† Heb. was *the stroke upon him.*
n God the father delivered him into the hands of the wicked, and to the power of the world, to doe with him what they would.
† Heb. *deaths.*
* 1 Pett. 2: 22. 1 John 3: 5.
‡ Or, *when his soul shall make an offering.*
o Christ by offering up himself shall give life to the church, and so cause them to live with him for ever.
p That is, the fruit and effect of his labour, which is the salvation of his church.
q Christ shall justifie by faith, through his word, whereas Moses could not justifie by the law.
r Because he humbled himself, therefore he shall be exalted to glory, Phil. 2: 7, 8.
* Luke 23: 34.
* Mark 15: 28. Luke 22: 37.
l That is, of all that beleeve in him.

CHAP. LIIII.

1 The prophet for the comfort of the Gentiles, propheseth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

* SIng O [a] barren, thou *that* didst not bear; break forth into singing and cry aloud thou *that* didst not travail with childe: for more *are* the children of the [b] desolate, than the children of the married wife, saith the LORD.

2 [c] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy [d] youth, and shalt not remember the reproach of thy [e] widowhood any more.

5 For thy [f] maker *is* thine husband, (the LORD of hosts *is* his name;) and thy redeemer the holy one of Israel, the God of the [g] whole earth shall he be called.

* Gal. 4: 27.
a After that he hath declared the death of Christ, he speaketh to the church, because it should feel the fruit of the same, and calleth her barren, because that in the captivitie she was a widow without hope to have any children.
b The church in this her affliction and captivity shall bring forth moe children, than when she was at liberty: or this may be spoken by admiration, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was under the Gospel.
c Signifying, that for the great number of children that God should give her, she should seem to want room to lodge them.
d The afflictions which thou sufferedst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50: 1.
f That did regenerate thee by his holy Spirit.
* Luke 1: 32.
g His glory shall shine through the whole world, which seemed before to be shut up in Judea.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a [h] wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlasting kindnesse will I have mercy on thee, saith the LORD thy redeemer.

9 For this *is as* the [i] waters of * Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed, but my kindnesse shall not depart from thee; neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with * fair colours, and lay thy foundations with [k] saphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be * [l] taught of the LORD, and great *shall be* the peace of thy children.

14 In [m] righteousnesse shalt thou be established: thou shalt be farre from oppression, for thou shalt not fear; and from terrour, for it shall not come neare thee.

15 Behold, they shall surely gather together, [n] *but* not by me: whosoever shall gather together [o] against thee, shall fall for thy sake.

16 Behold, I have created the [p] smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee, shall prosper; and every tongue *that* shall rise against thee in judgement, thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousnesse *is* of me, saith the LORD.

i As sure as the promise that I made to Noah, that the waters should no more overflow the earth.
* Gen. 9: 11.
h As a wife which wast forsaken in thy youth.
* 1 Chron. 29: 2.
k Hereby he declareth the excellent estate of the church under Christ.
* John 16: 45.
l By the hearing of his word and inward moving of his spirit.
m In stability and sureness, so that it shall stand for ever.
n And therefore shall not prevail.
o Whatsoever power and strength they have.
p Signifying hereby, that man can doe nothing, but so farre as God giveth power: for seeing that all are his creatures, he must needs govern and guide them.

CHAP. LV.

1 The prophet with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy successe of them that beleeve.

HO,* every one that [a] thirsteth, come ye to the waters, and he that hath [b] no money; come ye, [c] buy and eat, yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye † spend money for that which is not bread? and your [d] labour for that which satisfieth not? hearken diligently

* John 7: 37.
a Christ by proposing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, that Gods benefits cannot be bought for money.
c Buy waters, wine, milk and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.
† Heb. *weigh.*
d He reproveth their ingratitude which refuse those things that God offereth willingly, and in the mean time spare neither cost nor labour to obtain those which are nothings profitable.

554

e You shall be fed abundantly.

unto me, and eat ye that which is good, and let your soul delight it self in [e] fatnesse,

3 Incline your eare and come unto me: heare, and your soul shall live, and I will make an everlasting covenant with you, *even* the [*f] sure mercies of David.

4 Behold, I have given [g] him for a witnesse to the people, a leader and commander to the people.

5 Behold, thou shalt call [h] a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the holy one of Israel: for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be [i] found, call ye upon him while he is neare.

7 Let the wicked [k] forsake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for † he will abundantly pardon.

8 ¶ For my [l] thoughts *are* not your thoughts, neither *are* your wayes my wayes, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my [m] word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in* the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the [n] mountains and the hills shall * break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 In stead of the thorn shall come up the firre-tree, and in stead of the brier shall come up the myrtle-tree: and it shall be to the LORD [o] for a name, for an everlasting [p] signe *that* shall not be cut off.

* Act. 13: 34.
f The same covenant, which through my mercy, I ratified and confirmed to David, that it should be eternall, 2 Sam. 7: 13.
g Meaning, Christ, of whom David was a figure.
h To wit, the Gentiles, which before thou didst not receive to be thy people.
i When he offereth himself by the preaching of his word.
k Hereby he sheweth that repentance must be joyned with faith, and how we cannot call upon God aright, except the fruits of our faith appear.
† Heb. *the man of iniquitie.*
† Heb. *he will multiply to pardon.*
l Although you are not soon reconciled one to another and judge me by your selves, yet I am most easie to be reconciled, yea, I offer my mercies to you.
m If these small things have their effect, as daily experience sheweth, much more shall my promise which I have made and confirmed, bring to passe the things which I have spoken for your deliverance.
n Read chap. 44. vers. 23. and 13: 49.
* Chap. 35: 1.
o To set forth his glorie.
p Of Gods deliverance, and that he will never forsake his church.

CHAP. LVI.

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be generall without respect of persons. 9 He inveigheth against blinde watchmen.

THus saith the LORD, [a] Keep ye ‡ judgement, and do justice: for my salvation *is* neare to come, and my [b] righteousnesse to be revealed.

2 Blessed *is* the man *that* doeth this, and the sonne of man *that* layeth hold on it: that keepeth the [c] sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the sonne of the stranger, that hath [d] joyned himself to the LORD, speak, saying, The LORD hath utterly separated me from his people, neither let the eunuch say, Behold, I *am* a drie tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant:

a God sheweth what he requireth of them after that he hath delivered them: to wit, the works of charity whereby true faith is declared.
‡ Or, *equitie.*
b Which I will declare toward you, and powre into your hearts by my Spirit.
c Under the sabbath he comprehendeth the whole service of God and true religion.
d Let none think himself unmeet to receive the graces of the Lord for the Lord will take away all impediments, and will forsake none which will keep his true religion, and beleeve in him.

5 Even unto them will I give in mine [e] house, and within my walls, a place and a [f] name better than of sonnes and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sonnes of the stranger, that joyn themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant:

7 Even them will I * bring to my holy mountain, and make them joyfull in my house of prayer: their [g] burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for * mine house shall be called an house of prayer for [h] all people.

8 The Lord GOD, which gathereth the outcasts of Israel, saith, Yet will I gather *others* to him, † besides those that are gathered unto him.

9 ¶ All ye [i] beasts of the field, come to devoure, *yea* all ye beasts in the forrest.

10 His [k] watchmen *are* blinde: they *are* all ignorant, they *are* all dumbe dogs, they cannot bark; ‡ sleeping, lying down, loving to slumber.

11 Yea they *are* † greedy dogs *which* † can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain: from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill our selves with strong drink, and to [l] morrow shall be as this day, *and* much more abundant.

e Meaning, in his church.
f They shall be called after my people, and be of the same religion yea, under Christ the dignity of the faithfull shall be greater than the Jews were at that time.
* Chap. 2: 2.
g Hereby he meaneth the spirituall service of God, to whom the faithfull offer continuall thanksgiving, yea themselves, and all that they have is a lively and acceptable sacrifice.
* Mark 11: 17. Luke 19: 46.
h Not onely for the Jews but for all others, Matth. 28: 19.
† Heb. *to his gathered.*
i Meaning, the enemies of the church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithfull, that when this commeth, they may know it was told them before.
k He sheweth that this affliction shall come through the fault of the governours, prophets and pastours, whose ignorance, negligence, avarice and obstinacy, provoked Gods wrath against them.
‡ Or, *dreaming*, or *talking in their sleep.* † Heb. *strong of appetite.* l We are well yet, and to morrow shall be better: therefore let us not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the name of God.

CHAP. LVII.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelicall promises to the penitent.

THe righteous perisheth, and no man layeth *it* to heart? and † * mercifull men are taken away, none considering that the righteous is taken away ‡ [a] from the evil *to come.*

2 He shall † enter *into* [b] peace: they shall rest in their beds, each one walking ‡ *in* his uprightnesse.

3 ¶ But draw neare hither, ye sonnes of the [c] sorceresse, the seed of the adulterer, and the whore.

4 Against whom do ye sport your selves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falshood?

5 Enflaming your selves * with idols * under every green tree, [d] slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth stones of the stream *is*

† Heb. *men of kindnesse* or *godlinesse.*
* Psal. 12: 1. Mich 7: 2.
‡ Or, *from that which is evil*
a From the plague that is at hand, and also because God will punish the wicked.
† Or, *go in peace.*
b The soul of the righteous shall be in joy, and their body shall rest in the grave upto the time of the resurrection, because they walked before the Lord.
‡ Or, *before him.*
c He threatneth the wicked hypocrites, who under the pretence of the name of Gods people, deride Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers which forsook God, and fled to wicked means for succour. * 2 Kings 16: 4. d Read Levit. 18: 21. 2 King. 23: 10. Or, *among the oaks.*

thy

thy [c] portion? they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in [f] these?

7 Upon a loftie and high mountain hast thou set thy [g] bed: even thither wentest thou up to offer sacrifice.

8 Behinde the [h] doores also and the posts hast thou set up thy remembrance: for thou hast discovered *thy self to another* than me, and art gone up: thou hast [i] enlarged thy bed, and ‡ made a covenant with them; thou lovedst their bed ‡ where thou sawest *it*.

9 And ‡ thou wentest [k] to the king with ointment, and didst increase thy perfumes, and didst send thy messengers farre off, and didst debase *thy self* even unto hell.

10 Thou art wearied in the greatnesse of thy way; *yet* saidst thou not, [l] There is no hope: thou [m] hast found the ‡life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast [n] lied, and hast not remembred me, nor laid *it* to thy heart; have not I held my peace even of [o] old, and thou fearest me not?

12 I will declare thy [p] righteousnesse, and thy works, for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the [q] winde shall carry them all away; vanity shall take *them*: but he that putteth his trust in me, shall possesse the land: and shall inherit my holy mountain:

14 [r] And shall say, * Cast ye up, cast ye up; prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and loftie one that inhabiteth eternity, whose name *is* Holy, I dwell in the high and holy *place*; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be alwayes wroth: [f] for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his [t] covetousnesse was I wroth, and smote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have seen his wayes and will [u] heal him: I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the [x] fruit of the lips; peace, peace to him that is [y] farre off, and to him that is neare, saith the LORD, and I will heal him.

20 But the wicked *are* like the troubled sea, when it [z] cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

e Meaning, every place was polluted with their idolatry: or every faire stone that they found, they made an idol of it.

f In the sacrifices which you, offering before these idols, thought you did serve God.

g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting up the word of God in the open places on the posts and doores to have it in remembrance, Deut. 6: 9. and 27: 1. thou hast set up signes and marks of thine idolatry in every place.

i That is, didst increase thine idolatry more and more.

‡ Or, *hewed it for thy self larger than theirs.*

‡ Or, *thou providest room.*

k Or, *thou respectedst the king.*

k Thou didst seek the favour of the Assyrians by gifts and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thy self.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou never acknowledge thy fault, and leave off.

m He derideth their unprofitable diligence which thought to have made all sure, and yet were deceived.

‡ Or, *living.*

n Broken promise with me.

o Meaning, a long time: thus the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries, and impieties, which the wicked call Gods service: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose help they looked for.

r God shall say to Darius and Cyrus.

* Chap. 40: 3. and 62: 10.

f I will not use my power against frail men, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by covetousnesse.

† Heb. *turning away.*

u Though they were obstinate, yet I did not withdraw my mercy from them.

x That is, I frame the speech and word of my messengers which shall bring peace.

y As well to him that is in captivitie, as to him that remaineth at home.

z Their evil conscience doth ever torment them, and therefore they can never have rest, read Chap. 48: 22.

CHAP. LVIII. 555

1 The prophet being sent to reprove hypocrisie. 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godlinesse, 11 and to the keeping of the sabbath.

CRie ¡† [a] aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sinnes.

2 Yet [b] they seek me daily, and delight to know my wayes, as a nation that did righteousnesse, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approching to God.

3 ¶ [c] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you finde pleasure, and [d] exact all your ‡ † labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickednesse; ‡ ye shall not fast as *ye do* this day, to make your voice to be [e] heard on high.

5 Is it * such a fast that I have chosen? * ‡ a day for a man to afflict his soul? *is it* to bowe down his head as a bul-rush, & to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickednesse, to undo † the heavy burdens, and to let the † oppressed go free, and that ye break every [f] yoke?

7 *Is it* not * to deal thy bread to the hungrie, and that thou bring the poore that are ‡ cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy self from [g] thine own flesh?

8 ¶ Then shall thy [h] light break forth as the morning, and thine health shall spring forth speedily: and thy [i] righteousnesse shall go before thee, the glory of the LORD † shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*: if thou take away from the midst of thee the yoke, the putting forth of the [k] finger, and speaking vanity:

10 And *if* thou draw out thy [l] soul to the hungry, and satisfie the afflicted soul; then shall thy light rise in obscurity, and thy [m] darknesse *be* as the noon-day.

11 And the LORD shall guide thee continually, and satisfie thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

12 And *they that shall be* of thee, * shall build the old [n] waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

13 ¶ If thou [o] turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the LORD, honourable, and shalt honour him, not doing thine own wayes, nor finding thine

† Heb. *with the throat.*

a The Lord thus speaketh to the prophet, willing him to use all diligence and severitie to rebuke the hypocrites.

b They will seem to worship me, and have outward holinesse.

c He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their works be not accepted.

d Thus he convinceth the hypocrites by the second table, and by their dutie toward their neighbour, that they have neither faith nor religion.

‡ Or, *things wherewith ye grieve others.*

† Heb. *grief.*

‡ Or, *ye fast not as this day.*

e So long as you use contention and oppression, your fasting and prayer shall not be heard.

* Zech 7: 5.

* Levit. 19: 29.

‡ Or, *to afflict his soul for a day.*

† Heb. *the bundles of the yoke.*

† Heb. *broken.*

f That you leave off all your extortions.

* Ezek. 18: 7.

‡ Or, *afflicted.*

g For in him thou seest thy self as in a glasse.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God and man.

† Heb. *shall gather thee up.*

k Whereby is meant all manner of injury.

l That is, have compassion on their miseries.

m Thine adversitie shall be turned into prosperitie.

† Heb. *droughts.*

† Heb. *lie*, or *deceive.*

* Chap. 61: 4.

n Signifying, that of the Jews should come such as should build againe the ruines of Jerusalem and Judea: but chiefly this is meant of the spirituall Jerusalem, whose builders were the Apostles.

o If thou refrain thy self from thy wicked works.

own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thy self in the LORD, and I will cause thee to * ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken *it*.

* Deut. 32: 13.

CHAP. LIX.

1 *The damnable nature of sinne.* 3 *The sinnes of the Jews.* 9 *Calamity is for sinne.* 16 *Salvation is onely of God.* 20 *The covenant of the redeemer.*

BEhold, the LORDS hand is not * shortened, that it cannot save: neither his eare heavy, that it cannot heare.

* Num. 11: 23. Chap. 50: 2.

2 But your iniquities have separated between you and your God, and your sinnes ‡ have hid *his* face from you: that he will not heare.

‡ Or, *have made* him *hide*.

3 For your hands are defiled with [a] bloud, and your fingers with iniquitie, your lips have spoken lies, your tongue hath muttered perverseneſſe.

a Read. chap. 1. vers. 15.

4 None calleth for justice, nor any [b] pleadeth for truth: they trust in vanitie, and speak lies; * they conceive mischief, and [c] bring forth iniquitie.

b All men wink at the injuries and oppressions, and none go about to remedy them.
* Job 15: 35. Psal. 7: 14.
c According to their wicked devices, they hurt their neighbours.

5 They hatch ‡ [d] cockatrice-egs, and weave the spiders [e] web: he that eateth of their egs dieth, and ‡ that which is crushed breaketh out into a viper.

‡ Or, *adders*.
d Whatsoever cometh from them, is poison, & bringeth death.
e They are profitable to no purpose.

6 * Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquitie, and the act of violence *is* in their hands.

‡ Or, *that which is sprinkled*, is as if *there brake out a viper*.
* Job 8: 14, 15.

7 * Their feet run to evil, and they make haste to shed innocent bloud: their thoughts *are* thoughts of iniquitie, wasting and † destruction *are* in their paths.

* Prov. 1: 16. Rom. 3: 15.
† Heb. *breaking*.

8 The way of peace they know not, and *there is* no ‡ judgement in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

‡ Or, *right*.

9 ¶ Therefore is [f] judgement farre from us, neither doth [g] justice overtake us: we wait for light, but behold obscuritie; for brightneſſe, *but* we walk in darkneſſe.

f That is, Gods vengeance to punish our enemies.
g Gods protection to defend us.

10 We grope for the wall like the [h] blinde, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead men.

h We are altogether destitute of counsel, and can finde no end of our miseries.

11 We roar all like [i] bears, and mourn sore like doves: we look for judgement, but *there is* none; for salvation, *but* it is farre off from us.

i We expresse our sorrows by outward signes, some more, some lesse.

12 For our transgressions are multiplied before thee, and our [k] sinnes testifie against us: for our transgressions *are* with us, and as for our iniquities, we know them.

k This confession is generall to the church, to obtain remission of sinnes, and the prophets did not exempt themselves from the same.

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart [l] words of falshood.

l To wit, against our neighbours.

14 And [m] judgement is turned away backward, and justice standeth afarre off: for truth is fallen in the street, aud equitie cannot enter.

m There is neither justice nor uprightneſſe among men.

15 Yea, truth faileth, and he that departeth from evil ‡ maketh himself [n] a prey: and the

‡ Or, *is accounted mad*.
n The wicked will destroy him.

LORD saw it, and † it displeased him that *there was* no judgement.

† Heb. *it was evil in his eyes*.

16 ¶ And he saw that *there was* no man, and wondred that *there was* no intercessour: * [o] therefore his arm brought [p] salvation unto him, and his righteousneſſe, it sustained him.

* Chap. 63: 5.
o Meaning, to doe justice, and to remedy the things that were so farre out of order.
p That is, his church, or his arm did help it self, and did not seek aid of any other.

17 * For he put on righteousneſſe as a breastplate, and an [q] helmer of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

* Ephes. 6: 14, 17. 1 Thess. 5: 8.
q Signifying, that God had all means at hand to deliver his church and to punish their enemies.

18 * According to *their* † deeds, according-ly he will repay, furie to his adversaries, recompense to his enemies, to the [r] islands he will repay recompense.

* Chap. 63: 6.
† Heb. *recompenses*.
r To wit, your enemies which dwell in divers places, and beyond the sea.

19 So shall they fear the name of the LORD from the west, and his glorie from the rising of the sunne: when the enemie shall come in * [s] like a floud, the spirit of the LORD shall ‡ lift up a standard against him.

* Rev. 12: 15.
s He sheweth that there shall be great affliction in the church, but God will ever deliver his.
‡ Or, *put him to flight*.

20 ¶ And [t] the redeemer shall come to Zion, and unto [t] them that turn from transgression in Jacob, saith the LORD.

* Rom. 11: 26.
t Whereby he declareth that the true deliverance from sin and Satan belongeth to none but to the children of God, whom he sustaineth.

21 As for me, this *is* my covenant with them, saith the LORD, My spirit that *is* upon thee, and my words which I have put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of they seeds seed, saith the LORD, from henceforth and for ever.

u Because the doctrine is made profitable by the virtue of the Spirit, he joyneth the one with the other, and promiseth to give them both to his church for ever.

CHAP. LX.

1 *The glory of the church in the abundant accesse of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARise, ‡ shine, for thy [a] light is come, and the glorie of the LORD is risen upon thee.

‡ Or, *be enlightned for thy light cometh*.
a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to goe down, chap. 47: 1.

2 For behold, the darkneſſe shall cover the [b] earth, and grosse darkneſſe the people: but the LORD shall arise upon thee, and his glorie shall be seen upon thee.

b Signifying, that all men are in darkneſſe, till God give them the light of his spirit, and that this light shineth to none but to those that are in his church.

3 And the Gentiles shall come to [c] thy light, and kings to the brightneſſe of thy rising.

* Revel. 21: 24.
c Meaning, that Judea should be as the morning star, and that the Gentiles should receive light of her.

4 * Lift up thine eyes round about, and see; [d] all they gather themselves together, they come to thee, thy sonnes shall come from far, and thy daughters shall be nursed at *thy* side.

* Chap. 49: 18.
d An infinite number from all countries, as Chap. 49. vers. 18.

5 Then thou shalt see and flow together, and thine heart shall fear, and be [e] enlarged, because the ‡ abundance of the sea shall be converted unto thee, the ‡ forces of the Gentiles shall come unto thee.

e For joy, as the heart is drawn in for sorrow.
‡ Or, *noise of the sea shall be turned toward thee*.
‡ Or, *wealth*.

6 [f] The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring * gold and incense, and they shall shew forth the praises of the LORD.

f Meaning, that every one shall honour the Lord with that wherewith he is able.

7 All the flocks of [g] Kedar shall be gathered together unto thee, the rammes of Nebaioth shall minister unto thee: they shall come up with acceptance on mine [h] altar, and I will glorifie the house of my glory.

Signifying, that it is no true serving of God, except we offer our selves to serve his glory, and all that we have.

* Chap 61: 6. g That is, the Arabians, that have great abundance of cattel.
h Because the altar was a figure of Christ. Heb. 13: 10. He sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it self.

i Shewing what great number shall come to the church, and with what great diligence and zeal.
k The Gentiles that are now enemies, shall become friends and setters forth of the church.
a Gal. 4: 26.

8 Who *are* these [i] *that* flie as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of [k] Tarshish first, * to bring thy sonnes from farre, their silver and their gold with them, unto the name of the LORD thy God: and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build up thy walls, and their [l] kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his gospel.
* Revel. 21: 25.
‡ Or, *wealth.*

11 Therefore thy gates * shall be open continually, they shall not be shut day nor night, that *men* may bring unto thee the ‡ forces of the Gentiles, and *that* their kings *may be* brought.

m He sheweth that God hath given all power and authority here in earth for the use of his church, and that they which will not serve and profit the same, shall be destroyed.
n There is nothing so excellent which shall not serve the necessity of the church.
o Signifying, that Gods Majestie is not included in the temple, which is but the place for his feet, that we may learne to rise up to the heavens
* Rev. 3: 9.
p To worship their head Christ, by obeying his doctrine.

12 For the nation and [m] kingdome that will not serve thee, shall perish: yea those nations shall be utterly wasted.

13 The [n] glory of Lebanon shall come unto thee, the firre-tree, the pine-tree, and the box together, to beautifie the place of my sanctuary, and I will make the place of my [o] feet glorious.

14 The sonnes also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall * [p] bowe themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the holy one of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternall excellencie, a joy of many generations.

q Both high and low shall be ready to help and succor thee.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the [q] breast of kings, and thou shalt know that I the LORD *am* thy saviour and thy redeemer, the mighty one of Jacob.

r Thy governours shall love thee and seek they wealth and prosperity.

17 For brasse I will bring gold, and for iron I will bring silver, and for wood brasse, and for stones iron: I will also make thy officers [r] peace, and thine exactours righteousnesse.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls [s] salvation, and thy gates praise.

s Meaning, not a temporall felicity, but a spirituall, which is fulfilled in Christs kingdome.
* Rev. 21: 23. and 22: 5.
t Signifying, that all worldly means shall cease, and that Christ shall be all in all, as Rev. 21: 22. and 22: 5.

19 * The sunne shall be no more thy light by day, neither for brightnesse shall the [t] moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sunne shall no more go down, neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the dayes of thy mourning shall be ended.

u The children of the church.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the [u] branch of my planting, the work of my hands, that I may be glorified.

x Meaning, that the church should be miraculously multiplied.

22 A little one shall become [x] a thousand, and a small one a strong nation: I the LORD will haste it in his time.

CHAP. LXI.

1 The office of Christ. 4 The forwardnesse, 7 and blessings of the faithfull.

THE * spirit of the Lord GOD *is* [a] upon me, because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to binde up the [b] broken-hearted, to proclaim libertie to the [c] captives, and the opening of the prison to them that are bound:

* Luke 4: 18.
a This appertaineth to all the prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to distribute.
b To them that are lively touched with the feeling of their sins.
c Which are in the bondage of sinne.

2 To proclaim the [d] acceptable yeare of the LORD, and the day of [e] vengeance of our God, to comfort all that mourn:

d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulnesse of time, Gal. 4: 4.
e For when God delivereth his church, he punisheth his enemies.

3 To appoint unto them that mourn in Zion, to give unto them beauty for [f] ashes, the oyl of joy for mourning, the garment of praise for the spirit of heavinesse, that they might be called [g] trees of tighteousnesse, the planting of the LORD, that he might be glorified.

f Which was the signe of mourning.
g Trees that bring forth good fruits, as Matth. 3: 8.

4 ¶ And they shall * build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many [h] generations.

* Chap. 58: 12.
h That is, for a long time.

5 And strangers shall [i] stand and feed your flocks, and the sonnes of the alien shall be your plowmen, and your vine-dressers.

i They shall be ready to serve you in all your necessities.

6 But ye shall be named the [k] priests of the LORD: men shall call you the ministers of our God: * ye shall eat the [l] riches of the Gentiles, and in their glory shall you boast your selves.

k This is accomplished in the time of Christ, by whom all the faithfull are made priests and kings, 1 Pet. 2: 9. Revel. 1: 6. and 5: 10.
* Chap. 60: 6.
l Read chap 60. vers. 11, 16.

7 ¶ For your shame *you shall have* [m] double, and for confusion [n] they shall rejoyce in their [o] portion: therefore in their land they shall possesse the [p] double: everlasting joy shall be unto them.

m Abundant recompence, as this word is used, chap. 40: 2.
n That is, the Jews.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion over the Jews in times past, now they shall have double authoritie over them, and possesse twice so much.

8 For I the LORD love judgement, I hate [q] robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them.

q I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

9 And [r] their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

r That is, of thy church.

10 [s] I will greatly rejoyce in the LORD, my soul shall be joyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnesse, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *her self* with her jewels.

s He sheweth what shall be the affection, when they feel this their deliverance.
† Heb. *decketh as a priest.*

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousnesse and praise to spring forth before all the nations.

CHAP. LXII.

1 The fervent desire of the prophet, to confirm the church in Gods promises. 5 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto

FOr Zions sake will I not [a] hold my peace, & for Jerusalems sake I will not rest, untill the righteousnesse thereof go forth as [b] bright-

a The prophet saith, that he will never cease to declare unto the people, the good tidings of their deliverance. b Till they have full deliverance: and this the prophet speaketh to encourage all other ministers to the setting forth of Gods mercies towards his church.

nesse, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousnesse, and all kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [d] a crown of glory in the hand of the LORD, and a royall diadem in the hand of thy God.

4 * Thou shalt no more be termed, [e] Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called " Hephzibah, and thy land, † Beulah: for the LORD delighteth in thee, and thy land shall be [f] married.

5 For *as* a young man marrieth a virgin, *so* shall thy sonnes [g] marry thee: and † *as* the bridegroom rejoyceth over the bride, *so* shall thy God rejoyce over thee.

6 I have set [h] watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‡ [i] ye that make mention of the LORD, keep not silence;

7 And give him no † rest, till he establish, and till he make Jerusalem [k] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, † Surely, I will no more give thy corn *to be* meat for thine enemies, and the sonnes of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it, shall eat it, and praise the LORD; and they that have brought it together, shall drink it in the courts of my holinesse.

10 ¶ [l] Go through, go through the gates; * prepare you the way of the people, cast up, cast up the high-way, gather out the stones, lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, * [m] Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and [n] his ‡ work before him.

12 And they shall call them, The holy people, the redeemed of the LORD: and thou shalt be called, Sought out, a [o] citie not forsaken.

c Thou shalt have a more excellent name than thou hast had hitherto.
d He shall esteem thee as deare and precious, as a king doth his crown.
* Hos. 1: 10.
a Pet. 2: 10.
e Thou shalt no more be contemned as a woman forsaken of her husband.
" That is, *my delight* is in her.
" That is, *married.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the church, inasmuch as Christ maketh her plentifull to bring forth children unto him.
† Heb. *with the joy of the bridegroom.*
h Prophets, pastors, and ministers.
‡ Or, *ye that are the Lords remembrancers.*
i He exhorteth the ministers never to cease to call upon God by prayer for the deliverance of his church, and to teach others to do the same.
† Heb. *silence.*
k For the restauration whereof all the world shall praise him.
l Heb. *if I give, &c.*
I Signifying the great number that should come to the church, and what meanes he would prepare for the restitution of the same, as Chap. 57: 14.
* Chap. 40: 3.
* Zech. 9: 9. Matth. 21: 5. John. 12: 15.
m Ye prophets and ministers shew the people of this their deliverance: which was chiefly meant of our salvation by Christ.
n He shall have all power to bring his purpose to passe, as Chap. 40: 10.
* Or, *recompense.*
o That is, one, over whom God hath had a singular care to recover her, when she was lost.

CHAP. LXIII.

1 Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath remembreth his free mercy. 15 The church in their prayer, 17 and complaint, professe their faith.

WHo *is* this that cometh [a] from Edom, with died garments from Bozrah? this that is † glorious in his apparell, travelling in the greatnesse of his strength? [b] I that speak in righteousnesse, mighty to save.

2 [c] Wherefore * *art thou* red in thine apparell, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-presse alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the * day of vengeance *is* in mine heart, and the [d] yeare of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [e] arm brought salvation unto me, and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them [f] drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will [g] mention the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

8 For he said, Surely they *are* my [h] people, children *that* will not lie; so he was their saviour.

9 ¶ In all their affliction he was [i] afflicted, and the angel [k] of his presence saved them: * in his love and in his pity he redeemed them, and he bare them, and carried them all the dayes of old.

10 ¶ But they * rebelled and vexed his holy spirit; therefore he was turned to be their enemie, *and* he fought against them.

11 Then he [l] remembred the dayes of old, Moses *and* his people, *saying*, Where *is* he that * brought them up out of the sea, with the ‡ [m] shepherd of his flock? where *is* he that put his holy spirit within [n] him?

12 That led *them* by the right hand of Moses, with his glorious arm, * dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an [o] horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down in the valley, the spirit of the LORD caused him to rest: so didst thou lead thy people to make thy self a glorious name.

15 ¶ * [p] Look down from heaven, and behold from the habitation of thy holinesse and of thy glory: where *is* thy [q] zeal and thy strength, ‡ the sounding of thy bowels, and of thy mercies towards [r] me? are they restrained?

16 Doubtlesse thou *art* our father, though [s] Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, ‡ our redeemer, thy name *is* from everlasting.

17 ¶ O LORD, why hast [t] thou made us to erre from thy wayes? *and* hardened our heart

a This prophecy is against the Idumeans, and enemies which persecuted the church, on whom God will take vengeance, and is here set forth all bloudy after that he hath destroyed them in Bozrah, the chief city of the Idumeans: for these were the greatest enemies, and under the title of circumcision, and the kindred of Abraham, claimed to themselves the chief religion, and hated the true worshippers, Psalm 137: 7. † Heb. *decked.*
b God answereth them that asked this question, who is this? &c. and saith, Ye see now performed in deed the vengeance which my prophets threatned.
c Another question to the which the Lord answereth.
* Rev. 19: 13.
* Chap. 34: 8.
d Shewing, that when God punisheth his enemies, it is for the profit and deliverance of his church.
e God sheweth, that he hath no need of mans help for the deliverance of his, and though men refuse to doe their duty through negligence, and ingratitude, yet he himself will deliver his church, and punish the enemies, Read Chap. 59: 16.
f I will so astonish them, and make them so giddy, that they shall not know which way to go.
g The prophet speaketh this to move the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.
i He bare their afflictions and griefs as though they had been his own.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of salvation.
* Deut. 7: 7, 8.
* Exod. 15: 24. Num. 14: 11. Psalm 78: 56. and 95: 9.
l That is, the people of Israel, being afflicted, called to remembrance Gods benefits which he had bestowed upon their fathers in times past.
* Exod. 14: 30.
‡ Or, *shepherds*, as Psalm 77: 20.
m Meaning, Moses.
n That is, in Moses, that he might well govern the people: some referre this giving of the spirit to the people.
* Exod. 14: 21. Josh. 3: 16.
o Peaceably, and gently, as an horse is led to his pasture.
* Deut. 26: 15.
p Having declared Gods benefits shewed to their forefathers, he turneth himself to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou bearest towards us.
s Though Abraham would refuse us to be his children, yet thou wilt not refuse to be our Father.
‡ Or, *our redeemer from everlasting* is *thy name.*
t By taking away thy holy Spirit from us, by whom we were governed, and so for our ingratitude didst deliver us up to our own concupiscence, and didst punish sin by sinne, according to thy just judgement.

from

from thy fear? Return for thy [u] ſervants ſake, the tribes of thine inheritance.

18 The people of thy holineſſe have poſſeſſed *it* but [x] a little while: our adverſaries have troden down thy ſanctuarie.

19 We are *thine*, thou never bareſt rule over them, † they were not called by thy name.

u Meaning, for the covenants ſake made to Abraham, Iſaac and Jacob his ſervants.
x That is, in reſpect of the promiſe, which is perpetuall: albeit they had now poſſeſſed the land of Canaan a thouſand and foure hundred years: and thus they lament, to move God rather to remember his covenant, than to punish their ſinnes. † Heb. *thy name was not called upon them.*

Chap. LXIIII.

1 The church prayeth for the illuſtration of Gods power. 5 Celebrating Gods mercy, it maketh confeſſion of their naturall corruptions. 9 It complaineth of their affliction.

OH that thou wouldeſt [a] rent the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* † the melting fire burneth, the fire [b] cauſeth the waters to boyl, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world * men have not [c] heard, nor perceived by the eare, neither hath the eye ‡ ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him [d] that rejoyceth, and worketh righteouſneſſe, *thoſe that* remember thee in thy [e] wayes: behold, thou art wroth, for we have ſinned: in [f] thoſe is continuance, and we [g] ſhall be ſaved.

6 But we are all as an unclean thing, and all our [h] righteouſneſſes *are* as filthy rags, and we all do * fade as a leaf, and our iniquities, like the winde, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee, for thou haſt hid thy face from us, and haſt † conſumed us becauſe of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the [i] clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not * wroth [k] very ſore, O LORD, neither remember iniquitie for ever: behold, ſee wee beſeech thee, we *are* all thy people.

10 [l] Thy holy cities *are* a wilderneſſe, Zion is a wilderneſſe, Jeruſalem a deſolation.

11 Our holy and our beautifull houſe, [m] where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thy ſelf [n] for theſe things, O LORD? wilt thou hold thy peace, and afflict us very ſore?

a The prophet continueth his prayer, deſiring God to declare his love towards his church, by miracles and mighty power as he did in mount Sinai.
† Heb. *the fire of meltings.*
b Meaning, the rain, hail, fire, thunder and lightnings.
* Pſalm 31: 19.
c S. Paul uſeth the ſame kinde of admiration. 1 Cor. 2: 9. marvelling at Gods great benefits ſhewed to his church by the preaching of the goſpel.
‡ Or, *ſeen a God beſides thee which doth ſo for him, &c.*
d Thou ſhewedſt favour toward our fathers when they truſted in thee, and walked after thy commandments.
e They conſidered thy great mercies,
f That is, in thy mercies, which he calleth, the wayes of the Lord.
g Thou wilt have pitie upon us.
h We are juſtly punished and brought into captivity, becauſe we have provoked thee to anger, and though we would excuſe our ſelves, yet our righteouſneſſe and beſt vertues are before thee as vile clouts, or (as ſome read) like the menſtruous clothes of a woman.
* Pſal. 90: 5: 6.
† Heb. *melted.*
i Albeit, O Lord, by thy juſt judgement thou mayeſt utterly deſtroy us, as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleaſed thee to adopt us to be thy children. * Pſalm 79: 8. k For ſo the fleſh judgeth, when God doth not immediately ſend ſuccour. l Which were dedicated to thy ſervice, and to call upon thy name. m Wherein we rejoyced and worshipped thee. n That is, at the contempt of thine own glory? though our ſins have deſerved this; yet thou wilt not ſuffer thy glory thus to be diminished.

Chap. LXV.

1 The calling of the Gentiles. 2 The Jews for their incredulitie, idolatry, and hypocriſie, are rejected. 8 A remnant ſhall be ſaved. 11 Judgement on the wicked, and bleſſings on the godly. 17 The bleſſed ſtate of the new Jeruſalem.

I * Am ſought of *them that* [a] asked not *for me*: I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread [b] out my hands all the day unto a rebellious people, which walketh in a way that *was* not good, after their own [c] thoughts:

3 A people that provoketh me to anger continually to my face, that ſacrificeth in [d] gardens, and burneth incenſe † upon altars of [e] brick:

4 Which remain among the [f] graves, and lodge in the monuments, which eat [g] ſwines fleſh, and ‡ broth of abominable things is in their veſſels:

5 Which ſay, [h] Stand by thy ſelf, come not neare to me, for I am holier than thou: theſe *are* a ſmoke in my ‡ noſe, a fire that [i] burneth all the day.

6 Behold, it is [k] written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſome,

7 Your iniquities, and the iniquities of your fathers [l] together (ſaith the LORD) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſome.

8 ¶ Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a [m] bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And [n] Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 ¶ But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that ‡ [o] troup, and that furniſh the drink-offering unto that ‡ number.

12 Therefore will I [p] number you to the ſword, and ye ſhall all bowe down to the ſlaughter: * becauſe when I called, ye did not anſwer; when [q] I ſpake, ye did not heare, but did evil before mine eyes, and did chooſe that wherein I delighted not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall [r] eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for † vexation of ſpirit.

15 And ye ſhall leave your [s] name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by [t] another name:

16 That he who [u] bleſſeth himſelf in the earth, ſhall bleſſe himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear

* Rom. 9: vers. 24, 25, 26 and 10: 20. Epheſ. 2: 12, 13.
a Meaning, the Gentiles, which knew not God, ſhould ſeek after him when he had moved their hearts with his holy ſpirit.
b He ſheweth the cauſe of the rejection of the Jews, becauſe they would not obey him for any admonition of his prophets, by whom he called them continually, and ſtretched out his hands to draw them.
c He ſheweth that to delight in our own fantaſies, is the declining from God, and the beginning of all ſuperſtition and idolatry.
d Which were dedicate to idols.
† Heb. *upon bricks.*
e Meaning, their altars; which he thus nameth by contempt
f To conſult with ſpirits, and to conjure devils; which was forbidden, Deut. 18: 11.
g Which was contrary to Gods commandment, Levit. 11: 7. Deut. 14: 8.
‡ Or, *pieces.*
h He ſheweth that hypocritie is ever joyned with pride and contempt of others.
‡ Or, *anger.*
i Their punishment ſhall never have end.
k So that the remembrance thereof cannot be forgotten.
l Shall be both punished together: and this declareth how the children are punished for their fathers faults, to wit, when the ſame faults or like are found in them.
m That is, it is profitable: meaning, that God will not deſtroy the faithfull branches of his vineyard, when he deſtroyeth the rotten ſtocks, that is, the hypocrites.
n Which was a plentifull place in Judea to feed sheep, as Achor was for cattel.
‡ Or, *Gad.*
o By the troup and number, he meaneth their innumerable idols, of whom they thought they could never have enough.
‡ Or, *Meni.*
p Seeing you cannot number your gods, I will number you with the ſword.
* Prov. 1: 24. &c. Chap. 66: 4. Jer. 7: 13.
q By my prophets, whom yee would not obey.
r By theſe words. Eat and drink, he meaneth the bleſſed life of the faithfull, which have alwayes conſolation, and full contentment of all things in their God, though ſometimes they lack theſe corporall things.
† Heb. *breaking.* s Meaning, that he would call the Gentiles, who ſhould abhor even the very name of the Jews, for their infidelities ſake. t Than by the name of the Jews. u By bleſſing and by ſwearing, is meant, the praiſing of God for his benefits, and the true worshipping of him, which ſhall not be onely in Judea, but through all the world.

by

560

by the God of truth; becauſe the former [x] troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create * [y] new heavens, and a new earth: and the former ſhall not be remembred, nor † come into minde.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jerulem a rejoycing, and her people a joy.

19 And I will rejoyce in Jeruſalem, and joy in my people, and the * voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of dayes, nor an old man that hath [z] not filled his dayes: for the childe ſhall die an hundred yeares old, but the ſinner being an [a] hundred yeares old ſhall be accurſed.

21 And they ſhall [b] build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit: they ſhall not plant, and another eat: for as the dayes of a tree, *are* the dayes of my people; and mine elect † ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offſpring with them.

24 And it ſhall come to paſſe, that * before they call, I will anſwer, and whiles they are yet ſpeaking, I will heare.

25 The * wolf and the lambe ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

x I will no more ſuffer my church to be deſolate as in times paſt.
* Chap. 65: 22. 2 Pet. 3: 13. Revel. 21: 1.
y I will ſo alter and change the ſtate of my church that it ſhall ſeem to dwell in a new world.
† Heb. *come upon the heart.*
* Revel. 21: 4.
z Meaning, in this wonderfull reſtauration of the church, there ſhould be no weakneſs of youth, nor infirmities of age, but all ſhould be freſh, and flouriſhing, and this is accompliſhed in the heavenly Jeruſalem, when all ſins ſhall ceaſe, and the tears ſhall be wiped away.
a Whereby he ſheweth that the infidels and unrepentant ſinners have no part of this benediction.
b He propoſeth to the faithfull the bleſſings which are contained in the law, and ſo under temporall things comprehendeth the ſpirituall promiſes.
† Heb. *ſhall make them continue long*, or *ſhall wear out.*
* Pſal. 32. 5.
* Chap. 11: 6, 7.

CHAP. LXVI.

1 *The glorious God will be ſerved in humble ſincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *Gods ſevere judgements againſt the wicked.* 19 *The Gentiles ſhall have an holy church,* 24 *and ſee the damnation of the wicked.*

THus ſaith the LORD, * The [a] heaven *is* my throne, and the earth *is* my footſtool: where is the houſe that ye build unto me? and where is the place of my reſt?

2 For all thoſe things hath mine hand made, [b] and all thoſe things have been, ſaith the LORD: but to this *man* will I look, *even* to him *that is* poore and of a [c] contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he [d] ſlew a man: he that ſacrificeth a † lambe, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* ſwines bloud: he that † burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own wayes, and their ſoul delighteth in their abominations.

* 1 King. 8: 27. 2 Chron 6: 18. Acts 7: 49. and 17: 24.
a My majeſtie is ſo great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol, condemning hereby their vain confidence, which truſted in the temple and ſacrifices.
b Seeing that both the temple, and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſalm 50: 10.
c To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear.
d Becauſe the Jews thought themſelves holy by offering of their ſacrifices, and in the mean ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies, than he doth the ſacrifices of the heathen, who offered men, dogs, and ſwine, to their idols, which things were expreſſly forbidden in the law.
† Heb. *maketh a memoriall of.*
‡ Or, *kid.*

4 I alſo will [e] chooſe their ‡ deluſions, and will bring their fears upon them, * becauſe when I called, none did anſwer, when I ſpake, they did not heare: but they did evil before mine eyes, and choſe that in which I delighted not.

5 ¶ Heare the word of the LORD, ye that [f] tremble at his word, Your brethren that hated you, that caſt you out for my names ſake, ſaid, * Let the LORD be glorified: but he ſhall appeare to your joy, and they ſhall be aſhamed.

6 [g] A voice of noiſe from the citie, a voice from the temple, a voice of the LORD that rendreth recompenſe to his enemies.

7 Before ſhe [b] travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man-childe.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one [i] day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I bring to the [k] birth, and not ‡ cauſe to bring forth, ſaith the LORD? ſhall I cauſe to bring forth, and ſhut *the wombe*, ſaith thy God?

10 Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may [l] ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the † abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend [m] peace to her like a river, and the glory of the [n] Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be * [o] born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoyce, and your [p] bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 For behold, the LORD will come with fire, and with his chariots like a whirlewinde, to [q] render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword, will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctifie [r] themſelves, and purifie themſelves in the gardens, ‡ behinde one *tree* in the midſt, eating [r] ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my [t] glory.

e I will diſcover their wickedneſſe and hypocriſie, wherewith they think to blinde mine eyes, to all the world.
‡ Or, *devices.*
* Prov. 1: 24. Chap. 65: 12. Jer. 7: 13.
f He incourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
* Chap. 5: 19.
g The enemies ſhall ſhortly hear a more terrible voice, even fire and ſlaughter, ſeeing they would not hear the gentle voice of the prophets, which called them to repentance.
h Meaning, that the reſtauration of the church ſhould be ſo ſudden and contrary to all mens opinion: as when a woman is delivered before ſhe look for it, and that without pain in travail.
i This ſhall paſſe the capacitie of man, to ſee ſuch a multitude, that ſhall come up at once: meaning, under the preaching of the goſpel, whereof they that came up out of Babylon were a figure.
k Declaring hereby, that as by his power and providence a woman travaileth and is delivered, ſo hath he power to bring forth his church at his appointed time.
‡ Or, *beget.*
l That ye may rejoyce for all the benefits that God beſtoweth upon his church.
† Or, *brightneſſe.*
m I will give her felicitie and proſperitie in great abundance.
n Reade chap. 60. verſ. 16.
* Chap. 49: 22. and 60: 4.
o Ye ſhall be cherished as her dearly beloved children.
p Yee ſhall have new ſtrength and new beautie.
q This vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his church and will doe till the laſt day, which ſhall be the accompliſhment thereof.
r Meaning, the hypocrites.
‡ Or, *one after another.*
s Whereby are meant them that did maliciouſly tranſgreſſe the law, by eating beaſts forbidden, even to the mouſe which nature abhorreth.
t The Gentiles ſhall be partakers of that glorie, which before I ſhewed to the Jews.

19 And

19 And I will set [u] a signe among them, and I will send those that [x] escape of them, unto the nations, to [y] Tarshish, [z] Pul and [a] Lud that draw the [b] bow, to [c] Tubal and [d] Javan, to the isles afarre off, that have not heard my fame, neither have seen my glory; and [e] they shall declare my glory among the Gentiles.

20 And they shall bring all your [f] brethren for an offering unto the LORD, out of all nations, upon [g] horses and in chariots, and in [‡] litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel, into the house of the LORD.

21 And I will also take of them for * [h] priests, *and* for Levites, saith the LORD.

22 For as * the new [i] heavens, and the new earth which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to passe, that † from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the [k] carcases of the men that have transgressed against me: for their [l] worm shall not die, neither shall their fire be quenched, and they shall be an abhorring [m] unto all flesh.

561

* Exod. 19: 6. Chap. 61: 6. 1 Pet. 2: 9. Revel. 1: 6.

† Heb. *from new moon to his new moon, and from sabbath to his sabbath.*

u I will mark these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the posts of his people, whom he preserved, Exod. 12: 7.

x I will scatter the rest of the Jews, which escape destruction, into divers nations.

y That is, Cilicia.

z Meaning, Africa.

a To wit, Lydia, or Asia minor.

b Signifying, the Parthians.

c Italy.

d Grecia.

e Meaning, the apostles, disciples, and others, which he did first chuse of the Jews to preach unto the Gentiles.

f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

g Whereby he meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of the gospel.

‡ Or, *coaches.*

h To wit, of the Gentiles, as he did Luke, Timothy and Titus first, and others after to preach his word. Chap. 65: 17. 2 Pet. 3: 13. Revel. 21: 1.

i Hereby he signifieth the kingdome of Christ, wherein his church shall be renewed, & whereas before there were appointed seasons to sacrifice in this there shall be one continuall sabbath, so that all times and seasons shall be meet.

k As he hath declared the felicity that shall be within the church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the church.

l Meaning, a continuall torment of conscience, which shall ever gnaw them, and never suffer them to be at rest, Mark. 9: 44.

m This is the just recompence for the wicked, which contemning God and his word, shall be by Gods just judgement abhorred of all his creatures.

THE BOOK of the prophet JEREMIAH.

THE ARGUMENT.

THe prophet Jeremiah born in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah whom some think to be he that found out the book of the law, and gave it to Josiah. This prophet had excellent gifts of God, and most evident revelations of prophesie, so that by the commandement of the Lord he began very young to prophesie, that is, in the thirteenth year of Josiah, and continued 18 year under the said king, and three moneths under Jehoahaz, and under Jehoiakim eleven years, and three moneths under Johoiachin, and under Zedekiah eleven years unto the time that they were carried away into Babylon. So that this time amounteth to above fourtie years, besides the time that he prophesied after the captivitie. In this book he declareth with tears and lamentation, the destruction of Jerusalem, and the captivitie of the people for their idolatrie, covetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word, and for the consolation of the church, revealeth the just time of their deliverance. And here chiefly are to be considered three things: First, the rebellion of the wicked, which wax more stubborn and obstinate, when the prophets doe admonish them most plainly of their destruction. Next, how the prophets and ministers of God, ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his just judgement against the wicked, yet will he ever shew himself a preserver of his church, and when all means seem to mans judgement to be abolished, then will he declare himself victorious in preserving his.

CHAP. I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond-rod, and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THe [a] words of Jeremiah the sonne of [b] Hilkiah, of the priests that *were* in [c] Anathoth in the land of Benjamin:

2 To whom [d] the word of the LORD came in the dayes of Josiah the sonne of Amon king of Judah, in the thirteenth yeare of his reigne.

3 It came also in the dayes of Jehoiakim the [e] sonne of Josiah king of Judah, unto the end of the eleventh yeare of Zedekiah the sonne of Josiah king of Judah, unto the carrying away of Jerusalem captive in the [f] fifth moneth.

4 Then the word of the LORD came unto me, saying,

5 Before I * [g] formed thee in the belly, I knew thee; and before thou camest forth out of the wombe, I * sanctified thee, *and* I † ordained thee a prophet unto the [h] nations.

6 Then said I, [i] Ah, * Lord GOD, behold, I cannot speak, for I *am* a childe.

7 ¶ But the LORD said unto me, Say not, I *am* a childe: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 * Be not afraid of their faces: for * I *am* with thee to deliver thee, saith the LORD.

a That is, the sermons and prophesies.

b Which is thought to be he that found the book of the law under king Josiah, 2 King 22: 8.

c This was a citie about three miles distant from Jerusalem, and belonged to the priests, the sonnes of Aaron, Josh. 21: 18.

d This is spoken to confirm his vocation and office; for as much as he did not presume of himself to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Josiah: for Jehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Joachin that reigned no longer.

f Of the eleventh year of Zedekiah, who was also called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.

g The Scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were born. * Isa. 49: 1, 5. * Gal. 1: 15.

† Heb. *gave.*

h For Jeremiah did not onely prophesie against the Jews, but also against the Egyptians, Babylonians, Moabites, and other nations.

i Considering the great judgements of God, which according to his threatnings should come upon the world, he was moved with a certain compassion on the one side to pitie them that should thus perish, & on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6: 11. Exod. 3: 11. and 4: 1. * Exod. 4: 10. * Ezek. 3: 9. * Exod. 3: 12. Deut. 31. vers. 6, 8. Josh. 1: 5. Hebr. 13: 6.

9 Then

9 Then the LORD put forth his hand, and * [k] touched my mouth, and the LORD ſaid unto me, Behold, I have * put my words in thy mouth.

10 See, I have this day ſet thee over the [l] nations, and over the kingdomes, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an [m] almond-tree,

12 Then ſaid the LORD unto me, thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething [n] pot, and the face thereof *was* † towards the north.

14 Then the LORD ſaid unto me, Out of the [o] north an evil ‡ ſhall break forth upon all the inhabitants of the land.

15 For lo, I will * call all the families of the kingdomes of the north, ſaith the LORD, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my [p] judgements againſt them touching all their wickedneſſe, who have forſaken me, and have burnt incenſe unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loyns, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I ‡ [q] confound thee before them.

18 For behold, I have made thee this day a defenced citie, and an [r] iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

k Which declareth, that God maketh them meet and aſſureth them, whom he calleth to ſet forth his glorie, giving them all means neceſſarie for the laune, Exod. 4: 12.
* Chap. 5: 14.
l He sheweth what is the authoritie of Gods true miniſters, which by his word have power to beat down whatſoever lifteth it ſelf up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of Gods word, 2 Cor. 10: 4. Hebr. 4: 12. and theſe are the keyes which Chriſt hath left to looſe and binde, Matth. 18: 18.
m He joyneth the ſigne with the word for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt budderh, the haſtie coming of the Babylonians againſt the Jews.
n Signifying, that the Caldeans, and Aſſyrians, ſhould be as a pot to ſeethe the Jews, which boiled in their pleaſures and luſts.
† Heb. *from the face of the north.*
* Chap. 4: 6.
o Syria and Aſſyria were northward in reſpect of Jeruſalem, which were the Caldeans dominion.
‡ Heb. *ſhall be opened.*
* Chap. 5: 15. and 6: 22. and 10: 22.
p I will give them charge and power to execute my vengeance againſt the idolaters, which have forſaken me for their idols.
‡ Or, *break to pieces.* q Which declareth that Gods vengeance is prepared againſt them, which dare not execute their dutie faithfully, either for fear of man, or for any other cauſe, 2 Cor. 9: 16. * Iſa. 50: 7. Chap. 6: 27. and 15: 20. r Signifying, on the one part, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will he be to help them, Iosh. 1: 5. Hebr. 13: 5. and on the other part that they are utterly unmeet to ſerve God, and his church, which are afraid, and doe not reſiſt wickedneſſe, whatſoever danger depend thereon, Ezek. 3: 8.

CHAP. II.

1 God having shewed his former kindneſſe, expoſtulateth with the Jews their cauſeleſſe revolt, 9 beyond any example. 14 They are the cauſes of their own calamities. 20 The ſinnes of Judah. 31 Her confidence is rejected.

MOreover, the word of the LORD came to me, ſaying.

2 Go, and cry in the eares of Jeruſalem, ſaying, Thus ſaith the LORD, I remember ‡ thee, the [a] kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe, [b] in a land that was not ſown.

3 Iſrael *was* [c] holineſſe unto the LORD, *and* the firſt fruits of his increaſe: * all [d] that devoure him, ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Heare ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 ¶ Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone [e] farre from me, and have walked after vanitie, and are become [f] vain?

6 Neither ſaid they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderneſſe, through a land of deſerts, and of pits, through a land of drought, and of the [g] ſhadow of death, through a land that no man paſſed through, and where no man dwelt.

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the goodneſſe thereof; but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The prieſts ſaid not, [i] Where *is* the LORD? and they that handle the [k] law, knew me not: the [l] paſtours alſo tranſgreſſed againſt me, and the prophets propheſied by [m] Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet [n] plead with you, ſaith the LORD, and with your childrens children will I plead.

10 For paſſe ‡ over the [o] iſles of Chittim, and ſee; and ſend unto [p] Kedar, and conſider diligently: and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* * yet no gods? but my people have changed their [q] glory, for *that which* doth not [r] profit.

12 Be aſtoniſhed, [ſ] O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the * fountain of [t] living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ Is Iſrael a [u] ſervant; is he a home-born *ſlave?* why is he † ſpoiled?

15 The young [x] lions roared upon him, *and* † yelled, and they made his land waſte: his cities are burnt without [y] inhabitant.

16 Alſo the children of [z] Noph and Tahapanes ‡ have [a] broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he [b] led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what haſt thou to do in the way of Aſſyria, to drink the waters of the [d] river?

19 Thine own * wickedneſſe ſhall [e] correct thee, and thy backſlidings ſhall reprove thee:

‡ Or, *for thy ſake.*
a According to that grace and favour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelf, Ezek. 16. verſ. 8. b When I had delivered thee out of Egypt. c Choſen above all other to ſerve the Lord onely, and the firſt that offered to the Lord of all other nations. * Chap. 12. verſ. 14. d Whoſoever did chalenge his people, or elſe did annoy them, was punished.
e That is, falſe to moſt vile idolatrie.
f Altogether given to vanitie, and are become blinde and inſenſible as the idols that they ſerve.
* Iſa. 9: 3. 9, 11, 13, Hoſ. 13: 4.
g Where for lack of all things neceſſarie for life, ye could look for nothing every houre but preſent death.
h By your idolatrie and wicked manners, Pſalm. 78: 58. and 106: 8.
i They taught not the people to ſeek after God, Rom. 2: 20.
k As the Scribes, which ſhould have expounded the law to the people.
l Meaning, the princes, and miniſters: ſignifying, that all eſtates were corrupt.
m That is, ſpake vain things, and brought the people from the true worſhip of God to ſerve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.
n Signifying, that he would not as he might, ſtraightway condemn them, but ſheweth them by evident examples, their great ingratitude, that they might be aſhamed, and repent.
‡ Or, *over to.*
o Meaning, the Grecians and Italians.
p Unto Arabia.
* Chap. 16: 20.
q That is, God which is their glorie, and who maketh them glorious above all other people: reproving the Jews, that they were leſſe diligent to ſerve the true God, than were the idolaters to honour their vanities.
r Meaning, the idols, which were their deſtruction, Pſalm 106: 36.
ſ He sheweth, that the inſenſible creatures abhorre this vile ingratitude, and as it were tremble for fear of Gods great judgements againſt the ſame. * Pſalm 16. 9. Chap. 17: 13. and 18: 14. t Signifying, that when men forſake Gods word, which is the fountain of life, they reject God himſelf, and ſo fall to their own inventions, and vain confidence, and procure themſelves deſtruction, Jonah. 2: 8. Zech. 10: 2. u Have I ordered them like ſervants, not like dearly beloved children? Exod. 4: 22. therefore it is their fault onely, if the enemie ſpoil them. † Heb. *become a ſpoil.* x The Babylonians, Caldeans, and Aſſyrians. † Heb. *gave out their voice.* y Not one ſhall be left to dwell there. z That is, the Egyptians: for theſe were two great cities in Egypt. ‡ Or, *ſtood on thy crown.* Deut. 33: 12. Iſa. 8: 8. a Have grievouſly vexed thee at ſundrie times. b Shewing, that God would have ſtill led them aright if they would have followed him. c To ſeek the help of man, as though God were not able enough to defend thee, which is to drink of the puddle, and to leave the fountain, reade Iſa. 31: 1. d To wit, Euphrates. * Iſa 3: 9. Hoſ. 5: 5. e Meaning, that the wicked are inſenſible, till the puniſhment of their ſins waken them, as verſe 26.

know

know therefore and ſee, that *it is* an evil thing and bitter that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord GOD of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, [f] I will not ‡ tranſgreſſe: when * upon every high hill, and under every green tree thou wanderedſt, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou * waſh thee with [g] nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord GOD.

23 How canſt thou ſay, I am not polluted, I have not gone [h] after Baalim? ſee thy way in the valley, know what thou haſt done: ‡ *thou art* a ſwift [i] dromedarie traverſing her wayes.

24 ‡ A wilde [k] aſſe † uſed to the wilderneſſe, *that* ſnuffeth up the winde at † her pleaſure, in her occaſion who can ‡ turn her away? all they that ſeek her, will not weary themſelves, in her [l] moneth they ſhall finde her.

25 Withhold thy foot, from being [m] unſhod, and thy throat from thirſt: but thou ſaidſt, ‡ There is no hope. No, for I have loved ſtrangers, and after them will I go.

26 As the [n] thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets.

27 Saying to a ſtock, Thou *art* my [o] father, and to a ſtone, Thou haſt ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their * trouble, they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe if they * can ſave thee in the time of thy † trouble: for * *according* to the [p] number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [q] plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I * ſmitten your children, they received no correction: your own [r] ſword hath * devoured your prophets, like a deſtroying lion.

31 ¶ O generation, ſee ye the word of the LORD: * have I been [s] a wilderneſſe unto Iſrael? a land of darkneſſe? wherefore ſay my people, † We are lords, [t] we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me dayes without number.

33 Why trimmeſt thou thy way to [u] ſeek love? therefore haſt thou alſo taught the wicked ones thy wayes.

34 Alſo in thy [x] ſkirts is found the bloud of the ſouls of the poore innocents: I have not found it by † ſecret ſearch, but upon all theſe. † Heb. *digging.*

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt [y] aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Judah, even unto Jeruſalem: and the Egyptians ſlew Joſiah, and vexed the Jews in ſundry ſorts.

z In ſigne of lamentation, as 2 Sam. 13: 19.

CHAP. III.

1 Gods great mercy in Judahs vile whoredome. 6 Judah is worſe than Iſrael. 12 The promiſes of the goſpel to the penitent. 20 Iſrael reproved and called by God, maketh a ſolemn confeſſion of their ſinnes.

† THey [a] ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that land be greatly [b] polluted? but thou haſt played the harlot with many [c] lovers; yet [d] return again to me, ſaith the LORD.

† Heb. *ſaying.*

a According as it is written, Deut. 24: 4.

b If he take ſuch one to wife again.

c That is, with idols, and with them, whom thou haſt put they confidence in.

d And I will not caſt thee off, but receive thee according to my mercie.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the wayes haſt thou ſat for them, as the [e] Arabian in the wilderneſſe, and thou haſt polluted the land with thy whoredomes, and with thy wickedneſſe.

e Which dwelleth in tents, and waiteth for them that paſſe by, to ſpoil them.

3 Therefore the ſhowres have been withholden, and there hath been no [f] latter rain, and thou hadſt a * [g] whores forehead, thou refuſedſt to be aſhamed.

f As God threatned by his law, Deut. 28: 24.

* Chap. 6: 15.

g Thou wouldeſt never be aſhamed of thine acts and repent: and this impudency is common to idolaters, which will not give off, though they be never ſo manifeſtly convicted.

4 Will thou not from this time [h] cry unto me, My father, thou *art* the guide of my youth?

5 Wilt he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

h He ſheweth that the wicked in their miſeries will cry unto God, and uſe outward prayer as the godly doe: but becauſe they turn not from their evil, they are not heard, Iſa. 58: 3, 4.

6 ¶ The LORD ſaid alſo unto me in the dayes of Joſiah the king, Haſt thou ſeen that which [i] back-ſliding Iſrael hath done? ſhe is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

i Meaning, the ten tribes from God, with whom they had made a ſpirituall contract.

* Chap. 2: 20.

7 And I ſaid after she had done all theſe things, Turn thou unto me: but she returned not, and her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby back-ſliding Iſrael committed adulterie, I had [k] put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

k And gave her into the hands of the Aſſyrians.

9 And it came to paſſe through the [l] † lightneſſe of her whoredome, that she defiled the land, and committed adulterie with ſtones and with ſtocks.

† Or, *fame.*

l The Hebrew word may either ſignifie lightneſſe and wantonneſſe, or noiſe and bruit.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her [m] whole heart, but † feignedly, ſaith the LORD.

m Judah fained for a time that she did return, as under Joſiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when occaſion was offered by any wicked prince.

11 And the LORD ſaid unto me, The backſliding Iſrael hath [n] juſtified her ſelf more than treacherous Judah.

* Heb. *in falſhood.* n Iſrael hath not declared her ſelf ſo wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

f When I delivered thee out of Egypt, Exod. 19: 8. Deut. 5: 27. Joſh. 24: 16. Ezra. 10: 12. Nehem. 8: 6.

‡ Or, *ſerve.*

* Iſay 57: 5, 7. Chap. 2: 6.

* Exod. 15: 17. Pſal. 44: 2. and 80: 8. Iſa. 5: 1, &c. Matth. 21: 33. Mark 12: 1. Luke 20: 9.

* Job 9: 30.

g Though thou uſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment, except thou turn to me by faith and repentance.

h Meaning, that hypocrites denie that they worſhip the idols: but that they honour God in them, and therefore they call their doings Gods ſervice.

‡ Or, *O ſwift dromedary.*

i He compareth the idolaters to theſe beaſts, becauſe they never ceaſe running to and fro: for both valleys and hills are full of their idolatrie.

‡ Or, *O wilde aſſe.*

k He compareth the idolaters to a wilde aſſe: for ſhe can never be tamed, nor yet wearied: for as ſhee turneth, ſhee can take her winde at every occaſion.

† Heb. *taught.*

† Heb. *the deſire of her heart.*

l Or, *reverſe it.*

l That is, when ſhe is with foal: and therefore the hunters wait their time: ſo though thou canſt not be turned back now from thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meet with thee.

m Hereby he warneth them, that they ſhould not go into ſtrange countries to ſeek help: for they ſhould but ſpend their labour and hurt themſelves, which is here meant by the bare foot and thirſt, Iſa. 57: 10.

‡ Or, *Is the caſe deſperate?*

n As a thief will not acknowledge his fault, till he be taken with the deed, and readie to be punished, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light upon them.

o Meaning, that idolaters ſpoil God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this to their idols.

‡ Or, *begotten me.* † Heb. *the hinder part of the neck.* * Iſa. 26: 16. * Iſa. 45: 20. † Heb. *evil.* * Chap. 11: 13. p Thou thoughteſt that thy gods of blocks and ſtones could have holpen thee, becauſe they were many in number, and preſent in everie place: but now let me ſee whether either the multitude, or their preſence can deliver thee from my plague. q As though I did you injurie in punishing you, ſeeing that your faults are ſo evident. * Iſa. 9: 13. Chap 5: 3. r That is, you have killed your prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c. * Matth. 23. verſ. 29 &c. * Verſ 5. ſ Have I not given them abundance of all things? † Heb. *we have dominion.* t But will truſt in our own power and policie. u With ſtrangers. x The prophets and the faithfull are ſlain in every corner of your country.

12 ¶ Go, and proclaim theſe words toward
o the north, and ſay, Return thou back-ſliding
Iſrael, ſaith the LORD, *and* I will not cauſe
mine anger to fall upon you: for I *am* * mer-
cifull, ſaith the LORD, *and* I will not keep *anger*
for ever.

13 Onely acknowledge thine iniquitie that
thou haſt tranſgreſſed againſt the LORD thy
God, and haſt p ſcattered thy wayes to the
ſtrangers under every green tree, and ye have
not obeyed my voice, ſaith the LORD.

14 Turn, O back-ſliding children, ſaith the
LORD, for I am married unto you: and I will
take you one of a citie, and two of a familie,
and I will bring you to Zion.

15 And I will give you * paſtours according
to mine heart, which ſhall feed you with
knowledge and underſtanding.

16 And it ſhall come to paſſe when ye be
multiplied and increaſed in the land; in thoſe
dayes, ſaith the LORD, they ſhall ſay no more,
The q ark of the covenant of the LORD: nei-
ther ſhall it † come to minde, neither ſhall they
remember it, neither ſhall they viſit *it*, neither
ſhall ‡ *that* be done any more.

17 At that time they ſhall call Jeruſalem the
r throne of the LORD, and all the nations ſhall
be gathered unto it, to the name of the LORD,
to Jeruſalem: neither ſhall they walk any more
after the ‡ imagination of their evil heart.

18 In thoſe dayes the houſe of Judah ſhall
walk ‡ with the houſe of Iſrael, and they ſhall
come together out of the land of the f north, to
the land that I have ‡ given for an inheritance
unto your fathers.

19 But I ſaid, How ſhall I put thee among
the children, and give thee a † pleaſant land, † a
goodly heritage of the hoſts of nations? and I
ſaid, Thou ſhalt call me, My father, and ſhalt
not turn away † from me.

20 ¶ Surely, *as* a wife treacherouſly depart-
eth from her t husband: ſo have you dealt trea-
cherouſly with me, O houſe of Iſrael, ſaith the
LORD.

21 u A voice was heard upon the high places,
weeping *and* ſupplications of the children of
Iſrael: for they have perverted their way, *and*
they have forgotten the LORD their God.

22 * Return ye back-ſliding children, *and*
I will heal your back-ſlidings: x behold, we
come unto thee, for thou *art* the LORD
our God.

23 Truly in vain *is ſalvation hoped for* from
the hills, *and from* the multitude of mountains:
truly in the LORD our God *is* the ſalvation of
Iſrael.

24 For ſhame hath devoured the labour of
our y fathers from our youth; their flocks and
their herds, their ſonnes and their daugh-
ters.

25 We lie down in our ſhame, and our con-
fuſion covereth us: z for we have ſinned againſt
the LORD our God; we and our fathers from
our youth even unto this day, and have not
obeyed the voice of the LORD our God.

o Whereas now the Iſraelites were kept in captivity by the Aſſyrians, to whom he promiſeth mercy, if they will repent.
* Pſal. 86: 15. and 103: 8, 9.

p There was no way, which thou didſt not haunt to ſeek: after the Idols, and to not a pilgrimage.

* Chap. 23: 4.

q This is to be underſtood of the coming of Chriſt: for then they ſhall not ſeek the Lord by ceremonies, and all figures ſhall ceaſe.
† Heb. *come upon the heart*
‡ Or, *be magnified.*
r Meaning, the church, where the Lord will be preſent to the worlds end, Matth. 28: 20.
‡ Or, *ſtubbornneſſe.*
‡ Or, *to.*

f Where they are now in captivity.
‡ Or, *cauſed your fathers to poſſeſſe.*

† Heb. *land of deſire.*
† Heb. *an heritage of glory*, or *beauty.*

† Heb. *from after me.*

t The Hebrew word ſignifieth, A friend or companion, and here may be taken for a husband, as it is uſed alſo, Hoſea 3: 1.
u Signifying, that God whom they had forſaken, would bring their enemies upon them, who ſhould lead them captive, and make them to cry and lament.
* Hoſea 14: 3.
x This is ſpoken in the perſon of Iſrael to the ſhame of Judah, which ſtayed ſo long to turn unto God.
y For their idolatry Gods vengeance hath light upon them and theirs,
z They juſtifie not themſelves, or ſay that they would follow their fathers, but condemn their wicked doings, & deſire forgiveneſſe of the ſame, as Ezra 9: 7. Pſalm 106: 6. Iſa. 64: 6.

CHAP. IIII.

1 *God calleth Iſrael by his promiſe.* 3 *He exhorteth Judah to repentance by fearfull judgements.* 19 *A grievous lamentation for the miſeries of Judah.*

IF thou wilt return, O Iſrael, ſaith the LORD,
a return unto me: and if thou wilt put away
thine abominations out of my ſight, then ſhalt
thou not remove.

2 And thou ſhalt b ſwear, The LORD liveth, in
truth, in judgement, and in righteouſneſſe; and
the nations ſhall bleſſe themſelves in him, and
in him ſhall they * glorie.

3 ¶ For thus ſaith the LORD to the men
of Judah and Jeruſalem, Break up your c fallow
ground, and ſow not among thorns.

4 Circumciſe your ſelves to the LORD, and
take away the foreſkinnes of your heart, ye
men of Judah, and inhabitants of Jeruſalem:
leſt my fury come forth like fire, and burn that
none can quench *it*, becauſe of the evil of your
doings.

5 d Declare ye in Judah, and publiſh in Jeru-
ſalem, and ſay, Blow ye the trumpet in the land:
cry, gather together, and ſay, Aſſemble your
ſelves, and let us go into the defenced cities.

6 e Set up the ſtandard towards Zion: ‡ retire,
ſtay not; for I will bring evil from the * north,
and a great † deſtruction.

7 The f lion is come up from his thicket, and
the deſtroyer of the Gentiles is on his way; he
is gone forth from his place to make thy land
deſolate: *and* thy cities ſhall be laid waſte, with-
out an inhabitant.

8 For this * gird you with ſackcloth, lament
and howl: for the fierce anger of the LORD is
not turned back from us.

9 And it ſhall come to paſſe at that day, ſaith
the LORD, *that* the heart of the king ſhall pe-
riſh, and the heart of the princes: and the prieſts
ſhall be aſtonished, and the g prophets ſhall
wonder.

10 Then ſaid I, Ah Lord GOD, ſurely thou
haſt greatly h deceived this people, and Jeruſa-
lem, ſaying, Ye ſhall have peace, whereas the
ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this peo-
ple, and to Jeruſalem, i A dry winde of the high
places in the wilderneſſe toward the daughter
of my people, not to k fanne, nor to cleanſe,

12 *Even* ‡ a full winde from thoſe *places*
ſhall come unto me: now alſo will I † give ſen-
tence againſt them.

13 Behold, he ſhall come up as l clouds, and
his chariots *ſhall be* as a whirlwinde: his horſes
are ſwifter than eagles: m wo unto us, for we
are ſpoiled.

14 O Jeruſalem, * waſh thine heart from
wickedneſſe, that thou mayeſt be ſaved: how
long ſhall thy vain thoughts lodge within
thee?

15 For a voice declareth * from n Dan, and
publiſheth affliction from mount o Ephraim.

16 Make ye mention to the nations, behold,

a That is wholly and without hypocriſie, Joel 2: 12. not diſſembling to turn and ſerve God, as they doe which ſerve him by halves, as Hoſ. 7: 16.
b Thou ſhalt deteſt the name of idols, Pſal. 16: 4. and ſhalt with reverence ſweare by the living God, when thine oath may advance Gods glory, and profit others: and here by ſwearing, he meaneth the true religion of God.
* 2 Cor. 10: 17.
c He willeth them to pluck up the impietie and wicked affection, and worldly reſpects out o' their heart, that the true ſeed of Gods word may be ſown therein, Hoſ. 10: 12. and this is the true circumciſion of the heart, Deut. 10: 16. Rom. 2: 29. Col. 2: 11.
d He warneth them of the great dangers that ſhall come upon them by the Caldeans, except they repent and turn to the Lord.
e That is, make ye ready for the war, meaning, the Caldeans, a moſt ſtrong and cruell enemie, as Iſa. 5: 29.
‡ Or, *ſtrengthen.*
* Chap. 1: 13, 14. verſ. 15. and 6: 22.
† Heb. *breaking.*
f Meaning, Nebuchad nezzar, king of Babylon, 2 King. 24: 1.
* Chap. 6: 26.
g That is, the falſe prophets, which ſtill propheſied peace and ſecuritie.
h By the falſe prophets, which promiſed peace and tranquillitie: and thus thou haſt punished their rebellious ſtubbornneſſe by cauſing them to hearken unto lies, which would not beleeve thy truth,
i King. 22: 23. Ezek. 4: 9. 2 Theſſ. 2: 11.
i The northwinde, whereby he meaneth Nebuchadnezzar.
k But to carry away both corn and chaff.
‡ Or, *a fuller winde than thoſe.*
† Heb. *utter judgements.*
l Meaning, that Nebuchadnezzar ſhould come as ſuddenly, as a cloud that is carried with the winde.
m This is ſpoken in the perſon of
* Chap 8: 16.

all the people, who in their affliction ſhould crie thus. * Iſa. 1: 16.
n Which was a citie in the utmoſt border of Iſrael northward toward Babylon. o Which was in the midway between Dan and Jeruſalem.

publiſh

publiſh againſt Jeruſalem, *that* watchers come from a farre countrey, and give out their voice againſt the cities of Judah.

17 As [p] keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 * Thy way and thy doings have procured theſe things unto thee, this *is* thy wickedneſſe becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My [q] bowels, my [q] bowels, I am pained at † my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of warre.

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my [r] tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* heare the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, *they are* ſottiſh children, and they have none underſtanding: [s] they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and [t] void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitfull place *was* a wilderneſſe, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; * [u] yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowmen, they ſhall go into thickets, and climbe up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thy ſelf with crimſon, though thou [x] deckeſt thee with ornaments of gold, though thou renteſt thy † face with painting, in vain ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt childe, the voice of the daughter of Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, [y] Wo *is* me now, for my ſoul is wearied becauſe of murderers.

[p] Which keep the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Judah.
* Pſal. 107: 17. Iſa. 50: 1.

* Iſay 22: 4. Chap. 9: 1.
[q] He ſheweth that the true miniſters are lively touched with the calamities of the church, ſo that al the parts of their body feel the grief of their heart, albeit with zeal to Gods glory, to pronounce his judgements againſt the people.
† Heb. *the walls of my heart.*
[r] Meaning, the cities, which were as eaſily caſt down as a tent.
[s] Which firſt flowed with milk and hony whiles they walked with God, Exod. 3: 8. Their wiſdome and policie tend to their own deſtruction, and pulleth them from God.
[t] By theſe manner of ſpeeches, he ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moved therewith, as if the order of nature ſhould be changed, Iſa. 13: 10. and 24: 23. Ezek. 32: 7. Joel. 2: 31. and 3: 15.
* Chap. 5: 18.
[u] But for his mercies ſake, he will reſerve himſelf a reſidue to be his church, and to praiſe him on earth, Iſa. 2: 9.

[x] Neither thy ceremonies nor rich gifts ſhall deliver thee.
† Heb. *eyes.*

[y] As the prophets were moved to pitie the deſtruction of their people, ſo they declared it to the people to move them to repentance, Iſa. 22: 4. chap. 9: 1.

CHAP. V. 565

1 *The judgement of God upon the Jews, for their perverſeneſſe, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil ſtate, 30 and eccleſiaſtical.*

RUn ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can finde a man, if there be any that executeth judgement, that ſeeketh the truth, and I will pardon [a] it.

2 And though they ſay, The LORD [b] liveth, ſurely they ſwear falſely.

3 O LORD, *are* not thine eyes upon the [c] truth? thou haſt * [d] ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock, they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poore, they are fooliſh: for they know not the way of the LORD, *nor* the judgement of their God.

5 I will get me unto the [e] great men, and will ſpeak unto them, for they have known the way of the LORD, *and* the judgement of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore [f] a lion out of the forreſt ſhall ſlay them, *and* a wolf of the [g] evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces; becauſe their tranſgreſſions are many, *and* their back-ſlidings † are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* [g] no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troups in the harlots houſes.

8 * They were as fed horſes in the morning; every one neighed after his neighbours wife.

9 Shall I not viſit for theſe things? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 ¶ [h] Go ye up upon her walls, and deſtroy, but make not a full end: [i] take away her battlements, for they *are* not the LORDS.

11 For the houſe of Iſrael, and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have [k] belied the LORD, and ſaid, *It is* not he, neither ſhall evil come upon us, neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become [l] winde, and the word *is* not [m] in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, * behold, I will make my words in [n] thy mouth fire, and this people wood, and it ſhall devoure them.

15 Lo, I will bring a * nation upon you from [o] farre, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an [p] open ſepulchre, they *are* all mightie men.

[a] That is, the citie.
[b] Though they pretend religion and holineſſe, yet all is but hypocriſie, for under this kinde of ſwearing is contained the true religion.
[c] Doeſt not thou love uprightneſſe and faithfull dealing?
* Iſa. 9: 13. Chap. 2: 30.
[d] Thou haſt oft times punished them, but all is in vain.
[e] He ſpeaketh this to the reproach of them, which ſhould govern and teach others, and yet are farther out of the way than the ſimple people.
[f] Meaning, Nebuchadnezzar and his armie.
[g] Or, *deſerts.*
† Heb. *are ſtrong.*
[g] He ſheweth, that to ſwear by any thing than by God, is to forſake him.
* Exek. 22: 12.
[h] He commandeth the Babylonians and enemies to deſtroy them.
[i] That is, burn the wals, as 2 King. 25: 1. Neh. 1: 3. and 2: 3.
[k] Becauſe they gave no credit to the words of his prophets, as Iſa. 28: 15. 2 Chron. 36: 15.
[l] Their words ſhalbe of none effect, but vain.
[m] They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them, * Chap. 1: 9.
[n] Meaning, Jeremiah.
* Deut. 28: 49. Chap. 1: 15. and 6: 22.
[o] To wit, the Babylonians and Caldeans.
[p] Who ſhall kill many with their arrowes.

566

17 And they ſhall eat up thine * harveſt, and thy bread, *which* thy ſonnes and thy daughters ſhould eat: they ſhall eat up thy flocks & thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities wherein thou truſtedſt, with the ſword.

18 Neverthelesſe in thoſe dayes, ſaith the LORD, I * will not make a [q] full end with you.

19 ¶ And it ſhall come to paſſe when ye ſhall ſay, * Wherefore doeth the LORD our God all theſe things unto us? then ſhalt [r] thou anſwer them, like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Heare now this, O * fooliſh people, and without † underſtanding, which have eyes and ſee not, which have eares and hear not.

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand for the * bound of the ſea, by a perpetuall decree that it cannot paſſe it; and though the waves thereof toſſe themſelves, yet can they not prevail; though they roar, yet can they not paſſe over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God that giveth rain, both the * former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 ¶ Your [ſ] iniquities have turned away theſe things, and your ſinnes have withholden good things from you.

26 For among my people are found wicked men: ‡ they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men.

27 As a ‡ cage *is* full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen * fat, they ſhine: yea, they overpaſſe the deeds of the wicked: they judge not * the cauſe, the cauſe of the fatherleſſe, yet they [t] proſper: and the right of the needie do they not judge.

29 Shall I not viſit for theſe things? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 ¶ ‡ A wonderfull and horrible thing is commited in the land.

31 The [u] prophets propheſie * falſely, and the prieſts ‡ bear rule by their means, and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1 The enemies ſent againſt Judah, 4 encourage themſelves, 6 God ſetteth them on work becauſe of their ſinnes. 9 The prophet lamenteth the judgements of God becauſe of their ſins. 18 He proclaimeth Gods wrath. 26 He calleth the people to mourn for the judgement on their ſinnes.

O Ye children of [a] Benjamin, gather your ſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in [b] Tekoa: and ſet up a ſigne of fire in [c] Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion, to a ‡ comely and [d] delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto [e] her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place.

4 [f] Prepare ye warre againſt her, ariſe and let us go up at noon; wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the LORD of hoſts ſaid, Hew ye down trees, and ‡ caſt a mount againſt Jeruſalem: this *is* the citie to be viſited, ſhe *is* wholly oppreſſion in the midſt of her.

7 * As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſſe, [g] violence and ſpoil is heard in her: before me continually *is* grief and wounds.

8 Be thou inſtructed, [h] O Jeruſalem, leſt my ſoul † depart from thee: leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: [i] turn back thine hand as a grape-gatherer into the baskets.

10 To whom ſhall I ſpeak and give warning, that they may heare? behold, their * eare *is* [k] uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

11 Therefore I am full of the furie of the LORD: I am weary with holding in: [l] I will poure it out upon the [m] children abroad, and upon the aſſemby of young men together: for even the husband with the wife ſhall be taken, the aged with *him that is* full of dayes.

12 And their houſes ſhall be turned unto others, with *their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to * covetouſneſſe; and from the prophet even unto the prieſt, every one dealeth falſely.

14 They have * healed alſo the † hurt of the daughter of my people ſlightly, ſaying, [n] Peace, peace, when *there is* no peace.

15 Were they * aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they blush: therefore they ſhall fall among them that fall: at the time that I viſit them, they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the wayes and ſee, and aſk for the * [o] old paths, where is the good way, and walk therein, and ye ſhall finde * reſt for your ſouls: but they ſaid, we will not walk *therein*.

17 Alſo

---

* Levit. 26: 16. Deut. 28: 31, 33.

* Chap. 4: 27. q Here the Lord declareth his unſpeakable favour toward his church. Others underſtand the places otherwiſe of the continuance of his wrath upon it, and that they ſhould remain in long miſerie according to Levit. 26: 34, 43. * Chap. 13: 22. and 16: 10. r Meaning, the Prophet Jeremiah. * Iſa. 6: 9. Matth. 13: 14. John 12: 40. Acts 28: 26. Rom. 11: 8. † Heb. *heart*.

* Job. 38: 10, 11. Pſal. 104: 9.

* Deut. 11: 14.

ſ If there be any ſtay, that we receive not Gods bleſſings in abundance, we muſt conſider that it is for our own iniquities, Iſai. 59. verſ. 1, 2.

‡ Or, *they pry as fowlers lie in wait*. ‡ Or, *coop*.

* Deut. 32: 15.

* Iſa. 1: 23. Zech. 7: 10. t They feel not the plague of God for it.

‡ Or, *aſtoniſhment and filthineſſe*. u Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons, and corrupt. * Chap. 14: 14. and 23: 25, 26. Ezek. 13: 6. ‡ Or, *take into their hands*.

a He ſpeaketh to them chiefly, becauſe they ſhould take heed by the example of their brethren, the other ſtaff of their tribe which were now carried away priſoners.

b Which was a citie in Judah ſix miles from Bethlehem, 2 Chron. 11: 6. c Reade Nehem. 3: 14.

‡ Or, *dwelling at home*. d I have intreated her greatly, and given her abundance of all things. e She ſhall be ſo deſtroyed, that the sheep may be fed in her. f He ſpeaketh this in the perſon of the Babylonians, which complain that the time faileth them before they have brought their enterpriſes to paſſe.

‡ Or, *poure out the engine of ſhot*.

* Iſa. 57 20. g He ſheweth the cauſe why it ſhould be dedroyed, and how it commeth of themſelves. h He warneth them to amend by his corrections, and to turn to him by repentance. † Heb. *be loſed* or *disjoynted*. i He exhorteth the Babylonians to be diligent to ſearch out all and to leave none. * Chap. 7: 26. k They delight to heare vain things, and to ſhut up their eares to true doctrine.

l As the Lord had given him his word to be as a fire of his indignation to burn the wicked, Chap. 5: 14. ſo he kindleth it now when he ſeeth that all remedies are paſt. m None ſhall be ſpared.

* Iſa. 56: 11. Chap. 8: 10.

* Chap. 8: 11. Ezek. 13: 10. † Heb. *bruiſe* or *breach*. n When the people began to feare Gods judgements, the falſe prophets comforted them by flatterings, ſhewing that God would ſend peace and not warres, * Chap. 3: 3. and 8: 12.

* Iſa. 8: 10. Malac. 4: 4. Luke 16: 29. o Wherein the Patriarches and Prophets walked, directed by the word of God, * Matth. 11: 29.

ſignifying, that there is no true way, but that which God preſcribeth.

17 Alſo I ſet [p] watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, we will not hearken.

18 ¶ Therefore heare, ye [q] nations, and know, O congregation, what *is* among them.

19 Heare, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 * To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a farre countrey? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay [r] ſtumbling-blocks before this people, and the fathers and the ſonnes together ſhall fall upon them: the neighbour and his friend ſhall perish

22 Thus ſaith the LORD, Behold, a people cometh from the * [ſ] north-countrey, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercie: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for warre againſt thee, O daughter of Zion.

24 We have heard the fame thereof, our hands wax [t] feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemie *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with * ſackcloth, and wallow thy ſelf in aſhes: make thee mourning, *as* for an onely ſonne; moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet [u] thee for a tower, *and* * a fortreſſe among my people, that thou mayeſt know and trie their way:

28 They are all grievous revolters, walking with ſlanders: *they are* * braſſe and iron, they are all corrupters.

29 [x] The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 * ‡ Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

p Prophets which ſhould warn you of the dangers that were at hand.

q God taketh all the world to witneſſe and the inſenſible creatures, of the ingratitude of the Jews.

* Iſa. 1: 11. and 66: 3. Amos 5: 21. Mich. 6: 6. &c.

r Deadly inſtruments of their ruin which he ſheweth in the two next verſes.

* Chap. 1: 15. and 5: 15. and 10: 22.
ſ From Babylon by Dan, which was north from Jeruſalem.

t For feare of the enemie: he ſpeaketh this in the perſon of the Jews.

* Chap. 4: 8. and 25: 34.

u Meaning, Jeremiah, whom God had appointed to try out the godly, from the wicked, as a founder doth the pure mettall from the droſſe.
* Chap. 1: 18. and 15: 20.
* Ezek. 22: 18.
x All the paine and labour that hath been taken with them, is loſt.
* Iſa. 1: 22.
‡ Or, *refuſe ſilver.*

CHAP. VII.

1 Jeremiah is ſent to call for true repentance, to prevent the Jews captivitie. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threatneth them for their idolatry. 21 He rejecteth the ſacrifices of the diſobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgements for the ſame.

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORDS houſe, and proclaim there this word, and ſay, Heare the word of the LORD, all ye of Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael, * Amend your wayes, and your doings, and I will cauſe you to dwell in this place.

* Chap. 18: 11. and 26: 13.

4 Truſt ye not in [a] lying words, ſaying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* theſe.

5 For if ye throughly amend your wayes, and your doings; if you throughly execute judgement between a man and his neighbour;

6 *If* ye oppreſſe not the ſtranger, the fatherleſſe, and the widow, and ſhed not innocent bloud in this place, neither walk after other gods to your hurt:

7 Then [b] will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, † which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is * this houſe, which is called by my name, become a * [c] den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, [d] where I ſet my name at the firſt, and ſee * what I did to it, for the wickedneſſe of my people Iſrael.

13 And now becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, [e] riſing up early, and ſpeaking, but ye heard not; and I * called you, [f] but ye anſwered not:

14 Therefore will I do unto this houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to * Shiloh.

15 And I will [g] caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore * [h] pray not thou for this people, neither liſt up crie nor prayer for them, neither make interceſſion to me, for I will not heare thee.

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the ‡ [i] queen of heaven, and to poure out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD, Behold, mine anger and my furie ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched

21 ¶ Thus ſaith the LORD of hoſts the God

a Beleeve not the falſe Prophets, which ſay, that for the temples ſake and the ſacrifices there, the Lord will preſerve you, and to nourish you in your ſinne, and vain confidence.

b God ſheweth on what condition he made his promiſe to this temple: that they ſhould be an holy people unto him, as he would be a faithfull God to them.

† Heb. *wherepon my name is called.*
* Iſa. 56: 7.
* Matth. 21: 13. Mark. 11: 17. Luke 19: 46.

c As theeves hid in holes and dens think themſelves ſafe, ſo when you are in my temple, you think to be covered with the holines thereof, and that I cannot ſee your wickedneſſe.

d Becauſe they depended ſo much on the temple, which was for his promiſe, that he would be preſent, and defend them where the ark was, he ſendeth them to Gods judgements againſt Shiloh, where the ark had remained about 300 yeares, and after was taken, the prieſts ſlain, and the people miſerably diſcomfited.
* 1 Sam. 4: 10, 11. Pſal. 78: 60.

e That is, I never ceaſed to warn you, as Iſa. 65: 2. Prov. 1. 28.
* Prov. 1. 24. Iſa. 65. 12. and 66. 4.

f He ſheweth what is the onely remedy to redreſſe our faults: to ſuffer God to lead us into the way, and to obey his calling, Iſa. 66. 4.
* 2 Sam. 4. 10, 11. Pſal 76. 60. and 132. 6. Chap. 26. 6.

g I will ſend you into captivity as I have done Ephraim, that is, the ten tribes.
* Exod. 32. 10. Chap. 11. 14. and 14. 11.

h To aſſure them that God had determined with himſelf to punish their wickednes, he ſheweth that the prayer of the godly can nothing avail them, whiles they remain in their obſtinacie againſt God, and will not uſe the means that he uſeth to call them to repentance.
* Chap. 44: 19. ‡ Or, *frame*, or *workmanship of heaven*, i That is, they ſacrifice to the ſun, moon and ſtarres, which they called the queen of heaven. 2 King. 17: 5.

568

of Israel,* Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [k] For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt offerings or sacrifices.

23 But this thing commanded I them, saying,* Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the wayes that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their eare, but walked in the counsels *and* in the † imagination of their evil heart, and † went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto [l] this day, I have even * sent unto you all my servants the prophets, daily [m] rising up early, and sending *them*.

26 Yet they hearkened not unto me, nor inclined their eare, but * hardened their neck, they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them, but they will [n] not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation, that obeyeth not the voice of the LORD their God, nor receiveth ‡ correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine [o] hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his [p] wrath.

30 For the children of Judah have done evil in my sight, saith the LORD; they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of [q] Tophet, which *is* in the valley of the sonne of Hinnom, to burn their sonnes and their daughters in the fire, which [r] I commanded *them* not, neither † came it into my heart.

32 ¶ Therefore behold, the dayes * come saith the LORD, that it shall no more be called Tophet, nor the valley of the sonne of Hinnom, but the valley of slaughter: for they shall bury in tophet, till there be no place.

33 And the * carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray *them* away.

34 Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalrm, the voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

* Isa. 1: 11. Chap. 6: 20. Amos 5: 21.

k Shewing, that it was not his chief purpose and iment, that they should offer sacrifices; but that they should regard, wherefore they were ordained: to wit, to be joyned to the word, as seals and confirmations of remission of sins in Christ: for without the word they were vaine and unprofitable.

† Heb. *concerning the matter of.*

* Deut. 6: 3.

* Exod. 9: 5. Levit. 25: 12.

‡ Or, *stubbornesse.*

† Heb. *were.*

l Which was about fourteen hundred yeares.

* 2 Chron. 36: 15.

m Read vers. 13.

* Chap. 16: 12.

n Whereby he sheweth, that the pastours ought not to leave their flocks in their obstinacie: for the Lord will use the meanes of his servants to make the wicked more faulty, and to prove his.

‡ Or, *instruction.*

o In signe of mourning, as Job 1: 20. Micah 1: 16.

p Against whom he had just occasion to poure out his wrath.

q Of Tophet reade, 2 Kings 23. vers. 10. Chap. 19: 5.

r But commanded the contrary, as Levit. 18: 21. and 20: 3. Deut. 18: 10.

† Heb *came it upon my heart.*

* Chap. 19: 6.

* Psal. 79: 2. Chap. 16: 4. and 34: 20.

* Isa. 24: 7. Chap. 16: 9. and 25: 10. and 33: 11. Ezek. 26: 13. Hos. 2: 11.

CHAP. VIII.

1 The calamity of the Jews both dead and alive. 4 He upbraideth their foolish and shamelesse impenitencie. 13 He sheweth their grievous judgement, 18 and bewaileth their desperate estate.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their [a] graves.

2 And they shall spread them before the sunne, and the moon, and all the host of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth.

3 And death shall be chosen [b] rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD, Shall they [c] fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back, by a perpetuall back-sliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickednes, saying, What have I done? every [d] one turned to his course, as the horse rusheth into the battel.

7 Yea,* the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know [e] not the judgement of the LORD.

8 How do ye say, We *are* wise, and the law [f] of the LORD *is* with us? Lo, certainly ‡ in vain made he *it*, the pen of the scribes *is* in vain.

9 * ‡ The [g] wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD, and † what wisdome *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to * covetousnesse, from the prophet even unto the priest, every one dealeth falsely.

11 For they have * healed the hurt of the daughter of my people slightly, saying,* Peace, peace, when *there is* no peace.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ † I will surely consume them, saith the LORD; *there shall be* no grapes * on the vine, nor figs on the * fig-tree, and the leaf shall fade, and [h] *the things that* I have given them shall passe away from them:

14 Why do we sit still? [i] assemble your selves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us * water of [k] ‡ gall

a The enemy for greedinesse of gain shall rifle your graves, and lay you before those idols, which in your life you worshipped, to see if they can help you.

b Because of the afflictions that they shall feel through Gods judgements.

c Is there no hope that they will return?

d They are full of hypocrisie & every one followeth his own fantasie without any consideration.

* Isa. 1: 3.

e He accuseth them, in that that they are more ignorant of Gods judgements, than these birds are of their appointed seasons to discern the cold and heat.

f The law doth not profit you, neither needed it to have been written, for ought that you have learned by it.

‡ Or, *the falsepen of the scribes worketh for falshood.*

* Chap. 6: 15.

† Or, *have they been ashamed, &c.*

g They that seem wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods word.

† Heb. *the wisdome of what thing.*

* Isa. 56: 11. Chap. 6: 13.

* Chap. 6: 14.

* Ezek. 13: 10.

* Chap. 3: 3. and 6: 15.

† Or, *in gathering I will consume.*

* Isa. 5: 1, &c.

* Matth. 21: 19. Luke 13: 6, &c.

h That is, they profit not by any husbandry that I have bestowed upon them.

i He speaketh in the person of the people, who when the enemy commeth will run about to hide themselves, and acknowledge that it is Gods hand.

* Chap. 9: 15. and 23: 15.

k That is, hath brought us unto extream affliction, and thus they shall not attribute this plague to fortune, but Gods just judgement.

‡ Or, *poyson.*

to

to drink, because we have sinned against the LORD.

15 We * looked for peace, but no good *came*: *and* for a time of health, and behold trouble.

16 The snorting of his horses was heard from * [l] Dan: the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and † all that is in it, the city and those that dwell therein.

17 For behold, I will send [m] serpents, cockatrices among you, which *will* not *be* * charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would [n] comfort my self against sorrow: my heart *is* faint † in me.

19 Behold, the voice of the cry of the daughter of my people, † because of them that dwell in a farre countrey: *Is* not the LORD in Zion? *is* not her king in her? why have they provoked [o] me to anger with their graven images, *and* with strange vanities?

20 The [p] harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am [q] I hurt, I am black: astonishment hath taken hold on me.

22 *Is there* no * [r] balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people † recovered?

* Chap. 14: 19.

* Chap. 4: 15.
l That is, from the utmost confines.

† Heb. *the fulnesse thereof.*

m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no meanes they shall escape.
* Psal. 58: 4, 5.
n Read Chap. 5. vers. 19.
† Heb. *upon.*
† Heb. *because of the countrey of them that are farre of.*
o Thus the Lord speaketh.

p The people wonder that they have so long time looked for succour in vain.
q The prophet speaketh this.
* Chap. 46: 11.
r Meaning that no mans help or meanes could save them, for in Gilead was precious balm, see Gen. 37. vers. 25. or else deriding the vain confidence of the people, who looked for help at their priests, who should have been the Physicians of their souls, and dwelt at Gilead, Hos. 6: 8. † Heb. *gone up.*

CHAP. IX.

1 Jeremiah lamenteth the Jews for their manifold sinnes, 9 and for their judgement. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threatneth both Jews and Gentiles.

† OH * that my head were [a] waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

2 Oh that I had in the [b] wildernesse a lodging-place of way-faring men, that I might leave my people, and go from them: for they *be* all [c] adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* [d] lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil: and they know not me, saith the LORD.

4 * Take ye heed every one of his ‡ neighbour, and [e] trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will † deceive every one his neighbour, and will not speak the truth: they have [f] taught their tongue to speak lies, *and* weary themselves to commit iniquitie.

6 Thine habitation *is* in the midst of deceit, [g] through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will [h] melt them, and try them; for how shall I do for the daughter of my people.

8 Their tongue *is as* an arrow shot out, it speaketh * deceit: *one* speaketh * peaceably to his neighbour with his mouth, but † in heart he layeth ‡ his wait.

† Heb. *who will give my head, &c.*
* Isa. 22: 4.
Chap. 4: 19.
a The Prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them. Which is a speciall note to discern the true pastours from the hirelings.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts than among this wicked people, save that God hath injoyned him this charge.
c Utterly turned from God.
d To belie and slander their neighbours.
* Chap. 12: 6. Mich. 7: 5, 6.
‡ Or, *friend.*
e Meaning, that all were corrupt, and none could finde an honest man.
† Or, *mock.*
f They have so practised deceit, that they cannot forsake it.
g They had rather forsake God, than leave their wicked trade.
h With the fire of affliction.

* Psalm 12: 2. and 120: 3.
* Psalm 28: 3.
† Heb. *in the midst of him.*
‡ Or, *wait for him.*
* Chap. 5: 9, 29.

9 ¶ * Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the [i] mountains will I take up a weeping and wailing, and for the ‡ habitations of the wildernesse a lamentation, because they are ‡ burnt up, so that none can passe through *them*, neither can *men* heare the voice of the cattel, ‡ both the fowl of the heavens and the beast are fled, they are gone.

11 And I will make Jerusalem heaps, *and* * a den of dragons, and I will make the cities of Judah † desolate, without an inhabitant.

12 ¶ Who *is* the [k] wise man that may understand this, and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wildernesse that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein?

14 But have walked after the ‡ imagination of their own heart, and after Baalim, which [l] their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, * with [m] wormwood, and give them water of gall to drink.

16 I will * scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the [n] mourning-women, that they may come, and send for cunning women, that they may come.

18 And let them make haste, and take up a wailing for us, that our eyes may runne down with tears, and our eye-lids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled? we are greatly confounded, because we have forsaken the land, because our dwellings have [o] cast *us* out.

20 Yet heare the word of the LORD, O ye women, and let your eare receive the word of his mouth, and [p] teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our [q] windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as drunk upon the open field, and as the handfull after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the [r] wise man glory in his wisdome, neither let the mighty man glory in his might, let not the rich man glory in his riches.

i That is, Judea which was a mountainous countrey, Exod. 15: 17. Deut. 11: 11.
† Or, *pastures.*
‡ Or, *desolate.*
† Heb. *from the fowl even to, &c.*

* Chap. 10: 22.
† Heb. *desolation.*

k Meaning, that they are all without sense and understanding, and that God hath taken his spirit from them.

‡ Or, *stubbornesse.*

l He sheweth that the children cannot excuse themselves by their fathers: for both father and childe, if they be wicked, shall perish.
* Chap. 8: 14. and 23: 15.
m That is, most bitter things, for so *wormwood* is often taken in scripture, Prov. 5: 4. Lam. 3: 15, 19. Revel. 8: 11.
* Lev. 26: 33.
n Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained teares may provoke you to some sorrow.

o As though they were weary of us, because of our iniquities, Lev. 18. verse 28. and 20: 22.
p He derideth the superstition of the women which made an art of mourning, and taught to weep with fained tears.
q Signifying, that there is no means to deliver the wicked from Gods judgement, but when they thinke to be most sure and most far off, then are they soonest taken.

r For as much as none can save himself by his own labour, or any wordly means, he sheweth that it is in vain to put our trust therein, but that we trust in the Lord, and rejoyce in him, who onely can deliver us, 1 Cor. 1: 31. 2 Cor. 10: 17.

570

24 But * let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which excercise [f] loving kindnesse, judgement and righteousnesse in the earth: for in these things I delight, saith the Lord

25 ¶ Behold, the dayes come, saith the LORD, that I will † punish all them which are [t] circumcised with the uncircumcised:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are ‡ in the * utmost corners, that dwell in the wilderness: for all these nations *are* uncircumcised, and all the house of Israel *are* * uncircumcised in the heart.

* 1 Cor. 1: 31. 2 Cor. 10: 17.

f These three points are necessary to know aright: his mercy, wherein consisteth our salvation: his judgement, which he executeth continually against the wicked: and his justice, whereby he defendeth and maintaineth the faithfull.

† Heb. *visit upon.*

t Meaning, both Jews and Gentiles, as in the next verse he sheweth the cause, Read Chap. 4: 4.

† Heb. *cut off into corners*, or *having the corners* of their hair *polled.* * Chap. 25: 23. Rom. 2: 28, 29.

CHAP. X.

1 *The unequall comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastours.* 23 *He maketh an humble supplication.*

HEare ye the word which the LORD speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the [a] signes of heaven, for the heathen are dismayed at them.

3 For the † [b] customes of the people are vain: for *one* cutteth a tree out of the forrest (the work of the hands of the workman) with the ax

4 They deck it with [c] silver and with gold, they fasten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, * but speak not: they must needs be * born, because they cannot go: be not afraid of them, for * they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none * like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 * Who would not fear thee, O king of nations? [d] for ‡ to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdomes *there is* none like unto thee.

8 But they are † altogether * brutish and foolish: the stock is [e] a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from [f] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning men.

10 But the LORD *is* the † true God, he *is* the living God, and an † everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have [g] not made the heavens, and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He * hath made the earth by his power, he hath established the world by his wisdome, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice *there is* a ‡ multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings ‡ with rain, and bringeth forth the winde out of his treasures.

14 Every man ‡ is * [h] brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falshood, and *there is* no breath in them.

15 They *are* vanitie, *and* the work of errours: in the time of their visitation they shall perish

16 * [i] The portion of Jacob *is* not like them: for he *is* the former of all things, and Israel *is* the rod of his inheritance; the LORD of hosts *is* his name.

17 ¶ [k] Gather up thy wares out of the land, O † inhabitant of the fortresse.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distresse them, that they may finde *it so.*

19 ¶ Wo is me for my hurt, my wound is grievous: but I said, Truly this *is* a [l] grief, and I must bear it.

20 [m] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the [n] pastours are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the * [o] north-country, to make the cities of Judah desolate, *and* a * den of dragons.

23 ¶ O LORD, † I know that [p] the * way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, * correct me, but with [q] judgement; not in thine anger, lest thou † bring me to nothing.

25 * Poure out thy [r] fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

a God forbiddeth his people to give credit, or feare the constellations and conjunctions of starrs and planets, which have no power of themselves, but are governed by him, and their secret motions, and influences are not known to man, and therefore there can be no certain judgement thereof, Deut. 18: 9.

† Heb. *statutes* or *ordinances are vanitie.*

b Meaning, not onely in the observation of the starrs, but their laws and ceremonies whereby they confirme their idolatry, which is forbidden, Deut 12: 30.

c The Prophets use thus plainly and simply to set forth the vile absurdity of the idolaters, that men might learn to be ashamed of that whereunto their corrupt nature is most subject, Read Isa. 54: 12.

* Psal. 115: 5.

* Isa. 46: 1, 17.

* Isa. 41: 23.

* Psal. 86: 8, 10.

* Rev. 15: 4.

d He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to be feared, and herein he sheweth them not onely the evil that they ought to eschew, but the good which they ought to follow.

‡ Or, *it liketh thee.*

‡ Heb. *in one*, or *at once.*

* Isa. 41: 29. Hab. 2: 18. Zech. 10: 2.

e Because the people thought that to have images, was a meane to serve God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, The doctrine of vanity, the work of errours, vers. 15. and Hab. 2: 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the books of the lay people.

f Whereas they found the best gold: shewing that they thought nothing too deare for their idols; some read Ophir, as 1 King. 9: 28. Dan. 10: 5.

† Heb. *God of truth.* † Heb. *king of eternity.*

g This declareth that all that hath been in this chapter spoken of idols, was to arme the Jews when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both, how to protest their own religion against the idolaters, and how to answer them to their shame, which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Hebrew. ‡ Gen. 1: 1, 6. Chap. 51: 15.

† Or, *is more brutish than to know.*

* Chap 51: 17, 18.

h The more that man thinketh to do any thing well by his own wisedome, and not as God instructeth him, the more doth he prove himself to be a vile beast.

* Chap. 51: 19.

i By these words, Portion and Rod, he signifieth their inheritance: meaning, that God should be all-sufficient for them: and that their felicity consisteth in him alone, and therefore they ought to renounce all other helps and succors, as of idols, &c. Deut. 32: 9. Psal. 10: 15.

k The prophet willeth the Jews to prepare themselves to this captivity, shewing that it was now at hand that they should feel the things whereof he had told them.

† Heb. *inhabitresse.*

l It is my just plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themselves toward God.

m He sheweth how Jerusalem shall lament.

n The governours and ministers.

* Chap. 1: 15. and 5: 15. and 6: 2.

o Read chap 4: 15.

* Chap. 9: 11.

p He speaketh this because that Nebuchadnezzar purposed to have made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Jerusalem, Ezek. 21: 31. therefore the popher saith, that this was the Lords direction.

* Prov. 16: 1. and 20: 24.

* Psal. 61: 1. and 38: 1.

Chap. 30: 11. q Considering that God had revealed unto him the certitude of their captivity, chap. 7: 16. he onely prayeth, that he would punish them with mercy, which Isaiah calleth in measure, chap. 17: 8. measuring his rods by their infirmity, 1 Cor. 10: 13. for here by judgements is meant not only the punishment, but also the merciful moderation o the same, as chap 30. vers. 11. † Heb. *diminish me.* * Psal 79: 6. t Forasmuch as God cannot only be known and glorified by his mercy that he useth toward his church, but also by his justice in punishing his enemies, he prayeth that his glory may fully appear both in the one and the other.

CHAP. XI.

1 *Jeremiah proclaimeth Gods covenant,* 8 *rebuketh the Jews disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill Jeremiah.*

THE word that came to Jeremiah from the LORD, saying.

2 Heare ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem.

3 And say thou unto them, Thus saith the

LORD

LORD God of Iſrael, * [a] Curſed *be* the man
Deut. 27: 26. Gal. 3: 10.
a He called the Jews to the conſideration of Gods mercies, who freely choſe them, made a covenant of eternall felicity with them, and how he ever performed it on his behalf, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubject to the curſe of the law.
* Lev. 26: 3, 12.
* Deut. 7: 12.
b Thus he ſpeaketh in the perſon of the people, which agreed to the covenant,
† Heb. *Amen*.
that obeyeth not the words of this covenant,
4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron fornace, ſaying, * Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:
5 That I may perform the * oath which I have ſworn unto you farhers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered [b] I, and ſaid, † So be it, O LORD.
6 Then the LORD ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Heare ye the words of this covenant, and do them.
7 For I earneſtly proteſted unto your fathers, in the day *that* I brought them up out of the land of Egypt, even unto this day, [c] riſing early and proteſting, ſaying, Obey my voice.
c Read chap 7: 13.
8 Yet they obeyed not, nor inclined their eare, but walked every one in the ‡ imagination of their [d] evil heart: therefore I will bring upon them all the [e] words of this covenant, which I commanded *them* to do, but they did *them* not.
† Or, *ſtubbornneſſe*.
d According to his own fantaſie, and not as my word appointed him,
e Meaning, the menaces and curſes contained in the law, Levit. 26: 14. Deut. 28: 15.
9 And the LORD ſaid unto me, A [f] conſpiracie is found among the men of Judah, and among the inhabitants of Jeruſalem.
f That is, a generall conſent to rebell againſt me.
10 They are turned back to the iniquities of their forefathers, which refuſed to heare my words; and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.
11 ¶ Therefore thus ſaith the Lord, Behold, I will bring evil upon them which they ſhall not be able † to eſcape; and * though they ſhall cry unto me, I will not [g] hearken unto them.
† Heb. *to go forth of*
* Prov. 1: 28. Iſai. 1: 15. Chap. 14: 12. Ezek. 8: 18. Mich. 3: 4.
g Becauſe they will not pray with true faith and repentance, but for the ſmart and grief which they feel.
12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe; but they ſhall not ſave them at all in the time of their † trouble.
† Heb. evil.
13 [h] For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to that † ſhamefull thing, *even* altars to burn incenſe unto Baal.
h Read chap. 2: 28.
† Heb. *ſhame*.
14 Therefore [i] pray not thou for this people, neither lift up a cry or prayer for them: for I will not heare *them* in the time that they cry unto me for their † trouble.
i Read, chap. 7. verſ. 16. and 14: 11.
† Heb. *evil*.
15 * † What hath [k] my beloved to do in mine houſe, *ſeeing* ſhe hath wrought [l] lewdneſſe with many? and the holy fleſh is paſſed from thee: ‡ when thou doeſt evil, then thou rejoyceſt.
* Iſa. 1: 11.
† Heb. *what is to my beloved in my houſe?*
k My people of Iſrael whom I have hitherto ſo greatly loved.
l Meaning, that they offer not in the temple to God, but upon the altar of Baal and the idols, and ſo rejoyced in their wickedneſſe.
‡ Or, *when thy evil is*.
16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the [m] noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.
m Of the Babylonians and Caldeans.
17 For the LORD of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.
18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their [n] doings.
n Which went about privily to conſpire my death.
19 But I *was* like a lambe *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us [o] deſtroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred.
o Let us deſtroy the prophet and his doctrine: Some read, Let us corrupt his meat with wood, meaning, poiſon.
† Heb. *the ſtalk with his bread*.
20 But, O LORD of hoſts, that judgeſt righteouſly, that * trieſt the reins and the heart, let me ſee thy [p] vengeance on them; for unto thee have I revealed my cauſe.
* 1 Sam. 16: 7. 1 Chron. 28: 9. Pſal. 7: 9. Chap. 17: 10. and 20: 12. Revel. 2: 23.
p Thus he ſpake not for hatred, but being moved with the Spirit of God, he deſireth the advancement of Gods glory, and the verifying of his word, which is by the deſtruction of his enemies.
21 Therefore thus ſaith the LORD of the men of [q] Anathoth, that ſeek thy life, ſaying, [r] Propheſie not in the name of the LORD, that thou die not by our hand:
q To wit, both the prieſts and the reſt of the people: for this town was the prieſts, and they dwelt in it, read chap. 1: 1.
r Not that they could not abide to heare God named: (for herein they would ſhew themſelves moſt holy,) but becauſe they could not abide to be ſharply reproved, and therefore deſired to be flattered, Iſa. 30: 10. and to be maintained in their pleaſures, Mich. 2. verſ. 11. and not to heare vice condemned, Amos 7: 12.
22 Therefore thus ſaith the LORD of hoſts, Behold, I will † punish them; the young men ſhall die by the ſword, their ſonnes and their daughters ſhall die by famine.
† Heb. *viſit upon*.
23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the yeare of their viſitation.

CHAP. XII.

1 Jeremiah complaining of the wickeds proſperity, by faith ſeeth their ruine. 5 God admoniſheth him of his brethrens treachery againſt him, 7 and lamenteth his heritage. 14 He promiſeth to the penitent return from captivitie.

[a] RIghteous *art* thou, O LORD, when I plead with thee: *yet* ‡ let me talk with thee of *thy* judgements: * Wherefore doth the way of the wicked [b] proſper? *wherefore* are all they happie that deal very treacherouſly?
a The prophet confeſſeth God to be juſt in all his doing, although man be not able to give a reaſon of all his acts.
‡ Or, *let me reaſon the caſe with thee*.
* Job 21: 7. Pſal. 73: 1. and 73: 3. Hab. 1: 4.
q This queſtion hath been alway a great tentation to the godly, to ſee the wicked enemies of God in proſperity, and his deare children in adverſitie.
2 Thou haſt planted them, yea, they have taken root: † they grow, yea, they bring forth fruit; thou *art* neare in their mouth, and farre from their [c] reins.
† Heb. *they go on*.
c They profeſſe God in mouth, but deny him in heart, which is here meant by the reins, Iſa. 29: 13. Matth. 15: 8.
3 But thou, O LORD, * knoweſt me; thou haſt ſeen me, and tried mine heart † towards thee: pull them out like ſheep for the ſlaughter, and [d] prepare them for the day of ſlaughter.
* Pſal. 17: 3.
† Heb. *with thee*.
d The Hebrew word is, Sanctifie them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giveth proſperity, that afterward they ſhould the more feel his heavie judgement when they lack their riches, which were a ſigne of his mercy.
4 How long ſhall the land mourn, and the herbs of every field wither? * for the wickedneſſe of them that dwell therein the beaſts are conſumed, and the birds, becauſe they ſaid, [e] He ſhall not ſee our laſt end.
* Pſal. 107: 34.
e Abuſing Gods lenity and his promiſes, they flattered themſelves as though God would ever be mercifull, and not utterly deſtroy them: therefore they hardned themſelves in ſin, till at length the beaſts and inſenſible creatures felt the puniſhment of their ſtubborn rebellion againſt God.
5 ¶ If thou haſt run with the [f] footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?
f Some think that God reproveth Jeremiah, in that that he would reaſon with him, ſaying, that if he were not able to march with men, that he were far unable to diſpute with God. Others by the footmen, meane them of Anathoth: and by the horſemen, them of Jeruſalem, which ſhould trouble the prophet worſe than his own countrey men did.
6 For even * thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee, yea ‡ they have called a multitude after thee; beleeve them not, though they ſpeak † fair words unto thee.
* Chap. 9: 4. Or, *they cried after thee fully*.
† Heb. *good things*.

¶ 7 I have

7 ¶ I have forſaken [g] mine houſe, I have left mine heritage, I have given † the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a [b] lion in the forreſt: it ‡ † crieth out againſt me, therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‡ [i] ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, ‡ come to devoure.

10 Many paſtours have deſtroyed my [k] vineyard, they have troden my portion under foot, they have made my † pleaſant portion a deſolate wilderneſſe.

11 They have made it deſolate, *and* being deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man [l] layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſſe: for the ſword of the LORD ſhall devoure from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 * [m] They have ſown wheat, but ſhall reap thorns: they have put themſelves to [n] pain, *but* ſhall not profit: and they ſhall be aſhamed of your [o] revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil [p] neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit, Behold, I will * pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſſe after that I have plucked them out, I will [q] return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſſe, if they will diligently learn the [r] wayes of my people, to ſwear by my name, [ſ] The LORD liveth, (as they taught my people to ſwear by Baal) then ſhall they be built in the [t] midſt of my people.

17 But if they will not * obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD.

g God willeth the Prophet to denounce his judgements againſt Jeruſalem, notwithſtanding that they ſhall both by threatnings and flatteries labour to put him to ſilence.
† Heb. *the love.*
h Ever ramping againſt me and my Prophets.
‡ Or, *yelleth.*
† Heb. *giveth out his voice.*
‡ Or, *tallented.*
i In ſtead of bearing my livery, and wearing onely my colours they have change and diverſity of colours of their idols and ſuperſtitions: therefore their enemies, as thick as the fowls of the aire ſhall come about them to deſtroy them.
‡ Or, *cauſe them to come.*
k He propheſieth of the deſtruction of Jeruſalem by the captaines of Nebuchadnezzar, whom he calleth paſtours.
† Heb. *portion of deſire.*
l Becauſe no man regardeth my word, or the plagues that I have ſent upon the land.
* Lev. 26: 16. Deut. 28: 38. Micah 6: 15. Hag 1: 6:
m To wit, the Prophets.
n They lamented the ſins of the people.
o For in ſtead of amendment, you grow worſe and worſe, as Gods plagues teſtified.
p Meaning, the wicked enemies of his church which blaſphemed his name, and whom he would punish after that he hath delivered his people.
* Deut. 30: 3. Chap. 32: 37.
q After that I have punished the Gentiles, I will have mercy upon them.
r The true doctrine and manner to ſerve God.
ſ Read chap. 4: 2.
t They ſhall be of the number of the faithfull, and have a place in my church. * Iſai. 65: 12.

CHAP. XIII.

1 In the type of a linnen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people. 12 under the parable of the bottles filled with wine, he foretelleth their drunkenneſſe in miſery. 15 He exhorteth to prevent their future judgements. 22 He ſheweth their abominations are the cauſe thereof.

THus ſaith the LORD unto me, Go and get thee a linnen girdle, and put it upon thy loyns, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loyns.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loyns, and ariſe, go to [a] Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

a Becauſe this river of Euphrates was farre from Jeruſalem, it is evident, that this was a viſion, whereby was ſignified that the Jews ſhould paſſe over Euphrates to be captives in Babylon, and there, for length of time, ſhould ſeem to be rotten, although they were joyned to the Lord before, as a girdle about a man.

6 And it came to paſſe after many dayes, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I marre the pride of Judah, and the great pride of Jeruſalem.

10 This evil people which refuſe to heare my words, which walk in the ‡ imagination of their heart, and walk after other gods to ſerve them, and to worship them, ſhall even be as this girdle, which is good for nothing.

‡ Or, *ſtubbornneſſe.*

11 For as the girdle cleaveth to the loyns of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glorie: but they would not heare.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD God of Iſrael, [b] Every bottle ſhall be filled with wine: & they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

b Every one of you ſhall be filled with ſpirituall drunkenneſſe, and be without all knowledge to ſeek how to help your ſelves.

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſſe.

14 And I [c] will dash them † one againſt another, even the fathers and the ſonnes together, ſaith the LORD: I will not pitie, nor ſpare, nor have mercie, † but deſtroy them.

c It ſhal be as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to break earthen bottles.
† Heb. *a man againſt his brother.*
† Heb. *from deſtroying them.*

15 ¶ Heare ye, and give eare, be not proud: for the LORD hath ſpoken.

16 Give glorie to the LORD your God before he cauſe * [d] darkneſſe, and before your feet ſtumble upon the dark mountains, and while ye look for [e] light, he turn it into the ſhadow of death, and make *it* groſſe darkneſſe.

* Iſa 8: 22.
d That is, affliction and miſery by the Babylonians.
e Meaning, for help and ſupport of the Egyptians.

17 But if ye will not heare it, my ſoul ſhall [f] weep in ſecret places for *your* pride, and * mine eye ſhal weep ſore, and runne down with tears, becauſe the LORDS flock is carried away captive.

f You ſhall ſurely be led away captive, and I, according to mine affection toward you, ſhall weep and lament for your ſtubbornneſſe.
* Lam. 1: 2, 16. and 2: 18

18 Say unto the [g] king, and to the queen, Humble your ſelves, ſit down; for your ‡ principalities ſhall come down, *even* the crown of your glory.

g For Jehoiachin and his mother rendred themſelves by Jeremiahs counſel to the king of Babylon, 2 King. 24: 12.
‡ Or, *head-tires.*

19 The cities of [h] the ſouth ſhall be ſhut up, and none ſhall open *them*: Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

h That is, of Judah, which lyeth ſouthward from Babylon.

20 Lift up your eyes, and behold them that come from the north: where *is* the [i] flock *that* was given thee, thy beautifull flock?

i He asketh the king, where his people is become.

21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt [k] taught them *to be* captains

† Heb *viſit upon.*
k By ſeeking to ſtrangers for help, thou haſt made them skifull to fight againſt thee.

captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail?

22 ¶ And if thou ſay in thine heart, * Wherefore come theſe things upon me? for the greatneſſe of thine iniquitie are thy skirts [l] diſcovered, *and* thy heels ‡ made bare.

23 Can the Ethiopian change his skin, or the leopard his ſpots? *then* may ye alſo do good, that are † accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the winde of the wilderneſſe.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy skirts upon thy face, that thy [m] ſhame may appear.

27 I have ſeen thine adulteries, and thy [n] neighings, the lewdneſſe of thy whoredome, *and* thine abominations on the hills in the [o] fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? † when *ſhall it* once *be?*

CHAP. XIIII.

1 The grievous famine 7 cauſeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuſe for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning † the [a] dearth.

2 Judah mourneth, and the [b] gates thereof languiſh, they are black unto the ground, and the crie of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and [c] covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hinde alſo calved in the field, and forſook [d] *it*, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, they ſnuffed up the winde like [e] dragons: their eyes did fail becauſe *there was* no graſſe.

7 ¶ [f] O LORD, though our iniquities teſtifie againſt us, do thou *it* for thy names ſake: for our back-ſlidings are many, we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a [g] ſtranger in the land, and as a way-faring-man, *that* turneth aſide to tarrie for a night?

9 Why ſhouldeſt thou be as a man aſtonied, as a [h] mightie man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and † we are called by thy name, leave us not.

10 ¶ Thus ſaith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquitie, and viſit their ſinnes.

11 Then ſaid the LORD unto me, * [i] Pray not for this people for *their* good.

12 * When they faſt I will not heare their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, [k] Ah Lord GOD, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you † aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſie lies in my name, * I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſie unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſie in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, them, their wives, nor their ſonnes, nor their daughters: for I will poure their wickedneſſe upon them.

17 ¶ Therefore thou ſhalt ſay this word unto them, * Let mine eyes runne down with [l] tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, [m] both the prophet and the prieſt ‡ go about into a land that they know not.

19 Haſt thou utterly rejected [n] Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? * we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.

20 We [o] acknowledge, O LORD, our wickedneſſe, *and* the iniquitie of our fathers: for * we have ſinned againſt thee.

21 Do not abhorre *us*, for thy names ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the [p] vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowres? *art* not thou he, O LORD our God? therefore we will wait upon thee for thou haſt made all theſe things.

CHAP. XV.

1 The utter rejection and manyfold judgements of the Jews. 10 Jeremiah complaining of their ſpite, receiveth a promiſe for himſelf. 12 and a threatning for them. 15 He prayeth, 19 and receiveth a gracious promiſe.

THEN ſaid the LORD unto me, * [a] Though * Moſes and * Samuel ſtood before me, *yet* my minde *could* not *be* toward this people, caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſſe, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, * Such as

are

---

v Chap. 5: 19. and 16: 10.

l The cloke of hypocriſie ſhall be pulled off, and thy ſhame ſeen.
‡ Or, *ſhall be violently taken away.*
† Heb. *taught.*

m As thine iniquities have been manifeſted to all the world: ſo ſhall thy ſhame and punishment.
n He compareth idolaters to horſes inflamed after mares.
o There is no place ſo high nor low, whereas the marks and ſignes of thine idolatrie appear not.
† Heb. *after when yet?*

† Heb. *the words of the dearths* or *reſtraints.*
a Which came for lack of rain, as verſ. 4.
b That is, the inhabitants of all Judea.

c To wit, with aſhes, in token of ſorrow.

d Meaning, that the bruit beaſts for drought were compelled to forſake their young, contrary to nature, and to go ſeek water which they could not finde.
e Which are ſo hot of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to refreſh them.
f He ſheweth the onely way to remedy Gods plagues, which is by unfained confeſſion of our ſins, and returning to him by repentance.
‡ That taketh no care for us.
g As one that hath ſtrength to help, and yet is afraid to put to his hand.
† Heb. *thy name is called upon us.*

* Exod. 32: 10.
i Read chap. 7: 16, and 11: 14.

* Prov. 1: 28. Iſa. 1: 15. Chap. 11: 11. Ezek. 8: 18. Mich. 3: 4.

k He pittieth the people, and accuſeth, the falſe prophets which deceived them: but the Lord anſwered, that both the prophets which deceived, and the people which ſuffered themſelves to be ſeduced ſhall perish. Chap. 22. verſ. 15. and 27: 8, 9. and 29: 8.
† Heb. *peace of truth.*
* Chap. 23: 21. and 27: 15. and 29: 8, 9.

* Chap. 13: 17. Lam. 1: 16. and 2: 18.
l The falſe prophets promiſed peace and aſſurance, but Jeremiah calleth to tears and repentance for their affliction, which is at hand.
m Both high and low ſhall be led captives into Babylon.
† Or, *make merchandiſe againſt a land, and* men *acknowledge* it *not*, Chap. 5: 31.
n Though the prophet knew that God had caſt off the multitude which were hypocrites and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a church, for the which he prayeth.
* Chap. 8: 15.
o He teacheth the church a form of prayer, to humble themſelves to God by true repentance, which is the onely meanes to avoid this famine, which was the beginning of Gods plagues.
* Pſal. 106: 6. Dan. 9: 8.
p Meaning, their idols, Reade Chap. 10: 15.

* Ezek. 14: 14.
a Meaning, that if there were any man living moved with ſo great zeal toward the people, as were theſe two, yet that he would not grant this requeſt, forasmuch as he had determined the contrarie.
* Exod. 32: 11, 14.
* 1 Sam. 7: 9.
* Chap. 43: 11. Zech. 11: 9.

are for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivitie, to the captivitie.

3 And I will * appoint over them foure † kindes, saith the LORD, the sword to slay, and the [b] dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devoure and destroy.

4 And † I will cause them to be * [c] removed into all kingdomes of the earth; [d] because of * Manasseh the sonne of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pitie upon thee, O Jerusalem? or who shall bemone thee? or who shall go aside † to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; [e] I am wearie with repenting.

7 And I will fanne them with a fanne in the [f] gates of the land: I will bereave *them* of ‡ children, I will destroy my people, *sith* they return not from their wayes.

8 Their widows are [g] increased to me above the sand of the seas I have brought upon them ‡ against the mother of the young men, a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrours upon the city.

9 She that hath born [h] seven languisheth: she hath given up the ghost; * her [i] sunne is gone down while *it was* yet day: she hath been ashamed and confounded, and the residue of them will I deliver to the sword before their enemies, saith the LORD,

10 ¶ * [k] Wo is me my mother, that thou hast born me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on [l] usury, *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily ‡ I will cause the [m] enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [n] iron break the northern iron, and the steel?

13 Thy substance and thy treasures will I give to the * spoil without price, and *that* for all thy sinnes, even in all thy borders.

14 And I will make *thee* to passe with thine enemies, into a land *which* thou knowest not: for a * fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest, remember me and visit me, & revenge me of my [o] persecutours, take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did * [p] eat them, and thy word was unto me the joy and rejoycing of mine heart, for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoyced: I sat [q] alone because of thy hand: for thou hast filled me with indignation.

18 Why is my * pain perpetuall? and my wound incurable *which* refuseth to be healed? wilt thou be altogether unto me as a [r] liar, *and as* waters that † fail?

19 ¶ Therefore thus saith the LORD, If thou [f] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the [t] precious from the vile, thou shalt be as my [u] mouth: let them return [x] unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced brasen * wall, and they shall fight against thee, but * they shall not [y] prevail against thee: for I *am* with thee to save thee, and to deliver thee saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

* Lev. 26: 16. &c.
† Heb. *families.*
b The dogs, birds and beasts should devoure them that were slain.
‡ Heb. *I will give them for a removing.*
* Deut. 28: 25. Chap. 24: 9.
c The word signifieth to run to and fro for feare and unquietnes of conscience, as did Kain.
d Not that the people was punished for the kings sinne only, but for their own sins also, because they consented to his wickednesse.
* 2 Kings. 21: 11.
† Heb. *to ask of thy peace.*
e That is, I will not call back my plagues, or spare thee any more.
f Meaning, the cities.
‡ Or, *whatsoever is dear.*
g Because I had slain their husbands.
‡ Or, *against the mother-city a young man spoiling, &c.* or, *against the mother* and *the young men.*
h She that had many, lost all her children.
* Amos 8: 9.
i She was destroyed in the mids of her prosperitie.
* Job 3: 1, &c. Chap. 20: 14.
k These are the prophets words, complaining of the obstinacie of the people, and that he was reserved to so wicked a time: wherein also he sheweth, what is the condition of Gods ministers, to wit, to have all the world against them, though they give none occasion.
l Which is an occasion of contention and hatred.
‡ Or, *I will intreat the enemy for thee.*
m In this perplexitie, the Lord comforted me, and said that my last dayes should be quiet: and by the enemie, he meaneth here Nebuzaradan the captain of Nebuchad-nezzar, who gave Jeremiah the choise, either to remain in his countrey, or to goe whither he would: or by the enemie, he meaneth the Jews which should afterward know Jeremiahs fidelitie, and therefore favour him.
n As for the people, though they seemed strong as iron, yet should they not be able to resist the hard iron of Babylon, but should be led captives.
* Chap. 17: 3.
* Deut. 32: 22.
o He speaketh not this for desire of revengement, but wishing that God would deliver his church of them whom he know to be hardened and incorrigible.
* Ezek. 3: 3.
p I received them with as great joy, as he that is famished eateth meat.
† Heb. *thy name is called upon me.*
q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.
* Chap. 30: 15.
r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20: 7.
† Heb. *he not sure.*
f If thou forget these carnall considerations, and faithfully execute thy charge.
t That is, seek to win the good from the bad.
u To wit, as my mouth hath pronounced, chap. 1. verse. 18. and as here followeth verse 20.
x Comform not thy self to their wickednesse, but let them follow thy godly example.
* Chap. 1: 18. and 6: 27.
* Chap. 20. verse. 11, 12.
y I will arm thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

1 The prophet under the types of abstaining from marriage, from houses of mourning and feasting, foreshewеth the utter ruine of the Jews, 10 because they were worse than their fathers. 14 Their return from captivity, shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying.

2 Thou shalt not take [a] thee a wife, neither shalt thou have sonnes, nor daughters in this place.

3 For thus saith the LORD concerning the sonnes and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of * grievous deaths, they shall not * be lamented, neither shall they be buried: *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their * carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [b] Enter not into the house of ‡ mourning, neither go to lament, nor bemone them: for I have taken away my peace from this people, saith the LORD, *even* loving kindnesse and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor * [c] cut themselves, nor make themselves bald for them.

7 Neither shall *men* tear *themselves* for them in mourning to comfort them for the dead, neither shall *men* give them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, * I will cause to cease out of this place in your eyes, and in your dayes, the voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride.

a Meaning, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.
* Chap. 15: 2.
* Chap. 25: 33.
* Psalm 79: 2. Chap. 7: 33. and 34: 20.
b Signifying, that the affliction should be so great, that one should not have leisure to comfort another.
‡ Or, *mourning-feast.*
* Lev. 19: 28. Deut. 14: 1.
c That is, should not rent their clothes in signe of mourning.
‡ Or, *breake bread for them,* as Ezek. 24: 17.
d For in these great extremities, all consolation and comfort shall be in vain.
* Isa. 24: 7, 8. Chap. 7: 34. and 25: 10. Ezek. 26: 13.

10 ¶ And

10 ¶ And it shall come to passe when thou shalt shew this people all these words, and they shall say unto thee,* Wherefore hath the LORD pronounced all this great evil against us? or what *is* [c] our iniquitie? or what *is* our sinne that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done* worse than your fathers, (for behold, ye walk every one after the ‡ imagination of his evil heart, that they may not hearken unto me)

13 * Therefore will I cast you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore behold, the * dayes come, saith the LORD, that it shall no more be said, The LORD, liveth that brought up the children of Israel out of the land of Egypt;

15 But, the LORD liveth that brought up the children of Israel [f] from the land of the north, and from all the lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [g] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine* eyes *are* upon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie, & their sinne double; because they have defiled my land, they have filled mine inheritance with the [h] carcases of their detestable and abominable things.

19 O LORD, my [i] strength and my fortresse, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have [k] inherited lies, vanitie, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and * they *are* no gods?

21 Therefore behold, I will this once cause them [l] to know, I will cause them to know mine hand and my might, and they shall know that my name *is* the LORD.

* Chap. 5: 19. and 13: 22.

c Because the wicked are alwayes rebellious, and dissemble their own sinnes, and murmure against Gods judgements, as though he had no just cause to punish them, he sheweth him what to answer.

* Chap. 7: 26.

‡ Or, *stubbornesse.*

* Deut. 4: 27. and 28: 64, 65.

* Chap. 23: 7, 8.

f Signifying, the benefit of their deliverance out of Babylon should be so great, that it should abolish the remembrance of their deliverance from Egypt: but he hath here chiefly respect to the spirituall deliverance under Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans: who should destroy them in such sort, that if they escaped the one, the other should take them.

* Job 34: 21. Prov. 5: 21. Chap. 32: 19.

h That is, their sons and daughters, which they offred to Molech:

i He wondreth at the great mercie of God in this deliverance, which shall not onely extend to the Jews, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promise, and hath not utterly cast us off.

* Chap. 2: 11.

l They shall once again feel my power and mercie for their deliverance, that they may learn to worship me.

CHAP. XVII.

1 The captivitie of Judah for her sinne. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitfull heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophesie. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sinne of Judah *is* [a] written with a * pen of iron, *and* with the † point of a diamond; *it is* graven upon the [b] table of their heart, and upon the horns of your [c] altars:

2 Whilest their [d] children remember their altars and their * groves by the green trees upon the high hills.

3 [e] O my mountain in the field, * I will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sinne, throughout all thy borders.

4 And thou, even † thy self shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn [f] for ever.

5 ¶ Thus saith the LORD, [g] Cursed *be* the man that trusteth in man, & maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 * Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 [h] For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be carefull in the yeare of ‡ drought, neither shall cease from yeelding fruit.

9 ¶ The heart *is* deceitfull above all things, and desperately wicked, who can know it?

10 [i] I the LORD search the heart, *I* trie the reins, even to give every man according to his wayes, & according to the fruit of his doings.

11 [k] *As* the partridge sitteth *on egs*, and hatcheth *them* not: *so* he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.

12 ¶ A glorious [l] high throne from the beginning, *is* the place of our sanctuarie.

13 O LORD, the hope of Israel, * all that forsake thee shall be ashamed, and they that depart from me shall be written in the [m] earth, because they have forsaken the LORD, the * fountain of living waters.

14 Heal me, O LORD, and I shall be healed; [n] save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, [o] they say unto me, * Where *is* the word of the LORD? let it come now.

16 As for me, * I have [p] not hastened from *being* a pastour † to follow thee, neither have I desired the wofull day, thou knowest: that which came out of my lips, was right before thee.

17 Be not [q] a terrour unto me, thou *art* my hope in the day of evil.

18 * Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † * destroy them with [r] double destruction.

a The remembrance of their contempt of God cannot passe, albeit for a time, he deferre the punishment: for it shall be manifest to men and angels.

* Job 19: 24. † Heb. *nail.*

b In stead of the law of God, they have written idolatrie and all abominations in their heart.

c Your sinnes appear in all the altars that you have erected to idols.

d That is, follow their fathers wickednesse, minde not the Lord, but their idols, Jer. 7: 18.

* Judges 3: 7. Isa. 1: 29.

e Zion that was my mountain, shall now be left as a waste field.

* Chap 15: 13.

† Heb. *in thy self.*

f That is, a long time, as Exod 21. vers 6. for it was the space of 70 year, as Chap. 11.

g The Jews were given to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31: 3. and strangers, and in the mean season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God which is immortall, Isa. 2: 22. Chap. 48: 6, 7.

* Psalm 2: 12. and 34: 10. and 125: 1. Prov. 16: 20. Isa. 30: 18.

h Read Psal. 1: 3.

‡ Or, *restraint.*

i Because the wicked have ever some excuse to defend their doings, he sheweth, that their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their deed by the malice of their hearts, 1 Sam. 16: 7. 1 Chron 28: 9. Psalm 7. Chap. 11: 20. and 20: 12. Revel. 2: 23.

k As the partridge by calling, gathereth others which forsake her, when they see that she is not their dame: so the covetous man is forsaken of his riches, because he cometh by them falsely.

‡ Or, *gathereth young which she hath not brought forth.*

l Shewing, that the godly ought to glorie in nothing, but in God: who doth exalt his, and hath left a signe of his favour in his temple.

* Psalm 73: 27. Isa. 1: 28.

m Their names shall not be registred in the book of life.

* Chap. 2: 13.

n He desireth God to preserve him, that he fall not into tentation, considering the great word, and the multitude that fall from God.

o The wicked say that my prophesie shall not come to passe because thou deferrest the time of the vengeance. * Isa. 5: 19. * Chap. 2. vers. 4. &c.

p I am assured of my votation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speak not of any wordly affection. † Heb. *after thee.*

q Howsoever the wicked deal rigorously with me, yet let me finde comfort in thee. * Psalm 35: 4. and 40: 14. † Heb. *break them with a double breach.* * Chap. 11: 20.

r That is, of plagues abundantly, as Isa. 40: 2.

576

19 ¶ Thus ſaid the LORD unto me, Go and ſtand in the [f] gate of the children of the people whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Heare ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the LORD: * Take heed to your ſelves, and bear no burden on the [t] ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carrie forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I * commanded your fathers.

23 But they obeyed not, neither inclined their eare, but made their neck ſtiff, that they might not heare nor receive inſtruction,

24 And it ſhall come to paſſe, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this citie on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

25 * Then ſhall there enter into the gates of this citie, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this citie ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devoure the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter, is ſhewed Gods abſolute power in diſpoſing of nations.* 11 *Judgements threatned to Judah for her ſtrange revolt.* 18 *Jeremiah prayeth againſt his conſpiratours.*

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe and go down to the potters houſe, and there I will cauſe thee to heare my words.

3 Then I went down to the potters houſe, and behold, he wrought a work on the [‡] wheels.

4 And the veſſel [‡] that he made of [a] clay was marred in the hand of the potter, ſo he [†] made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, * cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potters hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdome to * pluck up and to pull down, and to deſtroy *it*:

8 If that nation againſt whom I have pronounced, turn from their evil, * I will [b] repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdome to build and to plant *it*:

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: * return ye now every one from his evil way, and make your wayes and your doings good.

12 And they [c] ſaid, * There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD, * Aſk ye now among the heathen, Who hath heard ſuch things? the virgin of Iſrael hath done a very horrible thing.

14 Will a man leave [‡] the ſnow of Lebanon *which cometh* from the rock of the field? [d] *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten * me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their wayes *from* the * [e] ancient paths, to walk in paths, *in* a way not caſt up.

16 To make their land * deſolate, *and* a perpetuall hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt-winde before the enemy, I will ſhew them the [f] back and not the face in the day of their calamity.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: [§] for the law ſhall not perish from the prieſt, nor counſel from the wiſe, nor the word from the prophet; come, and let us ſmite him [‡] with the [h] tongue, and let us not give heed to any of his words.

19 Give heed to me O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore *[i] deliver up their children to the famine, and [†] poure out their *bloud* by the force of the ſword, and let their wives be be-

reaved

Nehem. 13: 19,

[t] By naming the ſabbath-day, he comprehendeth the thing, that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, reade Exod. 20: 8. and by the breaking of this commandement, he maketh them tranſgreſſours of the whole law, foraſmuch as the firſt and ſecond table are contained herein.

* Exod. 23: 12. and 31: 13. Ezek. 20: 12.

* Chap. 22: 4.

[‡] Or, *frames*, or *ſeats*.

[‡] Or, *that he made was marred as clay in the hand of the potter.*

[a] As the potter hath power over the clay to make what pot he will, or to break them, when he hath made them: ſo have I power over you, to doe with you as ſeemeth good to me, Iſa. 45: 9. Wiſd. 15: 7. Rom. 9: 20, 21.

[‡] Heb. *returned and made.*

* Iſa. 45: 9. Wiſd. 15: 7. Rom. 9: 20.

* Chap. 1: 10.

* Jonah 3: 10.

[b] When the ſcripture attributeth repentance unto God, it is not that he doth contrary to that which he hath ordained in his ſecret counſell: but when he threatneth, it is a calling to repentance, and when he giveth man grace to repent, the threatning (which ever containeth a condition in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans judgement.

* 2 Kings 17: 13, Chap. 7: 3. and 25: 5. and 35: 15.

[c] As men that had no remorſe, but were altogether bent to rebellion, and to their own ſelf will.

* Chap. 2: 25.

* Chap. 2: 10.

‡ Or, *my fields for a rock*, or for *the ſnow of Lebanon, ſhall the running water be forſaken for the ſtrange cold waters?*

[d] As no man that hath thirſt refuſeth fresh conduit waters, which he hath at home, to go and ſeek waters abroad to quench his thirſt, ſo they ought not to ſeek for help and ſuccour at ſtrangers, and leave God which was preſent with them.

* Chap. 2: 13. and 17: 13.

* Chap. 6: 16.

[e] That is, the way of truth, which God had taught by his law.

* Chap. 19: 8. and 49: 13. and 50: 13.

[f] I will ſhew mine anger, and not my favour toward them.

[g] This argument the wicked have ever uſed againſt the ſervants of God, The church cannot erre: we are the church, and therefore whoſoever ſpeaketh againſt us, they ought to die, 1 Kings 22: 24. Chap. 7: 4. and 20: 2. Mal. 2: 4, 7. and thus the falſe church perſecuteth the true church, which ſtandeth not in outward pomp, and in multitude, but is known by the graces of the holy Ghoſt.

‡ Or, *for the tongue.*

[h] Let us ſlander him, and accuſe him: for we ſhall be beleeved. * Pſalm 1: 9, 10.

[i] Seeing the obſtinate malice of the adverſaries, which grew daily more and more: the prophet being moved with Gods ſpirit, without any carnall affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glorie, and profit of his church.

† *poure them out.*

reaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* slain by the sword in battel.

22 Let a cry be heard from their houses, when thou shalt bring a troup suddenly upon them, for they have digged a pit to take me, and hid snares for my feet.

† Heb. *for death.*

23 Yet LORD, thou knowest all their counsel against me † to slay *me:* forgive not their iniquity, neither blot out their sinne from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

1 Under the type of breaking a potters vessel, is foreshewed the desolation of the Jews for their sinnes.

THus saith the LORD, Go and get a potters earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests,

† Heb. *the sunne gate.*

2 And go forth unto the valley of the sonne of Hinnom, which *is* by the entry of † the east-gate, and proclaim there the words that I shall tell thee:

a By the kings, here and in other places, are meant counsellers and governours of the people: which he called the Ancients, vers. 1.
* 1 Sam. 3: 11. 2 Kings 21: 12.
b That is, at the hearing thereof, a dreadfull fear shall possesse them.

3 And say, Heare ye the word of the LORD, O [a] kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his eares shall * [b] tingle.

4 Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the bloud of innocents.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his service, is against his word.
d Read chap. 7. vers. 31. and 2 Kings 23: 10. Isa. 30: 33.

5 They have built also the high places of Baal, to burn their sonnes with fire for burnt-offerings unto Baal, which [c] I commanded not, nor spake *it*, neither came *it* into my minde.

6 Therefore behold, the dayes come, saith the LORD, that this place shall no more be called [d] Tophet, nor the valley of the sonne of Hinnom, but the valley of slaughter.

* Chap. 7: 33. and 16: 4.

7 And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their * carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

* Chap. 18: 16. and 49: 13. and 50: 13.

8 And I will make this citie * desolate, and an hissing: every one that passeth thereby shall be astonished and hisse, because of all the plagues thereof.

* Lev. 26: 29. Deut. 28: 53. Lament. 4: 10.

9 And I will cause them to eat the * flesh of their sonnes, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitnesse, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people and this citie, as *one* breaketh [e] a potters vessel that cannot † be made whole again, and they shall * bury *them* in Tophet, till *there be* no place else to bury.

e This visible signe was to confirm them touching the assurance of this plague, which the Lord threatned by his prophet.
† Heb. *be healed.*
* Chap. 7: 32.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this citie as Tophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their own houses therewith, as we see yet among the Papists.
* Chap. 32: 29.
g Reade Deut. 22. vers. 8.

13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the place of Tophet, because of all the [f] houses upon whose * [g] roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesie, and he stood in the court of the LORDS * house, and said to all the people,

15 Thus saith the LORD of hosts the God of Israel, Behold, I will bring upon this citie and upon all her towns all the evil that I have pronounced against it; because they have hardened their necks, that they might not heare my words.

CHAP. XX.

1 Pashur smiting Jeremiah, receiveth a new name, and a fearfull doom. 7 Jeremiah complaineth of contempt, 10 of treacherie, 14 and of his birth.

NOw Pashur the sonne of * Immer the priest, who *was* also chief governour in the house of the LORD, heard that Jeremiah prophesied these things.

* 1 Chron. 24: 14.

2 Then Pashur smote Jeremiah the prophet, and put him in the [a] stocks that *were* in the high-gate of Benjamin, which *was* by the house of the LORD.

a Thus we see that the thing which neither the king, nor the princes, nor the people, durst enterprise against the prophet of God, this priest as a chief instrument of Satan, ? first attempted, read chap. 18: 18.

3 And it came to passe on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‡ Magor-missabib.

‡ That is, *fear round about.*

4 For thus saith the LORD, Behold, I will make thee a terrour to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he shall carrie them captive into Babylon, and shall slay them with the sword.

* 2 Kings 20: 17.

5 Moreover, I * will deliver all the strength of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carrie them to Babylon.

6 And thou Pashur, and all that dwell in thine house, shall go into captivitie, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy [b] friends, to whom thou hast prophesied lies.

b Which have suffered themselves to be abused by thy false prophesies.

7 ¶ O LORD, thou hast [c] deceived me, and I was ‡ deceived: thou art stronger than I, and hast [d] prevailed: I am in derision daily, every one mocketh me.

c Herein appeareth the impatiencie, which oftentimes overcometh the servants of God, when they see not their labours to profit, and also feel their own weaknesse, reade chap. 15: 18. ‡ Or, *enticed.* d Thou didst thrust me forth to this work against my will.

578

8 For since I spake, I cried out, I cried violence and [e] spoil; because the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side: [f] Report, *say they*, and we will report it: † all my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 [g] But the LORD *is* with me as a mighty terrible one: therefore my persecutours shall stumble, and they shall not * prevail, they shall be greatly ashamed: for they shall not prosper, *their* * everlasting confusion shall never be forgotten.

12 But, O LORD of hosts that * triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poore from the hand of evil-doers.

14 ¶ [h] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-childe is born unto thee, making him very glad.

16 And let that man be as the [i] cities which the LORD overthrew, and repented not: and let him heare the cry in the morning, and the shouting at noontide.

17 Because he slew me not from the wombe: or that my mother might have been my grave, and her wombe *to be* [k] alwayes great *with me*.

18 * Wherefore came I forth out of the wombe to see labour and sorrow, that my dayes should be consumed with shame?

e He sheweth, that he did his office in that he reproved the people of their vices, and threatned them with Gods judgements: but because he was derided and persecuted for this, he was discouraged, and thought to have ceased to preach, save that Gods spirit did * force him thereunto.
* Psal. 39: 3.
* Job. 32: 18.
f Thus the enemies conferred together, to know what they had heard him say, that they might accuse him thereof, reade Isa. 29: 21.
† Heb. *every man of my peace*,
g Here he sheweth how his faith did strive against tentation, and sought to the Lord for strength.
* Chap. 15: 20. and 17: 18.
* Chap. 23: 40.
* Chap. 11: 20. and 17: 10.

h How the children of God are overcome in this battel of the flesh and the spirit, and into what inconveniences they fall till God raise them up again, reade Job 3: 3. and Chap. 15: 10.
i Alluding to the destruction of Sodom and Gomorrah, Gen. 19: 25.

k Meaning, that the fruit thereof might never come to profit.
* Job 3: 20.

CHAP. XXI.

1 Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzars warre. 3 Jeremiah foretelleth a hard siege and miserable captivitie 8 He counselleth the people to fall to the Caldeans, 11 and upbraideth the kings house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the sonne of Melchiah, and Zephaniah the sonne of Maaseiah the priest, saying,

2 [a] Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar king of Babylon maketh warre against us) if so be that the LORD will deal with us according to all his wonderous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the LORD God of Israel, Behold, I will [b] turn back the weapons of warre that *are* in your hands, wherewith ye fight against the king of Babylon, and against the Caldeans, which besiege you without the walls, and I will assemble them into the midst of this citie.

a Not that the king was touched with repentance of his sins, and so sought to God, as did Hezekiah, when he sent to Isaiah, 2 Kings 19: 2. Isa. 37: 2. but because the prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9: 28.
b To wit, from your enemies to destroy your selves.

5 And I my self will fight against you with an * outstretched hand, and with a strong arm, even in anger, and in furie, and in great wrath.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And afterwards, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as *are* left in this citie from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life, and he shall smite them with the edge of the sword: he shall not spare them, neither have pitie, nor have mercie.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of [c] life, and the way of [d] death.

9 He that * abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, he shall live, and * his life shall be unto him for a [e] prey.

10 For I have set my face against this citie for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Heare ye the word of the LORD.

12 O house of David, thus saith the LORD, * † Execute judgement in the [f] morning, and deliver him that is spoiled, out of the hand of the oppressour, lest my furie go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, [g] O † inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will † punish you according to the * fruit of your doings, saith the LORD: and I will kindle a fire in the [h] forrest thereof, and it shall devoure all things round about it.

c By yeelding your selves to Nebuchadnezzar.
d By resisting him.
* Chap. 38: 2.

* Chap. 39: 18. and 45: 5.
e As a thing recovered from extream danger, Chap. 37: 2.

* Chap. 22: 3.
† Heb. *judge*.
f Be diligent to doe justice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountains.
† Heb. *inhabitresse*.
† Heb. *visit upon*.
* Prov. 1: 31.
h That is, in the houses thereof, which stood as thick as trees in the forrest.

CHAP. XXII.

1 He exhorteth to repentance with promises and threats. 10 The judgement of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Heare the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, * Execute ye judgement and [a] righteousnesse, and deliver the spoiled out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the

* Chap. 21: 12.
a This was his ordinarie manner of preaching before the Kings from Iosiah unto Zedekiah, which was about fourtie yeares.

the fatherleſſe, nor the widow, neither ſhed innocent bloud in this place.

4 For if ye do this thing indeed,* then ſhall there enter in by the gates of this houſe, kings ſitting † upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people.

5 But if ye will not heare theſe words, I [b] ſwear by my ſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the kings houſe of Judah, Thou *art* [c] Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſſe, *and* cities *which* are not inhabited.

7 And I will [d] prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy choice [e] cedars, and caſt *them* into the fire.

8 [f] And many nations ſhall paſſe by this city, and they ſhall ſay every man to his neighbour, * Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemone him, *but* weep ſore for him that [g] goeth away: for he ſhall return no more, nor ſee his native countrey.

11 For thus ſaith the LORD touching [h] Shallum, the ſonne of Joſiah king of Judah, which reigned in ſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more.

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Wo unto * him that buildeth his houſe by [i] unrighteouſneſſe, and his chambers by wrong, *that* uſeth his neighbours ſervice without wages, and giveth him not for his work:

14 That ſaith, I will build me a wide houſe, and † large chambers, and cutteth him out ‡ windows, and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reigne becauſe thou cloſeſt *thy ſelf* in cedar? did not thy [k] father eat and drink, and do judgement and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poore and needie, then *it was* well *with him: was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſſe, and for to ſhed innocent bloud, and for oppreſſion, and for ‡ violence to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſonne of Joſiah king of Judah, They ſhall not [l] lament for him, *ſaying*, Ah my brother, or ah ſiſter: they ſhall not lament for him, *ſaying*, Ah lord, or ah his glory.

19 He ſhall be buried with the [m] buriall of an aſſe, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to [n] Lebanon, and crie and lift up thy voice in [o] Baſhan, and crie from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy † proſperitie, *but* thou ſaidſt, I will not heare: this *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The winde ſhall eat up all thy paſtours, and thy [p] lovers ſhall go into captivitie, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſſe.

23 O † inhabitant of Lebanon, that makeſt thy neſt in the [q] cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 *As* I live, ſaith the LORD, though [r] Coniah the ſonne of Jehoiakim king of Judah *were* the ſignet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Caldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another countrey, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they † deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O [ſ] earth, earth, earth, heare the word of the LORD.

30 Thus ſaith the LORD, Write ye this man [t] childleſſe, a man *that* ſhall not proſper in his dayes: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 He propheſieth a reſtauration of the ſcattered flock. 5 Chriſt ſhall rule and ſave them. 9 Againſt falſe prophets, 33 and mockers of the true prophets.

WO be unto the [a] paſtours that deſtroy and ſcatter the [b] ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtours that [c] feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the [d] remnant of my flock, out of all countreys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitfull and increaſe.

4 And I will ſet up * ſhepherds over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 ¶ Behold,

---

* Chap. 17: 25.

† Heb. *for David upon his throne,*

b Shewing, that there is none greater than he is, Hebr. 6: 13. and that he will moſt certainly perform his oath.

c He compareth Jeruſalem to Gilead, which was beyond Jordan, and the beautie of Judea to Lebanon.

d The Hebrew word ſignifieth, To ſanctifie, becauſe the Lord doth dedicate to his uſe and purpoſe, ſuch as he prepareth to execute his work, Iſa. 13: 3. Chap. 6: 4. and 12: 3.

e Thy buildings made of cedar trees.

f As they that wonder at a thing which they thought would never have come ſo to paſſe.

* Deut. 29: 24. 1 King. 9: 8.

g Signifying, that they ſhould loſe their king: for Jehoiachin went forth to meet Nebuchadnezzar, and yeelded himſelf, and was carried into Babylon, 2 King. 24: 12.

h Whom ſome think to be Jehoiachin, and that Joſiah was his grandfather: but as it ſeemeth, this was Jehoiakim, as verſ 18.

* Lev. 19: 13. Deut. 24: 14, 15. Hab. 2: 9.

i By bribes and extortion,

† Heb. *throughbared*

† Or, *my windows.*

k Meaning, Joſiah, who was not given to ambition and ſuperfluitie, but was content with mediocritie, and did onely delight in ſetting forth Gods glorie, and to doe juſtice to all.

‡ Or, *incurſion.*

For everie one ſhall have enough to lament for himſelf.

m Not honourably among his fathers, but as carions are caſt in a hole becauſe their ſtinck ſhould not infect, Reade 2 King 24: 9. Joſephus Antiq. 10. 8. writeth, that the enemie ſlew him in the citie, and commanded him to be caſt before the walls unburied, look chap. 36: 30.

n To call to the Aſſyrians for help.

o For this was the way out of Judea to Aſſyria: whereby is meant, that all helps ſhould fail: for the Caldeans have ſubdued both them and the Egyptians.

† Heb. *proſperities.*

p Both the governours and they that ſhould help thee, ſhall vaniſh away as winde.

† Heb. *inhabitreſſe.*

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Jehoiachin, or Jeconiah, whom he calleth here Coniah in contempt, who thought his kingdome could never depart from him, becauſe he came of the ſtock of David, and therefore, for the promiſe ſake could not be taken from his houſe: but he abuſed Gods promiſe, and therefore was juſtly deprived of the kingdome.

† Heb. *lift up their minde.*

ſ He ſheweth, that all poſteritie ſhall be witneſſes of this juſt plague, as though it were regiſtred for perpetuall memory.

t Not that he had no children, (for after that he begate Salathiel in the captivitie, Matth. 1: 12.) but that none ſhould reigne after him as King.

a Meaning, the princes, governors and falſe prophets, as Ezek. 34: 2.

b For the which I have ſpecial care and have prepared good paſtures for them.

c Whoſe charge is to feed the flock, but they eat the fruit thereof, Ezek. 34: 3.

d Thus the Prophets ever uſe to mix the promiſes with the threatnings, leſt the godly ſhould be too much beaten down, and therefore he ſheweth how God will gather his church after this diſperſion.

* Chap. 3: 15. Ezek. 34: 11. &c.

580

5 ¶ Behold * the dayes come, ſaith the LORD, that I will raiſe unto David a righteous [c] branch, and a king ſhall reigne and proſper, and ſhall execute judgement and juſtice in the earth.

6 * In his dayes Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, † THE LORD OUR RIGHTEOUSNESSE.

7 Therefore behold, the dayes come, ſaith the LORD, that they ſhall no more ſay, The LORD [f] liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north countrey, and from all countreys whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken becauſe of the [g] prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD, and becauſe of the words of his holineſſe.

10 For the land is full of adulterers, for becauſe of ‡ ſwearing the land mourneth: the pleaſant places of the wilderneſſe are dried up, and their ‡ [h] courſe *is* evil, and their force *is* not right.

11 For both prophet and prieſt are profane; yea, in my [i] houſe have I found their wickedneſſe, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *wayes* in the darkneſſe: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the yeare of their viſitation, ſaith the LORD.

13 And I have ſeen †† folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to erre.

14 I have ſeen alſo in the [k] prophets of Jeruſalem ‡ an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil-doers, that none doth return from his wickedneſſe: they are all of them unto [l] me as * Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets, Behold, I will feed them with [m] wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is ‡ profaneneſſe gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſie unto you; they make you vain: they ſpeak a viſion of their [n] own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, [o] Ye ſhall have peace? and they ſay unto every one that walketh after the ‡ imagination of his own heart, No evil ſhall come upon you.

18 For [p] who hath ſtood in the ‡ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a * whirlwinde of the LORD is gone forth in fury, even a grievous whirlwinde, it ſhall fall grievouſly upon the head of the wicked.

20 The * anger of the LORD ſhall not return, untill he have executed, and till he have performed the thoughts of his heart: in the latter dayes ye ſhall [q] conſider it perfectly.

21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had [r] cauſed my people to heare my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a [s] God a farre off?

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD: do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſie lies in my name, ſaying, I have [t] dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſie lies? yea *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to [u] forget my name by their dreams which they tell every man to his neighbour, * as their fathers have forgotten my name, for Baal.

28 The prophet † that hath a dream, let him [x] tell a dream; and he that hath my word, let him ſpeak my word faithfully: [y] what *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, * I *am* againſt the prophets, ſaith the LORD, that [z] ſteal my word every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, ‡ that uſe their tongues, and ſay, [a] He ſaith.

32 Behold, I *am* againſt them that propheſie falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to erre by their lies and by their lightneſſe, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the prophet, or a prieſt ſhall aſk thee: ſaying, What *is* the [b] burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And as for the prophet, and the prieſt, and the people that ſhall ſay, [c] The burden of the LORD, I will even † punish that man and his houſe.

---

* Iſa. 4: 2. and 40: 11. Chap. 33: 14, 15. Dan. 9: 24. John 1: 45.

c This propheſie is of the reſtitution of the church in the time of Jeſus Chriſt, who is the true branch, reade, Iſa. 11: 1. and 45: 8.

* Deut. 33: 28.

† Heb. *Jehovah tſidkenu.*

f Reade chap. 16. verſ. 14.

g Meaning, the falſe prophets, which deceive the people: wherein appeareth his great love toward his nation, reade Chap. 14: 13.

‡ Or, *curſing.*

‡ Or, *violence.*

h They run headlong to wickedneſſe, and ſeek vain help.

i My temple is full of their idolatrie and ſuperſtitions.

†† Or, *an abſurd thing.*

‡ Heb. *unſavourie.*

k They which ſhould have profited by my rods againſt Samaria, are become worſe than they.

‡ Or, *filthineſſe.*

l Though to the world they ſeem holy fathers, yet I deteſt them as I did theſe abominable cities.

* Iſa. 1: 9.

m Reade chap. 8. verſ. 14. and 9: 15.

‡ Or, *hypocriſie.*

n Which they have invented of their own braine.

o Reade chap. 6. verſ. 14. & 8: 11. Ezek. 13: 10. Zech. 10: 2.

‡ Or, *ſtubbornneſſe.*

p Thus they did deride Jeremiah, as though the word of God were not revealed unto him: ſo alſo ſpake Zedekiah to Micaiah, 1 King. 22: 24. ‡ Or, *ſecret.*

* Chap. 30: 23.

* Chap. 30: 24.

q Both that God hath ſent me, and that my words ſhall be true.

* Chap. 14: 14. and 27: 15.

r He sheweth the difference between the true prophets and the falſe, betweene the hireling and the true miniſter.

ſ Doe not I ſee your falſehood, howſoever you cloke it, and whereſoever you commit it?

* Pſal. 139: 7. &c. Amos 9: 2, 3.

t I have a Propheſie revealed unto me, as Num. 12: 6.

u He sheweth that Satan raiſeth up falſe prophets to bring the people from God.

* Jugd. 3: 7. and 8: 33, 34.

† Heb. *with whom* is.

x Let the falſe prophet declare that it is his own fantaſie, and not ſlander my word, as though it were a cloke to cover his lies.

y Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake the word of God: but that there be judgement in alledging it, and that it may appeare to be applied to the ſame purpoſe that it was ſpoken, Ezek. 3: 17. 1 Cor. 2, 13. and 4: 2. 2 Tim. 2: 15. 1 Petr. 4: 10, 11. * Deut. 18: 20. Chap 14: 14, 15.

z Which ſet forth in my name that which I have not commanded.

‡ Or, *that ſmooth their tongues.*

a To wit, the Lord.

b The prophets called their threatnings, Gods burden, which the ſinners were not able to ſuſtaine: therfore the wicked in deriding the word, would aſk of the Prophets, what was the burden, as though they would ſay, You ſeek nothing elſe, but to lay burdens on our ſhoulders: and thus they rejected the word of God, as a grievous burden.

c Becauſe this word was brought to contempt and deriſion, he will teach them another manner of ſpeech, and will cauſe this word Burden to ceaſe, and teach them to aſk with reverence, What ſaith the Lord? † Heb. *viſit upon.*

35 Thus shall ye say, every one to his neighbour, and every one to his brother, What hath the LORD answered? and what hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every mans [d] word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and what hath the LORD spoken?

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD:

39 Therefore behold, I, even I will utterly forget you, and I will forsake you, and the citie that I gave you and your fathers, *and cast you* out of my presence.

40 And I will bring * an everlasting reproach upon you, and a perpetuall shame, which shall not be forgotten.

d The thing which they mock and contemne, shall come upon them.

* Chap. 20: 11.

CHAP. XXIIII.

1 *Under the type of good and bad figs,* 4 *he foreshweth the restauration of them that were in captivity,* 8 *and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and behold, two [a] baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar * king of Babybon had carried away captive Jeconiah the sonne of Jehoiakim king of Judah and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs that are first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs: the good figs, very good, and the evil, very evil, that cannot be eaten, thy are so evil.

4 ¶ Again the word of the LORD came to me, saying,

5 Thus saith the LORD the God of Israel, Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this [b] place into the land of the Caldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them * [c] an heart to know me, that I *am* the LORD, and they shall be * my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil * figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell [d] in the land of Egypt.

9 And I will deliver them † to * be removed into all the kingdomes of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them and to their fathers.

a The good figs signified them, that were gone into captivity, and so saved their life, as chap. 21: 8. and the naughty figs them that remained, which were yet subject to the sword, famine and pestilence.
* 2 Kings 24. vers. 12, &c. 2 Chron. 36: 10.

† Heb. *for badnesse.*

† Heb. *the captivitie.*

b Whereby he approveth the yeelding of Jeconiah, and his company, because they obeyed the Prophet, who exhorted them thereunto.

* Deut. 30: 6. Chap. 32: 39. Ezek. 11: 19. and 36: 26, 27.
c Which declareth that man of himself can know nothing, till God give the heart an understanding.
† Chap. 30: 22. and 31: 33. and 32: 38.
* Chap. 25: 17.

d Which fled thither for succour.

† Heb. *for removing* or *vexation.*
* Deut. 28: 25. Chap. 15: 4.

CHAP. XXV.

1 *Jeremiah reproving the Jews disobedience to the prophets,* 8 *fortelleth the seventie yeares captivitie,* 12 *and after that the destruction of Babylon.* 15 *Under the type of a cup of wine, he foresheweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah, in the [a] fourth yeare of Jehoiakim the sonne of Josiah king of Judah, that *was* the first yeare of Nebuchadrezzar king of Babylon:

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeare of Josiah the sonne of Amon king of Judah, even unto [b] this day (that *is* the three and twentieth yeare) the word of the LORD hath come unto me, and I have spoken unto you, [c] rising early and speaking, but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, * rising early and sending *them*, but ye have not hearkened, nor inclined your eare to heare.

5 They [d] said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever?

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the [e] families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon my [f] servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetuall desolations.

10 Moreover, † I will take from them the * voice of mirth, and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride, the sound of the [h] milstones, and the light of the candle.

a That is, in the third yeare accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeare of Jehoiakims reigne, yet that yeare is not here counted, because it was almost expired, Dan. 1: 1.
b Which was the fifth yeare, and the ninth moneth of Jehoiakims reigne.
c That is, I have spared no diligence or labour, Chap. 7: 13.
* Chap. 29: 19.

d He sheweth that the prophets wholy with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for under these two all other were contained, 2 Kings 17: 13. chap 18: 11. and 35. 15. Ionah 3. 8.

e The Caldeans, and all their power.
f So the wicked and Satan himself are Gods servants, because he maketh them to serve him by constraint, and turneth that which they doe of malice, to his honour and glory.
g As the Philistines, Ammonites, Egyptians, and others.
† Heb. *I will cause to perish from them.*
* Chap. 7: 34. and 16: 9. Ezek. 26: 13.

Hos. 2: 11. h Meaning, that bread and all things that should serve unto their feasts, should be taken away.

582

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventie yeares.

12 And it ſhall come to paſſe * when [i] ſeventy yeares are accompliſhed, *that* I will † puniſh the [k] king of Babylon, and that nation, ſaith the LORD for their iniquity, and the land of the Caldeans, and will make it perpetuall deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all that is written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall * [l] ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the LORD God of Iſrael unto me, [m] Take the wine-cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had ſent me:

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, *and* the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe, ([n] as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people.

20 And all the mingled people, and all the kings of the land of [o] Uz, and all the kings of the land of the Philiſtines, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod.

21 * [q] Edom, and * Moab, and the children of * Ammon,

22 And all the kings of * Tyrus, and all the kings of Zidon, and the kings of the ‡ [r] iſles which *are* beyond the * ſea,

23 * [ſ] Dedan, and Tema, and Buz, and all † that *are* in the utmoſt corners.

24 And all the kings of Arabia, and all the kings of the * mingled people that dwell in the [t] deſert,

25 And all the kings of Zimri, and all the kings of * Elam, and all the kings of the Medes.

26 And all the kings of the north, farre and neare, one with another, and all the kingdomes of the world, which *are* upon the face of the earth, and the king of [u] Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the * [x] city, † which is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſie thou againſt them all theſe words, and ſay unto them, The LORD ſhall * roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come even to the ends of the earth; for the LORD hath a controverſie with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwinde ſhall be raiſed up from the coaſts of the earth.

33 And the [y] ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be * lamented, neither gathered nor buried, they ſhall be dung upon the ground.

34 ¶ * Howl ye [z] ſhepherds and crie, and wallow your ſelves *in the ashes* ye principal of the flock: for † the dayes of your ſlaughter, and of your diſperſions are accomplished, and ye ſhall fall like † a [a] pleaſant veſſel.

35 And † the ſhepherds ſhall have no way to flee [b], nor the principall of the flock to eſcape.

36 A voice of the crie of the ſhepherds, and an howling of the principall of the flock *ſhall be heard*: for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is † deſolate, becauſe of the fierceneſſe of the oppreſſour, and becauſe of his fierce anger.

CHAP. XXVI.

1 Jeremiah by promiſes and threatnings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 11 His apologie, 16 He is quit in judgement, by the example of Micah, 20 and of Vrijah, 24 and by the care of Ahikam.

IN the beginning of the reigne of Jehoiakim the ſonne of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD, Stand in the [a] court of the LORDS houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORDS houſe, all the words that I command

---

* 2 Chron. 36. verſ. 21, 22. Ezra 1: 1. Chap. 29: 10. Dan. 9: 2.
i This revelation was for the confirmation of his propheſie, becauſe he told them of the time that they ſhould enter and remain in captivity.
† Heb. *viſit upon.*
k For ſeeing the judgement began at his own houſe the enemies muſt needs be puniſhed moſt grievouſly, Ezek. 9: 6.
1 Petr. 4: 17.
* Chap. 27: 7.
l That is, of the Babylonians.

m Signifying the extreme afflictions that God had appointed for every one, as Iob 21: 20. Pſal. 75: 8. Iſai. 51: 17. and this cup which the wicked drink, is more bitter than that which he giveth to his children, for he meaſureth the one by mercy, and the other by juſtice.

n For now it beginneth, and ſo ſhall continue till it be accompliſhed.

o Reade Job 1: 1.

p Which were cities of the Philiſtines.

* Chap. 49: 7, &c.
q Edom is here taken for the whole countrey, and Uz for a part thereof.
* Chap. 48.
* Chap. 49: 1.
* Chap. 47: 4.
‡ Or, *region by the ſea ſide.*
r As Grecia, Italy, and the reſt of thoſe countries.
* Chap. 49: 23.
* Chap. 49: 28.
ſ Theſe were people of Arabia which came of Dedan the ſon of Abraham and Keturah.
† Heb. *cut off into corners*, or *having the corners* of the hair *polled.*
Chap. 9: 26.
* Chap. 49: 31.
t For theſe were two countries ſo named, the one called plentifull, and the other barren or deſert.
* Chap 49: 34.
u That is, of Babylon, as chap. 51. verſ. 41.

* 1 Petr. 4: 17.
x That is, Jeruſalem, read verſ. 11.
† Heb. *upon which my name is called.*

* Joel 3: 16. Amos 1: 2.

y They which are ſlain at the Lords appointment.

* Chap. 16: 4.

* Chap. 4: 8. and 6: 26.
z Ye that are chief rulers and governours.
† Heb. *your dayes for ſlaughter.*
† Heb. *a veſſel of deſire.*
a Which are moſt eaſily broken.
† Heb *flight ſhall periſh from the ſhepherds and eſcaping from, &c.*
b It ſhall not help them to ſeek to flee.

† Heb. *a deſolation.*

a That is, in that place of the temple, whereunto the people reſort out of all Judah to ſacrifice.

mand thee to ſpeak unto them; [b] diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may [c] repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending them (but ye have not hearkened)

6 Then will I make this houſe like *[d] Shiloh, and will make this city [e] a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſſe, when Jeremiah had made an end of ſpeaking all that the LORD had commanded him to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, [f] This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the LORD, and ſat down ‡ in the entry of the [g] new gate of the LORDS *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your eares.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The LORD [h] ſent me to propheſie againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now * amend your wayes and your doings, and obey the voice of the LORD your God, and the LORD will * repent him of the evil that he hath pronounced againſt you.

14 As for me, behold I *am* in your hand: do with me † as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent bloud upon your ſelves, and upon this city: and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your eares.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 * Micah the Moraſthite propheſied in the dayes of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts: * Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the [i] houſe, as the high places of the forreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought † the LORD, and the LORD repented him of the [k] evil which he had pronounced againſt them? thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſonne of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mightie men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king [l] ſent men into Egypt, *namely*, Elnathan the ſonne of Achbor, and *certain* men with him into Egypt.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and [m] caſt his dead body into the graves of the † common people.

24 Nevertheleſſe, the hand of Ahikam the [n] ſonne of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

1 Vnder the type of bonds and yokes, he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yeeld, and not to beleeve the falſe prophets. 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue untill the day of viſitation.

IN the beginning of the reigne of [a] Jehoiakim the ſonne of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying.

2 Thus ſaith the LORD to me, Make thee [b] bonds and yokes: and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them ‡ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters.

5 I have

---

b To the intent that they ſhould pretend no ignorance, as Acts 20. verſ. 27.

c Reade chap. 18. verſ. 8.

* 1 Sam. 4: 12. Pſal. 78: 60.

d Read chap. 7. verſ. 12.

e So that when they would curſe any, they ſhall ſay, God do to thee as to Jeruſalem.

f Becauſe of Gods promiſe to the temple, Pſal. 132. verſ. 14. that he would for ever remain there, the hypocrites thought this temple could never perish, and therefore thought it blaſphemy to ſpeak againſt it, Matth. 26: 61. Acts 6: 13. not conſidering that this was meant of that church, where God will remain for ever.

f Or, *at the doore.*

g So called, becauſe it was repaired by Joatham, 2 King. 15: 35.

† Heb. *the judgement of death is for this man.*

h He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing avail, though they ſhould put him to death, but heap greater vengeance upon their heads.

* Chap. 7: 3.

* Verſe 19.

† Heb. *at it is good and right in your eyes.*

i That is, of the houſe of the Lord, to wit, Zion, and theſe examples the godly alleaged to deliver Jeremiah out of the prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.

† Heb. *the face of the* LORD.

k So that the citie was not deſtroyed, but by miracle was delivered out of the hands of Sennacherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but perſecute the miniſters thereof, and yet in the end they prevail nothing, but provoke Gods judgements ſo much the more,

m As in the firſt; Hezekiahs example is to be followed, ſo in this other Jehoiakims act is to be abhorred: for Gods plague did light on him and his houſhold.

† Heb. *ſonnes of people.*

n Which declareth that nothing could have appeaſed their furie, if God had not moved this noble man to ſtand valiantly in his defence.

a As touching the diſpoſition of the propheſies, they that gathered them into a book, did not altogether obſerve the order of times, but did ſet ſome afore which ſhould be after and contratiwiſe: which if the reader marke well, it ſhall avoid many doubts, and make the reading much more eaſie.

b By ſuch ſignes the prophets uſed ſometimes to confirm their propheſies, which notwithſtanding they could not do of themſelves, but in as much as they had a revelation for the ſame, Iſa. 20: 2. and therefore the falſe prophets to get more credit, did uſe alſo ſuch viſible ſignes, but they had no revelation, 1 King 22: 11.

‡ Or, *concerning their maſters, ſaying.*

584

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and * have given it unto whom it ſeemed meet unto me.

* Dan. 4: 17, 25.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon [c] my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

c Read chap. 25. verſ. 9. and 43: 10.

7 And all nations ſhall ſerve him and his [d] ſonne and his ſonnes ſonne, untill the very time of his land come; and *then* many nations and great kings ſhall [e] ſerve themſelves of him.

d Meaning, Evil-merodach, and his ſon Belshazzar.

e They ſhall bring him and his kingdome in ſubjection, as Chap. 25: 14.

8 And it ſhall come to paſſe, *that* the nation and kingdome which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, untill I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

† Heb. *dreams.*

10 For they propheſie a lie unto you, to remove you farre from your land, and that I ſhould drive you out: and ye ſhould perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for they propheſie * a lie unto you.

* Chap. 14: 14. and 23: 21. and 29: 8.

15 For I have not ſent them, ſaith the LORD, yet they propheſie † a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that propheſie unto you.

† Heb. *in a lie*, or *lyingly.*

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your prophets, that propheſie unto you, ſaying, Behold, the veſſels of the LORDS houſe ſhall now ſhortly be [f] brought again from Babylon; for they propheſie a lie unto you.

f Which were taken when Jeconiah was led captive into Babel.

17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now [g] make interceſſion to the LORD of hoſts, that the veſſels which are left in the houſe of the LORD, and in the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

g For it was not only the prophets office to ſhew the word of God, but alſo to pray for the ſins of the people, Gen. 20: 7. which theſe could not doe, becauſe they had no expreſſe word: for God had pronounced the contrary.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the ſonne of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem:

* 2 Kings 24. verſ. 14, 15.

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem,

22 They ſhall be * carried to Babylon, and there ſhall they be untill the day that I * viſit [h] them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

* 2 Kings 25: 13. 2 Chron. 36: 18.
* 2 Chron. 36: 21. Chap. 29: 10.

h That is, for the ſpace of ſeventie yeares, till I have cauſed the Medes and Perſians to overcome the Caldeans.

CHAP. XXVIII.

1 Hananiah propheſieth falſely the return of the veſſels and of Jeconiah. 5 Jeremiah wiſhing it to be true, ſheweth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiahs yoke. 12 Jeremiah telleth of an iron yoke. 15 and foretelleth Hananiahs death.

AND it came to paſſe the ſame yeare, in the beginning of the [a] reigne of Zedekiah king of Judah, in the [b] fourth yeare, *and* in the fifth moneth, *that* Hananiah the ſonne of Azur the prophet, which *was* of [c] Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying,

a When Jeremiah began to beare theſe bonds and yokes.

b After that the land had reſted, as Levit. 25: 2.

c This was a citie in Benjamin belonging to the ſons of Aaron, Joſh. 21: 17.

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within † two full yeares will I bring again into this place all the veſſels of the LORDS houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

† Heb. *two yeares of dayes.*

4 And I will bring again to this place, Jeconiah the ſonne of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, ſaith the LORD; for I will break the yoke of the king of Babylon.

† Heb. *captivitie.*

5 ¶ Then the prophet Jeremiah ſaid unto the [d] prophet Hananiah in the preſence of the prieſts; and in the preſence of all the people that ſtood in the houſe of the LORD.

d He was ſo eſteemed though he was a falſe prophet.

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo, the [e] LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORDS houſe, and all that is carried away captive, from Babylon into this place.

e That is, I would wish the ſame for Gods honour and wealth of my people, but he hath appointed the contrary.

7 Neverthleſſe, heare thou now this word that I ſpeak in thine eares, and in the eares of all the people.

f Meaning, that the prophets that did either denounce warre or peace, were tried either true or falſe by the ſucceſſe of their propheſies, albeit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh, to trie the faith of his, Deut. 13: 3.

8 The prophets that have been before me, & before thee of old, [f] propheſied both againſt many countries, and againſt great kingdomes, of warre, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſſe

paſſe, then ſhall the prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the * yoke from off the prophet Jeremiahs neck, [g] and brake it

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full yeares: and the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of [h] iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the [i] beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Heare now, Hananiah, The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this yeare thou ſhalt die, becauſe thou haſt taught * † rebellion againſt the LORD.

17 So Hananiah the prophet [k] died the ſame yeare, in the ſeventh moneth.

CHAP. XXIX.

1 Jeremiah ſendeth a letter to the captives in Babylon, to be quiet there, 8 and not to beleeve the dreams of their prophets, 10 and that they ſhall return with grace after ſeventie yeares. 15 He foretelleth the deſtruction of the reſt for their diſobedience. 20 He ſheweth the fearfull end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter againſt Jeremiah. 30 Jeremiah readeth his doom.

NOw theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the [a] reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon,

2 (After that * Jeconiah the king, and the [b] queen, and the [‡] eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Judah [c] ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have [d] cauſed to be carried away from Jeruſalem unto Babylon,

5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſonnes and daughters, and take wives for your ſonnes, and give your daughters to husbands, that they may bear ſonnes and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city, whither I have cauſed you to be carried away captives, and [e] pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your prophets and your diviners that *be* in the midſt of you, * deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſie † falſely unto you in my name; I have not ſent them, ſaith the LORD.

10 ¶ For thus ſaith the LORD, that after * ſeventie yeares be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an † expected end.

12 Then ſhall ye * call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and finde *me*, when ye ſhall ſearch for me with all [f] your heart.

14 And I will be found of you, ſaith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD, and I will bring you again into the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up [g] prophets in Babylon:

16 *Know* that thus ſaith the LORD, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them, the * [h] ſword, the famine, and the peſtilence, and will make them like * vile [i] figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdomes of the earth, † to be [k] a curſe, and an aſtoniſhment, and a hiſſing, and a reproach among all the nations, whither I have driven them:

19 Becauſe they have not hearkened to my words, ſaith the LORD, which * I ſent unto them by my ſervants the prophets, [l] riſing up early, and ſending *them*, but ye would not heare, ſaith the LORD.

20 ¶ Heare ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of

---

* Chap. 27: 2.

g This declareth the inpudency of the wicked hirelings, which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any, that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſſe not what lies they report, or how wickedly they do, ſo that they may maintain their eſtimation.

h That is, a hard and cruell ſervitude.

i Signifying, that all ſhould be his, as Dan. 2: 38.

* Deut. 13: 5. Chap. 29: 32.
† Heb. *revolt.*
k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word it ſelf, except God touch the heart.

a For ſome died in the way.

* 2 Kings 24. verſ. 12, &c.
b Meaning, Jeconiahs mother.
‡ Or, *chamberlains.*

c To intreat of ſome equall conditions.

d To wit, the Lord, whoſe work this was.

e The prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſtand quietneſſe, that their troubles might not bee increaſed, and that they might with more patience and leſſe grief wait for the time of their deliverance which God had appointed moſt certain: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould rejoyce when theſe tyrants ſhould be deſtroyed, as Iſai. 4: 4.

* Chap. 14: 14. and 23: 21. and 27: 15.
† Heb. *in a lie.*
* 2 Chron. 36: verſ 23, 22. Ezra. 1: 1. Chap. 25: 12. and 27: 22. Dan. 9: 2.
† Heb. *end and expectation.*
* Dan. 9: 3. &c.
f When your oppreſſion ſhall be great, and your affliction cauſe you to repent your diſobedience, and alſo when the ſeventy yeares of your captivity ſhal be expired, 2 Chron. 36: 22. Ezra. 1: 1. chap. 25: 12. Dan. 9: 2.

g As Ahab, Zedekiah, and Shemaiah.

* Chap. 24: 10.
h Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.
i According to the compariſon. Chap. 24: 1, 2.
† Heb. *for a curſe.*
k Read chap. 26. verſ. 6.

* Chap. 32: 33.
l Read chap. 7. verſ. 13. and 25: 3. and 26: 5.

of

586 of Iſrael, of Ahab the ſonne of Kolaiah, and of Zedekiah the ſonne of Maaſeiah, which propheſie a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roſted [m] in the fire.

m Becauſe they gave the people hope of ſpeedy returning.

23 Becauſe they have committed [n] villany in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know, and *am* a witneſſe, ſaith the LORD.

n Which was adultery, and falſifying the word of God.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the ‡ Nehelamite, ſaying,

‡ Or, *dreamer.*

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſonne of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of [o] Jehoiada the prieſt, that ye ſhould be officers in the houſe of the LORD, for every man that is * mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks:

o Shemaiah the falſe prophet flattereth Zephaniah the chief prieſt, as though God had given him the ſpirit and zeal of Jehoiada to puniſh whoſoever treſpaſſed againſt the word of God, of the which he would have made Jeremiah one, calling him a raver, and a falſe prophet.
* 2 Kings 9: 11. Act. 26: 24.

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us in Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the eares of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you and I ſent him not, and he cauſed you to truſt in a lie:

32 Therefore thus ſaith the LORD, Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man [p] to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the LORD, * becauſe he hath taught † rebellion againſt the LORD.

p He and his ſeed ſhall be deſtroyed, ſo that none of them ſhould ſee the benefit of this deliverance.
* Chap. 28: 16.
† Heb. *revolt.*

CHAP. XXX.

1 *God ſheweth Jeremiah the return of the Jews.* 4 *after their trouble they ſhall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return ſhall be gracious.* 20 *Wrath ſhall fall on the wicked.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in [a] a book.

a Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliverance promiſed.

3 For lo, the dayes come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſſe it.

4 ¶ And theſe *are* the words that the LORD ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice, of [b] trembling, ‡ of fear, and not of peace.

b He ſheweth that before that this deliverance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexity and ſorrow as a woman in her travell, as Iſa. 13: 8.

6 Ask ye now, and ſee whether † a man doth travail with childe? wherefore do I ſee every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleneſſe?

† Or, there is *fear and not peace.*

7 * Alas, for that [c] day *is* great, ſo that none *is* like it: it *is* even the time of Jacobs trouble, but he ſhall be ſaved out of it.

† Heb. *a male.*
* Joel 1. 11. Amos 5: 18. Zeph. 1: 14. &c.
c Meaning, that the time of their captivitie ſhould be grievous.

8 For it ſhall come to paſſe in that [d] day, ſaith the LORD of hoſts, *that* I will break his [e] yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of [f] him.

d When I ſhall viſite Babylon.
e Of the King of Babylon.
f To wit, of Jacob.

9 But they ſhall ſerve the LORD their God, and * [g] David their king, whom I will raiſe up unto them.

* Ezek. 34: 23. and 37: 24. Hoſ. 3: 5.
g That is, Meſſiah which ſhould come of the ſtock of David according to the fleſh, and ſhould be the true Paſtour, as Ezek. 34: 23. who is ſet forth, and his kingdome that ſhould be everlaſting, in the perſon of David, Hoſ. 3: 5. Iſa. 41: 13. and 43: 5. and 44: 2. Chap. 46: 28.

10 ¶ Therefore * fear thou not, O my ſervant Jacob, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from a farre, and thy ſeed from the land of their captivitie, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

* Pſalm 6: 1.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee, but I will correct thee * in meaſure, and will not leave thee [h] altogether unpunished.

h Read Chap. 10. verſ. 24. and 46: 28.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy [i] wound *is* grievous.

i Meaning, that no man is able to find out a meane to deliver them, but that it muſt be the work of God.

13 There is none to plead thy cauſe, † that thou mayeſt be bound up: thou haſt no healing medicines.

† Heb. *for binding up*, or *preſſing.*

14 All thy [k] lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſinnes were increaſed.

k The Aſſyrians and Egyptians whom thou didſt entertain with gifts, who left thee in thine affliction.

15 Why * crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquitie: *becauſe* thy ſinnes were increaſed, I have done theſe things unto thee.

* Chap. 15: 18.

16 [l] Therefore all they that devoure thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivitie: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

l Herein is commended Gods: great mercy toward his, who doth not deſtroy them for their ſins, but correct and chaſtiſe them, till he hath purged and pardoned them, and ſo burneth the rods, by the which he did punish them.
* Exod. 23: 22. Iſa. 41: 11.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD, becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own ‡ heap, and the

‡ Or, *little hill.*

m Meaning, that the citie and the temple ſhould be reſtored to their former ſtate.
n He ſheweth, how the people ſhall with praiſe and thankſgiving acknowledge this benefit.

the m palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed n thankſgiving, and the voice of them that make merrie; and I will multiply them, and they ſhall not be few: I will alſo glorifie them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as afore time, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſſe them.

o Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.
p Signifying, that Chriſt doth willingly ſubmit himſelf to the obedience of God his Father.
* Chap. 24: 7. and 31: 33. and 32: 38.
+ Chap. 23. verſ. 19, 20.
q Leſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the prophet ſheweth what ſhall be their portion.
† Heb. *cutting.*
‡ Or, *remain.*

21 And their o nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them, and I will cauſe him to draw neare, and he ſhall approach unto me: for who *is* this that engaged his p heart to approach unto me? ſaith the LORD.

22 And ye ſhall be * my people, and I will be your God.

23 Behold, the * q whirlwinde of the LORD goeth forth with furie, a † continuing whirlwinde, it ſhall ‡ fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return, untill he have done *it*, and untill he have performed the intents of his heart: in the c latter dayes ye ſhall conſider it.

r When this Meſſiah and deliverer is ſent.

CHAP. XXXI.

1 The reſtauration of Iſrael. 10 The publication thereof. 15 Rahel mourning is comforted. 18 Ephraim repenting, is brought home again. 22 Chriſt is promiſed. 27 His care over the church. 31 His new covenant. 35 The ſtability, 38 and amplitude of the church.

a When this noble Governor ſhall come: meaning Chriſt, not onely Judah and Iſrael, but the reſt of the world ſhall be called.
b Which were delivered from the crueltie of Pharaoh.
c To wit, God.
† Heb. *from afarre.*
d The people thus reaſon, as though he were not ſo beneficiall to them now, as he had been of old.
e Thus the Lord anſwereth, that his love is not changeable.
‡ Or, *have I extended loving kindneſſe unto thee.*

AT the a ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, The people which were b left of the ſword, found grace in the wilderneſſe; even Iſrael, when c I went to cauſe him to reſt.

3 The LORD hath appeared † d of old unto me, *ſaying*, e Yea, I have loved thee with an everlaſting love: therefore ‡ with loving kindneſſe have I drawn thee.

f Thou ſhalt have ſtill occaſion to rejoyce: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exod. 15: 20. Judg. 5: 2. and Chap. 11: 34.
‡ Or, *timbrels.*
g Becauſe the Iſraelites, which were the ten tribes, never returned to Samaria, therefore this muſt be ſpiritually underſtood under the kingdome of Chriſt, which was the reſtauration of the true Iſrael.
h That is, ſhall eat the fruit thereof, as Lev. 19, 23. Deut. 20: 6.
† Heb. *profane them.*
i The miniſters of the word.
k They ſhall exhort all to the embracing of the goſpel, as Iſa. 2: 3.
l He ſheweth what ſhall be the concord and love of all under the goſpel, where none ſhall be refuſed for their infirmities: and every one ſhall exhort one another to embrace it.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael, thou ſhalt again f be adorned with thy ‡ tabrets, and ſhalt go forth in the dances of them that make merrie.

5 Thou ſhalt yet plant vines upon the mountains of g Samaria, the planters ſhall plant, and h ſhall † eat *them* as common things.

6 For there ſhall be a day, *that* the i watchmen upon the mount Ephraim ſhall crie, Ariſe ye, and let us go up to k Zion unto the LORD our God.

7 For thus ſaith the LORD, Sing with gladneſſe for Jacob, and ſhout among the chief of the l nations: publiſh ye, praiſe ye, and ſay, O LORD ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the north-countrey, and gather them from the coaſts of the earth, *and* with them the blinde and the lame, the woman with childe, and her that travaileth with childe together, a great company ſhall return thither.

9 They ſhall come with m weeping, and with ‡ ſupplications will I lead them: I will cauſe them to walk by the n rivers of waters, in a ſtraight way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my * o firſt-born.

m That is, lamenting their ſinnes, which had not given eat to the prophets, and therefore it followed that God receiveth them to mercy, Chap. 50: 4. Some take it, that they ſhould weep for joy.
‡ Or, *favours.*
n Where they found no impediments, but abundance of all things.
* Exod. 4: 22.
o That is, my dearly beloved, as the firſt childe is to the father.

10 ¶ Heare the word of the LORD, O ye nations, and declare *it* in the iſles a farre off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of p him that was ſtronger than he.

p That is, from the Babylonians, and other enemies.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſſe of the LORD, for q wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

q By theſe temporall benefits, he meaneth the ſpirituall graces, which are in the church, and whereof there ſhould be ever plenty, Iſa. 58. verſ. 11, 12.

13 Then ſhall the virgin rejoyce in the r dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their ſorrow.

r In the companie of the faithfull, which ever praiſe God for his benefits.

14 And I will ſatiate the ſoul of the prieſts with f fatneſſe, and my people ſhall be ſatisfied with my goodneſſe, ſaith the LORD.

f Meaning, the ſpirit of wiſdome, knowledge, and zeal.

15 ¶ Thus ſaith the LORD, * A voice was heard in Ramah, lamentation *and* bitter weeping: t Rahel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

* Matth. 2: 18.
t To declare the greatneſſe of Gods mercy in delivering the Jews, he ſheweth them that they were like to the Benjamites, or Iſraelites: that is utterly deſtroyed and carried away, in ſo much that if Rahel the mother of Benjamin could have riſen again to ſeek for her children, ſhe ſhould have found none remaining.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD, and they ſhall come again from the land of the enemie.

17 And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

18 ¶ I have ſurely u heard Ephraim bemoning himſelf *thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a x bullock unaccuſtomed *to the yoke*: y turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

u That is, the people that were led captive.
x Which was wanton, and could not be ſubject to the yoke.
y He ſheweth how the faithfull uſe to pray: that is, deſire God to turn them, foraſmuch as they cannot turn of themſelves.

19 Surely * after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* z thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproch of my youth.

* Deut. 30: 2.
z In ſigne of repentance, and deteſtation of my ſinne.

20 *Is* Ephraim a my dear ſonne? *is* he a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly b remember him ſtill: therefore my bowels † are troubled for him, I will ſurely have mercie upon him, ſaith the LORD.

a As though he would ſay, No: for by his iniquitie he did what lay in him to caſt me off.
b To wit, in pitying him for my promiſe ſake.
† Heb. *ſound.*

21 Set thee up c way-marks, make thee high heaps: ſet thine heart toward the high-way, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

c Mark by what way thou didſt go into captivitie, and thou ſhalt turn again by the ſame.

22 ¶ How long wilt thou go about, O thou back-ſliding daughter? for the LORD hath

588

created [d] a new thing in the earth, A woman ſhall compaſſe a man.

23 Thus ſaith the LORD of hoſts the God of Iſrael, As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivitie, The LORD bleſſe thee, O habitation of juſtice, *and* mountain of holineſſe.

24 And there ſhall dwell in Judah it ſelf, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the wearie ſoul, and I have repleniſhed every ſorrowfull ſoul.

26 Upon this I awaked and beheld; and my [e] ſleep was ſweet unto me.

27 ¶ Behold, the dayes come, ſaith the LORD, that I will ſow the houſe of Iſrael, and the houſe of Judah with [f] the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſſe, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict: ſo will I watch over them, to build and to plant, ſaith the LORD.

29 In thoſe dayes they ſhall ſay no more, The fathers have eaten [g] a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquitie, every man that eateth the ſowre grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the * dayes come, ſaith the LORD, that I will make [h] a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they [i] brake, † although I was an husband unto them, ſaith the LORD)

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael, [k] After thoſe dayes, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts, * and will be their God, and they ſhall be my people.

34 And they ſhall [l] teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for * they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for * I will forgive their iniquitie, and I will remember their ſinne no more.

35 ¶ Thus ſaith the LORD, * which giveth [m] the ſun for a light by day, *and* the ordinances of the moon and of the ſtarres for a light by night, which divideth * the ſea when the waves thereof roar; the LORD of hoſts *is* his name.

36 * If thoſe ordinances depart from before me, ſaith the LORD, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD, If * heaven above can be meaſured, and the [n] foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the LORD.

38 ¶ Behold, the dayes come, ſaith the LORD, that the [o] city ſhall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over againſt it, upon the hill Gareb, and ſhall compaſſe about Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſegate towards the eaſt, *ſhall be* holy unto the LORD, it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 Jeremiah being impriſoned by Zedekiah for his propheſie, 6 buyeth Hanameels field. 13 Baruch muſt preſerve the evidences, as tokens of the peoples return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivitie for their ſinnes, 36 and promiſeth a gracious return.

THE word that came to Jeremiah from the LORD in the [a] tenth yeare of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylons army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judahs houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſie, and ſay, Thus ſaith the LORD, * Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it,

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely * be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes,

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be untill [b] I viſit him, ſaith the LORD: though ye fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſonne of Shallum thine uncle, ſhall come unto thee, ſaying, [c] Buy thee my field that *is* in Anathoth: for the * right of redemption *is* thine to [d] buy *it*.

8 So Hanameel mine uncles ſonne came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, [e] Buy my field, I pray thee, that *is* in Anathoth, which *is* in the countrey of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy ſelf: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncles ſonne, that *was* in Anathoth, and weighed

---

d Becauſe their deliverance from Babylon was a figure of their deliverance from ſin, he ſheweth how this ſhould be procured, to wit, by Jeſus Chriſt, whom a woman ſhould conceive, and bear in her wombe, which is a ſtrange thing in earth: becauſe he ſhould be born of a virgin without man: or, he meaneth that Jeruſalem, which was like a barren woman in her captivitie, ſhould be fruitfull as ſhe that is joyned in marriage, and whom God bleſſeth with children.

e Having underſtood this viſion of the Meſſiah to come, in whom the two houſes of Iſrael and Judah ſhould be joyned, I rejoyced.

f I will multiply and enrich them with people and cattel.

g The wicked uſed this proverb, when they did murmure againſt Gods judgements pronounced by the prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed, Ezek. 18: 3.

* Hebr. 8: 8.

h Though the covenant of redemption made to the Fathers, and this which was given after, ſeem divers, yet they are all one, and grounded on Jeſus Chriſt, ſave that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt given to his church under the goſpel.

i And ſo were the occaſion of their own divorcement through their infidelitie, Iſa. 50: 1.

† Or, *ſhould I have continued an husband unto them?*

k In the time of Chriſt, my law ſhall in ſteed of tables of ſtone, be written in their hearts by mine holy ſpirit, Hebr. 8: 8, 10.

* Chap. 24: 7. and 30: 22.

l Under the kingdome of Chriſt there ſhall be none blinded with ignorance, but I will give them faith and knowledge of God for remiſſion of their ſinnes, and daily increaſe the ſame, ſo that it ſhall not ſeem to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54: 13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhall be joyned with our head. * John 6: 45. * Chap. 33: 8. Mich. 7: 18. Acts 10: 43. * Gen. 1: 16. m If the ſunne, moon, and ſtars cannot but give light according to my ordinance ſo long as this world laſteth, ſo ſhall my church never fail, neither ſhall any thing hinder it: and as ſure as I will have a people, ſo certain is it, that I will leave them my word for ever to govern them with. * Iſa. 51: 15. * Iſa. 54: 9. Chap. 33: 20.

* Chap. 33: 22.

n The one and the other is impoſſible.

o As it was performed, Nehem. 3. verſ. 1. By this deſcription he ſheweth that the city ſhould be as ample, and beautifull as ever it was: but he alludeth to the ſpirituall Jeruſalem, whoſe beauty ſhould be incomparable.

a So that Jeremiah had now propheſied from the thirteenth year of Joſiah unto the laſt yeare ſave one, of Zedekiahs reigne, which was almoſt fourty years.

* Chap. 34: 2.

* Chap. 34: 3.

b Till I take Zedekiah away by death: for he ſhall not die by the ſword, as chap. 34. verſ. 4.

c Whereby was meant, that the people ſhould return again out of captivitie, and enjoy their poſſeſſions and vineyards, as verſ. 15.

* Lev. 25: 24.

d Becauſe he was next of the kinred, as Ruth 4: 4.

e Of the poſſeſſion of the Levites, read Lev. 25: 32.

weighed him the money, *even* ‡ f seventeen shekels of silver.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed g *according* to the law and custome, and that which was open,

12 And I gave the evidence of the purchase unto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine uncles *sonne*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen h vessel, that they may continue many dayes.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the sonne of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing ‡ too hard for thee.

18 Thou shewest * loving kindnesse unto thousands, and recompensest the iniquitie of the fathers into the bosome of their i children after them: the great, the mighty God, the LORD of hosts *is* his name.

19 Great in counsel, and mightie in † work, (for thine * eyes *are* open upon all the wayes of the sonnes of men, to give every one according to his wayes, and according to the fruit of his doings)

20 Which hast set signes and wonders in the land of Egypt, even unto k this day, and in Israel and amongst *other* men, and hast made thee a name, as at this day.

21 And hast brought forth thy people Israel * out of the land of Egypt, with signes and with wonders, and with a strong hand, and with a stretched out arm, and with great terrour,

22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and honey.

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.

24 Behold the ‡ l mounts, they are come unto the city to take it, and the city is given into the hand of the Caldeans that fight against it, because of the sword, and of the famine, and of the pestilence, and what thou hast spoken is come to passe, and behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Caldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, *I am* the LORD, the * God of all m flesh: Is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Caldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, * upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah, have onely done evil before me from their n youth: for the children of Israel have onely provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me, *as* † a provocation of mine anger and of my furie, from the day that they built it, even unto this day: that I should remove it from before my face.

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the † * back, and not the face; though I taught them o rising up early, and teaching *them*, yet they have not hearkened to receive instruction.

34 But they * set their abominations in the house (which is called by my name) to defile it.

35 And they built the p high places of Baal, which *are* in the valley of the sonne of q Hinnom, to * cause their sonnes and their daughters r to passe through *the fire* unto * Molech, which I commanded them not, neither came it into my minde, that they should do this abomination to cause Judah to sinne.

36 ¶ And now f therefore thus saith the LORD the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, I will * gather them out of all countreys, whither I have driven them in mine anger and in my furie and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be * my people, and I will be their God.

39 And I will * give them t one heart, and one way, that they may fear me † for ever for the good of them, and of their children after them.

40 And I will make an u everlasting covenant

‡ Or, *seven shekels and ten* pieces *of silver.*

f Which mounteth, to of our money, about ten shillings six pence, if this shekel were the common shekel, read Gen. 23. vers. 15. for the shekel of the temple was of double value, and ten pieces of silver were half a shekel: for twenty made the shekel.

† Heb. *wrote in the book.*

g According to the custome, the instrument of evidence was sealed up with the common seal, and a copy thereof remained, which contained the same in effect, but was not so authenticall as the other, but was left open to be seen if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preserved as a token of their deliverance.

‡ Or, *hid from thee.*

* Exod. 34: 7. Deut. 5: 10.

i Because the wicked are subject to the curse of God, he sheweth that their posteritie, which by nature are under this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also revenged on their head.

† Heb. *doing.*

* Job 34: 21. Prov. 5: 21. Chap. 16: 17.

k Meaning, that his miracles in delivering his people, should never be forgotten.

* Exod. 6: 6. 2 Sam. 7: 23. 1 Chron. 17: 21.

‡ Or, *engines of shot.*

l The word signifieth any thing that is cast up, as a mount or rampart, and is also used for engines of warre, which were layed on an high place, to shoot into a citie, before that guns were in use.

m That is, of everie creature: who, as they are his work, so doth he govern and guide them, as pleaseth him, whereby he sheweth, that as he is the authour of this their captivitie for their sinne, so will he for his mercies be their redeemer to restore them again to libertie.

* Chap. 29: 13.

n From the time that I brought them out of Egypt, and made them my people, and called them my first born.

† Heb. *for my anger.*

† Heb. *neck.*

* Chap. 2: 27.

o Reade Prov. 1. vers. 24. Isa. 65: 2. Chap. 7: 13. and 25: 3. and 26: 5. and 29: 19. and 35: 14. and 44: 4. 2 Chron. 36: 15.

* Chap. 23: 11.

p That is, the altars, which were made to offer sacrifice upon to their idols.

q Reade chap. 7. vers. 31. 2 King 21: 4, 6.

* Chap. 19: 5.

r Reade 2 King. 16. vers. 3.

* Lev. 18: 21.

f Reade chap. 30. vers. 16.

* Deut. 30: 3.

* Chap. 24: 7. and 30: 22. and 31: 33.

* Ezek. 11: 19.

t One consent, and one religion, as Ezek. 36: 27.

† Heb. *all dayes.*

u Reade Chap. 32. vers. 32, 33.

590

with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

† Heb. *from after them.*

41 Yea, I will rejoyce over them to do them good, and I will plant them in this land † aſſuredly, with my whole heart, and with my whole ſoul.

† Heb. *in truth*, or *ſtabilitie.*

42 For thus ſaith the LORD, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Caldeans.

x This is the declaration of that which was ſpoken verſ. 8.

44 Men ſhall buy x fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivitie to return, ſaith the LORD.

CHAP. XXXIII.

1 God promiſeth to the captivitie a gracious return, 9 a joyfull ſtate, 12 a ſettled government, 15 Chriſt, the branch of righteouſneſſe, 17 a continuance of kingdome and prieſthood, 20 and a ſtabilitie of a bleſſed ſeed.

MOreover, the word of the LORD came unto Jeremiah the ſecond time, (while he was yet * ſhut up in the a court of the priſon) ſaying,

* Chap. 32: 2, 3.
a Which was in the kings houſe at Jeruſalem.

2 Thus ſaith the LORD the * maker b thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name.

* Iſa. 37: 26.
b To wit, of Jeruſalem, who as he made it, ſo will he preſerve it.

3 Call unto me, and I will anſwer thee, and ſhew thee great and ‡ mightie things, which thou knoweſt not.

‡ Or, *hidden.*

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, which are thrown down by the c mounts, and by the ſword,

c Reade chap. 32. verſ. 24.

5 They come to d fight with the Caldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſſe I have hid my e face from this citie.

d The Jews think to overcome the Caldeans but they ſeek their own deſtruction.

e He ſheweth, that Gods favour is cauſe of all proſperitie, as his anger is of all adverſitie.

6 Behold, f I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

f In the mids of his threatnings, God remembreth his, and comforteth them.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will g cleanſe them from all their iniquitie, whereby they have ſinned againſt me, and I will * pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

g Declaring, that there is no deliverance nor joy, but whereas we feel remiſſion of ſinnes.
* Chap. 31: 34. Mich. 7: 18.

9 ¶ And it ſhall be to me a name of h joy, a praiſe and an honour before all the nations of the earth, which ſhall heare all the good that I do unto them: and they ſhall fear and tremble for all the goodneſſe, and for all the proſperitie that I procure unto it.

h Whereby he ſheweth, that the church wherein is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoever is enemie to it, labeureth to diſhonour God.

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem that are deſolate without man and without inhabitant, and without beaſt)

11 The * voice of joy and the voice of gladneſſe, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, i Praiſe the LORD of hoſts, for the LORD *is* good for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the LORD.

* Chap. 7: 34. and 16: 9.
i Which was a ſong appointed for the Levites to praiſe God by, 1 Chron. 16: 8. Pſal. 105: 1. Iſa. 12: 4. Pſal. 106: 1. and 107: 1. and 118: 1. and 136: 1.

12 Thus ſaith the LORD of hoſts, Again in this place which is deſolate without man and without beaſt, and in all the cities thereof *ſhall be* an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the k mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſſe again under the hand of him that telleth *them*, ſaith the LORD.

k Meaning, that all the country of Judah ſhall be inhabited again.

14 Behold, the dayes come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe dayes, and at that time will I cauſe the * l branch of righteouſneſſe to grow up unto David, and he ſhall execute judgement and righteouſneſſe in the land.

* Iſa. 11: 1. and 4: 2. Chap. 23: 5.
l That is, I will ſend the Meſſiah, which ſhall come of the houſe of David, of whom this propheſie is meant, as teſtifie all the Jews.

16 In thoſe dayes ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* where with m ſhe ſhall be called, † The LORD our n righteouſneſſe.

m To wit, Chriſt, that ſhall call his church.
† Heb. *Jehovah ſidkenu.*
n That is, Chriſt is our Lord God, our righteouſnes, ſanctification, and redemption. 1 Cor. 1: 30.

17 ¶ For thus ſaith the LORD, † David ſhall never * want a man to ſit upon the throne of the houſe of Iſrael.

† Heb. *there ſhall not be cut off from David.*
* 2 Sam. 7: 16. 1 Kings 2: 4.

18 Neither ſhall the prieſts the Levites, want a man before me to offer o burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

o That is chiefly meant of the ſpirituall ſacrifice of thankſgiving, which is left to the church in the time of Chriſt, who was the everlaſting Prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the law.

19 ¶ And the word of the LORD came unto Jeremiah, ſaying,

20 Thus ſaith the LORD, * If you can break my covenant of the p day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

* Iſa. 54: 9.
p Reade chap. 31. verſ. 35.

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſonne to reigne upon his throne, and with the Levites the prieſts, my miniſters.

22 As * the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

* Chap. 31: 37.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what q this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they

q Meaning, the Caldeans and other infidels, which thought God had utterly caſt off Judah and Iſrael or Benjamin, becauſe he did correct them for a time for their amendment.

they should be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take any of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivitie to return, and have mercie on them.

CHAP. XXXIIII.

1 *Jeremiah propheſieth the captivitie of Zedekiah and the city,* 8 *The princes and the people having diſmiſſed their bond-ſervants, contrary to the covenant of God reaſſume them.* 12 *Jeremiah for their diſobedience, giveth them and Zedekiah, into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, (* when [a] Nebuchadnezzar king of Babylon, and all his armie, and all the kingdomes of the earth † of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying:

2 Thus ſaith the LORD the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be * taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and † he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet heare the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in [b] peace, and with the burnings of thy fathers the former kings which were before thee: ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, [c] Ah lord; for I have pronounced the word, ſaith the LORD.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons armie fought againſt Jeruſalem, and againſt all the cities of Judah that were left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem [d] to proclaim liberty unto them;

9 That every man ſhould let his [e] man-ſervant, and every man his maid-ſervant, being an Hebrew or an Hebreweſſe, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go.

11 But afterwards they turned and cauſed the ſervants and the handmaids, whom they had let go free, return, and brought them into ſubjection for ſervants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying,

14 At the end of * ſeven yeares, let ye go every man his brother an Hebrew, which ‡ hath been ſold unto thee: and when he hath ſerved thee ſix yeares, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their eare.

15 And ye were † now turned, and had done right in my ſight, in proclaiming libertie every man to his neighbour, and ye had made a covenant before me in the [f] houſe † which is called by my name.

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the LORD, Ye have not hearkened unto me, in proclaiming libertie, every one to his brother, and every man to his neighbour: behold, I proclaim a libertie for you, ſaith the LORD, to the [g] ſword, to the peſtilence, and to the famine, and I will make you † to be * removed into all the kingdomes of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they [h] cut the calf in twain, and paſſed between the parts thereof,

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their * dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are [i] gone up from you.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this citie, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 *By the obedience of the Rechabites.* 12 *Jeremiah condemneth the diſobedience of the Jews.* 18 *God bleſſeth the Rechabites for their obedience.*

THE word which came unto Jeremiah from the LORD, in the [a] dayes of Jehoiakim

* 2 Kings 25. verſ. 1, &c. Chap. 52: 1.
[a] Who commonly of Jeremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.
† Heb. *the dominion of his hand.*

* Chap. 32: 4.

† Heb. *his mouth ſhall ſpeak to thy mouth.*

[b] Not of any violent death.

[c] The Jews ſhall lament for thee their lord and king.

[d] When the enemie was at hand, and they ſaw themſelves in danger, they would ſeem holy, and ſo began ſome kinde of reformation, but ſoon after they uttered their hypocriſie.
[e] According to the law, Exod. 21. verſ. 2. Deut. 15: 12.

* Exod. 21: 2. Deut. 15: 12.
‡ Or, *hath ſold himſelf.*

† Heb. *to day.*

[f] Meaning, in the temple, to declare that it was a moſt ſolemne and ſtrait covenant, made in the name of the Lord.
† Heb. *whereupon my name is called.*

[g] That is, I give the ſword libertie to deſtroy you.
† Heb. *for a removing.*
* Deut. 28: 64: Chap. 29: 18.

[h] As touching this manner of a ſolemne covenant which the ancient uſed by paſſing between the two parts of a beaſt, to ſignifie that the tranſgreſſour of the ſame covenant ſhould be ſo divided in pieces, reade Gen. 15: 10.

* Chap. 7: 33. and 16: 4.

[i] To fight againſt the Egyptians, as Chap. 37: 11.

[a] For the diſpoſition and order of theſe propheſies read chap. 27: 1.

592

the ſonne of Joſiah, king of Judah, ſaying,

2 Go unto the houſe of the [b] Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink,

3 Then I took Jaazaniah the ſonne of Jeremiah, the ſonne of Habaziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the LORD, into the chamber of the ſonnes of Hanan the ſonne of Igdaliah, [c] a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah, the ſonne of Shallum, the keeper of the [†] doore.

5 And I ſet before the ſonnes of the houſe of the Rechabites pots full of wine, and cups, and [d] I ſaid unto them, Drink ye wine,

6 But they ſaid, We will drink no wine: [e] for Jonadab the ſonne of Rechab our father commanded us, ſaying, [f] Ye ſhall drink no wine, *neither* ye, nor your ſonnes for ever.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your dayes ye ſhall dwell in tents, that ye may live many dayes in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſonne of Rechab our father, in all that he hath charged us, to drink no wine all our dayes, we, our wives, our ſonnes nor our daughters:

9 Nor to build houſes for us to dwell in, neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents, and have obeyed, and done according to [g] all that Jonadab our father commanded us.

11 But it came to paſſe, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Caldeans, and for fear of the army of the Syrians: ſo we [h] dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah: ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will [i] ye not receive inſtruction to hearken to my words, ſaith the LORD?

14 The words of Jonadab the ſonne of Rechab, that he commanded his ſonnes not to drink wine, are performed? for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, [k] riſing early, and ſpeaking, but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not enclined your eare, nor hearkened unto me.

16 Becauſe the ſonnes of Jonadab the ſonne of Rechab, have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me.

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have [l] ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Jonadab the ſonne of Rechab † ſhall [m] not want a man to ſtand before me for ever.

b They came of Hobab Moſes father in law, who was no Iſraelite, but after joyned with them in the ſervice of God.

c That is, a prophet.

† Heb. *threshold* or *veſſel*.

d The prophet ſaith not, The Lord ſaith thus: for then they ought to have obeyed: but he tendeth to another end, that is, to declare their obedience to man, ſeeing the Jews would not obey God himſelf.

e Whom Jehu the king of Iſrael favoured for his zeal, 2 King. 10. verſ. 15.

f Teaching them hereby to flee all occaſion of intemperance, ambition, and avarice, and that they might know that they were ſtrangers in the earth, and be readie to depart at all occaſions.

g Which was now for the ſpace of three hundred yeares from Jehu to Jehoiakim.

h Which declareth, that they were not ſo bound to their vow, that it could not be broken for any neceſſitie: for where they were commanded to dwell in tents, they dwel now at Jeruſalem for fear of the warres.

i Whom I have choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandement of their father.

k I have moſt diligently exhorted and warned you, both by my ſelf and my prophets.

* Chap. 18: 11, and 25: 5.

l That is, by his prophets and miniſters: which sheweth that it is as much as though he ſhould ſpeak to us himſelf, when he ſendeth his miniſters to ſpeak in his name.

† Heb. *there ſhall not a man be cut off from, &c.*

m His poſteritie ſhall continue and be in my favour for ever.

CHAP. XXXVI.

1 *Jeremiah cauſeth Baruch to write his propheſie.* 5 *and publickly to reade it.* 11 *The princes having intelligence thereof by Michaiah, ſent Jehudi to fetch the roll and reade it,* 19 *They will Baruch to hide himſelf and Jeremiah.* 20 *The king Jehoiakim being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgement.* 32 *Baruch writeth a new copy.*

AND it came to paſſe in the [a] fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, [b] from the dayes of * Joſiah, even unto this day.

3 It may be that the houſe of Judah will heare all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſinne.

4 Then Jeremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book

5 And Jeremiah commanded Baruch, ſaying, I *am* [d] ſhut up, I cannot go into the houſe of the LORD:

6 Therefore go thou and reade in the roll, which thou haſt written from my mouth, the words of the LORD in the eares of the people in the LORDS houſe upon the [e] faſting day: and alſo thou ſhalt reade them in the eares of all Judah, that come out of their cities.

7 It may be † they will preſent their [f] ſupplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſonne of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORDS houſe.

a Reade Chap. 25. verſ. 1.

b Which were twentie and three yeares, counting from the thirteenth yeare of Joſiahs reigne.

* Chap. 25: 3.

c As he did indite.

d Meaning, in priſon, through the malice of the prieſts.

e Which was proclaimed for fear of the Babylonians, as their cuſtome was when they feared warre, or any great plague of God.

† Heb. *their ſupplication, ſhall fall,*

f He sheweth, that faſting without prayer and repentance availeth nothing, but is meer hypocriſie.

9 And

9 And it came to passe in the fifth [g] yeare of Jehoiakim the sonne of Josiah king of Judah, in the ninth moneth, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

g The fast was then proclamed, and Baruch reade this roll, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions were led away captives.

10 Then read Baruch in the book, the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the sonne of Shaphan the scribe, in the higher court, at the ‡ [*] entrie of the [h] new gate of the LORDS house in the eares of all the people.

‡ Or, *doore.*
* Chap. 26: 10.
h Which is the east gate of the temple.

11 ¶ When Michaiah the sonne of Gemariah the sonne of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the kings house into the scribes chamber, and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the eares of the people.

14 Therefore all the princes sent Jehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the eares of the people, and come. So Baruch the sonne of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and reade *it* in our eares. So Baruch read *it* in their eares.

16 Now it came to passe when they had heard all the words, they were [i] afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go [k] hide thee, thou and Jeremiah, and let no man know where ye *be*.

k They that were godly among the princes, gave this counsel, by whose means it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their lives.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the eares of the king.

21 So the king sent Jehudi to fet the roll, and he took it out of Elishama the scribes chamber, and Jehudi read it in the eares of the king, and in the eares of all the princes which stood beside the king.

22 Now the king sat in the winter house, in the [l] ninth moneth; and *there was a fire* on the hearth burning before him.

l Which contained part of November, and part of December.

23 And it came to passe *that* when Jehudi had read three or foure leaves, he cut it with the pen-knife, and cast it into the fire that *was* on the hearth, untill all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his servants that heard all these words.

m Shewing, that the wicked instead of repenting when they heat Gods judgements, grow into further malice against him and his word.

25 Nevertheless, Elnathan, and Delaiah and Gemariah had made intercession to the king, that he would not burn the roll, but he would not heare them.

26 But the king commanded Jerahmeel the sonne † of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD [n] hid them.

† Or, *of the king.*

n Thus we see the continuall care, that God hath ever over his, to preserve them from the rage of the wicked.

27 ¶ Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee again [o] another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

o Though the wicked think to have abolished the word of God, when they have burnt the book thereof: yet this declareth that God will not onely raise it up again, but also increase it in greater abundance to their condemnation, as vers. 32.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, [p] Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

p These are Jehoiakims words.

30 Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have [q] none to sit upon the throne of David, and his [r] dead body shall be cast out in the day to the heat, and in the night to the frost.

q Though Jehoiachim his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.
r Reade chap. 22. vers. 19.

31 And I will † punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them, but they hearkened not.

† Heb. *visit upon.*

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe the sonne of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added besides unto them many ‡ like words.

‡ Heb. *as they.*

CHAP. XXXVII.

1 The Egyptians having raised the siege of the Caldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Caldeans certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth some favour.

AND king * Zedekiah the sonne of Josiah reigned in stead of [a] Coniah the sonne of Jehoiakim, whom Nebuchadrezzar king of Babylon [b] made king in the land of Judah.

* 2 Kings 24: 17. 2 Chron. 36: 10. Chap. 22: 24.
a Who was called Jehoiachin, or Jeconiah.
b And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24. vers. 17.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the prophet Jeremiah.

† Heb. *by the hand of the prophet.*

3 And Zedekiah the king [c] sent Jehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

c Because he was afraid of the Caldeans that came against him.

4 Now Jeremiah came in [d] and went out among

d That is, was out of prison and at libertie.

594

among the people: for they had not put him into prison.

e To help the Jews.

5 Then Pharaohs army was e come forth out of Egypt: and when the Caldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, shall return to Egypt into their own land,

8 And the Caldeans shall come again, and fight against this citie, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not your † selves, saying, The Caldeans shall surely depart from us: for they shall not depart.

† Heb. *soules.*

10 For though ye had smitten the whole army of the Caldeans that fight against you, and there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this citie with fire.

† Heb. *thrust through.*

11 ¶ And it came to passe that when the armie of the Caldeans was † broken up from Jerusalem for fear of Pharaohs army.

† Heb. *made to ascend.*

12 Then Jeremiah went forth out of Jerusalem to go into the f land of Benjamin, ‡ to separate himself thence in the mids of the people.

f As some think to go to Anathoth his own town.
‡ Or, *to slip away from thence in the midst of the people.*

13 And when he was in the g gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he took Jeremiah the prophet, saying, Thou fallest away to the Caldeans.

g By the which men went into the countrey of Benjamin.

† Heb. *falsehood, or lie.*

14 Then said Jeremiah, *It is* † false, I fall not away to the Caldeans: but he hearkened not to him: so Irijah took Jeremiah and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the h prison.

h Because it was a vile and strait prison.

16 ¶ When Jeremiah was entred into the dungeon, and into the ‡ cabins, and Jeremiah had remained there many dayes:

‡ Or, *Cells.*

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are now* your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king, † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

† Heb. *let my supplication fall.*

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all i the bread in the citie were spent. Thus Jeremiah remained in the court of the prison.

i That is, so long as there was any bread in the city: thus God provideth for his, that he will cause their enemies to preserve them to that end whereunto he hath appointed them.

CHAP. XXXVIII.

1 Jeremiah by a false suggestion is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yeelding to save his life. 24 By the kings instructions, he concealeth the conference from the princes.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashur, and Jucal the sonne of Shelemiah, and Pashur the sonne of a Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

a For Zedekiah had sent these to Jeremiah, to enquire at the Lord for the state of the countrey, now when Nebuchadnezzar came, as Chap. 21: 1.

2 Thus saith the LORD, He that remaineth in this citie shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Caldeans, shall live: for he shall have his life for b a prey, and shall live.

b Read chap. 21: 9. and 45: 5.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylons army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee let this man be put to death: for thus he weakeneth the hands of the men of warre that c remain in this citie, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

c Thus we see how the wicked when they cannot abide to hear the truth of Gods word, seek to put the ministers to death, as transgressours of policies.
† Heb. *peace.*

5 Then Zedekiah the king said, Behold he *is* in your hand: for the king *is* not *he that* can d do any thing against you.

d Wherein he grievously offended in that, that not onely he would not hear the truth spoken by the prophet, but also gave him to the lusts of the wicked to be cruelly intreated.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the sonne ‡ of Hammelech that *was* in the court of the prison: and they let down Jeremiah with cords: and in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

‡ Or, *of the king.*

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings house, heard that they had put Jeremiah in the dungeon, (the king sitting in the e gate of Benjamin)

e To hear matters, and give sentence.

8 Ebed-melech went forth out of the kings house, and spake to the king, saying,

9 My lord the king, f these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and ‡ he is like to die for hunger in the place where he is, for *there is* no more bread in the citie.

f Hereby is declared that the prophet found more favour at this strangers hands, than he did by all them of his countrey, which was to their great condemnation.
† Heb. *he will die.*

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirtie men † with thee, and take up Jeremiah the prophet out of the dungeon before he die.

† Heb. *in thine hand.*

11 So Ebed-melech took the men with him, and went into the house of the king under the treasurie, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now theſe old caſt clouts, and rotten rags under thine arm-holes, under the cords; and Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in [g] the court of the priſon.

g Where the king had ſet him before to be at more libertie, as chap. 37: 21.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the ‡ third entry that *is* in the houſe of the LORD, and the king ſaid unto Jeremiah, I will ask thee a thing: hide nothing from me.

† Or, *principall.*

15 Then Jeremiah ſaid unto Zedekiah, If I declare it unto thee, wilt thou not ſurely put me to death, and if I give thee counſel, wilt thou not hearken unto me?

16 So the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons [h] princes, then thy ſoul ſhall live, and this citie ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

h And yeeld thy ſelf unto them.

18 But if thou wilt not go forth to the king of Babylons princes, then ſhall this citie be given into the hand of the Caldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Caldeans, leſt they deliver me into their hand, and [i] they mock me.

i Which declareth that he more feared the reproch of men, than the threatnings of God.

20 But Jeremiah ſaid, They ſhall not deliver *thee*: obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me.

22 And behold, all the [k] women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, † Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

k When Jeconiah and his mother, with others, were carried away, theſe women of the kings houſe were left: which ſhall be taken, ſaith the prophet, and tell the king of Babel how Zedekiah hath been ſeduced by his familiar friends, and falſe prophets, which have left him in the mire.

† Heb. *men of thy peace.*

23 So they ſhall bring out all thy wives and thy children to the Caldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and † thou ſhalt cauſe this citie to be burnt with fire.

† Heb. *thou ſhalt burn, &c.*

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes heare that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

l Herein appeareth the infirmitie of the prophet, who did diſſemble, to ſave his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

26 Then thou ſhalt ſay unto them, [l] I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there.

27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all theſe words that the king had commanded: ſo † they left off ſpeaking with him, for the matter was not perceived.

† Heb. *they were ſilent from him.*

28 So Jeremiah abode in the court of the priſon, untill the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 *Jeruſalem is taken.* 4 *Zedekiah is made blinde, and ſent to Babylon.* 8 *The citie ruinated,* 9 *The people captivated.* 11 *Nebuchadrezzars charge for the good uſage of Jeremiah.* 15 *Gods promiſe to Ebed-melech.*

IN the * ninth yeare of Zedekiah king of Judah, in the tenth moneth, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

* 2 King 25: 1. Chap. 52: 4.

2 *And* in the eleventh yeare of Zedekiah, in the fourth moneth, the ninth *day* of the moneth, the citie was [a] broken up.

a The gates and walls were broken down.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-Sharezer, Samgar-Nebo, Sarſechim, Rab-ſaris, Nergal-Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſſe, *that* when Zedekiah the king of Judah ſaw them, and all the men of warre, then they fled, and went forth out of the city by night, by the way of the kings garden, by the [b] gate betwixt the two walls, and he went out the way of the plain.

b Which was a poſtern doore, reade 2 King. 25. verſ. 4.

5 But the Caldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [c] Riblah in the land of Hamath, where he † gave judgement upon him.

c Which is called Antiochia in Syria.

† Heb. *ſpake with him judgements.*

6 Then the king of Babylon ſlew the ſonnes of Zedekiah in Riblah before his eyes; alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon.

† Heb. *with two braſen chains, or fetters.*

8 ¶ And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzaradan the ‡ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the citie, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

‡ Or, *chief marſhall.*

† Heb. *chief of the executioners, or ſlaughtermen.* And ſo verſ. 10, 11. &c.

10 But Nebuzaradan the captain of the guard left of the [d] poore of the people which had nothing, in the land of Judah, and gave them vineyards and fields † at the ſame time.

d For the rich and the mighty which put their truſt in their ſhifts and means, were by Gods juſt judgements moſt rigorouſly handled.

† Heb *in that day.*

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzaradan the captain of the guard, ſaying,

† Heb. *by the hand of.*

† Heb. *ſet thine eyes upon him.*

12 Take him, and † look well to him, and do him no harm, but do unto him [e] even as he ſhall ſay unto thee.

e Thus God preſerved his prophet by his means, whom he made the ſcourge to puniſh the king, and them that were his enemies.

13 So Nebuzaradan the captain of the guard

ſent,

596 ſent, and Nebushasban, Rab-ſaris, and Nergal-sharezer, Rab-mag, and all the king of Babylons princes:

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto [f] Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

f Whom the king of Babel had now appointed governour over the reſt of the Jews, that he left behinde.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good, and they ſhall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, [g] becauſe thou haſt put thy truſt in me, ſaith the LORD.

g Thus God recompenſeth his zeal and favour, which he ſhewed to his prophet in his troubles.

CHAP. XL.

1 Jeremiah being ſet free by Nebuzaradan, goeth to Gedaliah. 7 The diſperſed Jews repair unto him. 13 Johanan revealing Iſhmaels conſpiracy, is not beleeved.

THE word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in ‡ chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.

‡ Or, *manicles.*

2 [a] And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

a From this ſecond verſe unto Chap. 42: 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtory beginneth againe, and by this viſion is declared what it was.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have [b] ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

b God moved this infidell to ſpeak this, to declare the great blindnes and obſtinacie of the Jews, which could not feel that which this heathen man confeſſed.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and † I will look well unto thee: but if it ſeeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

† Heb. *I will ſet mine eye upon thee.*

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſonne of Ahikam the ſonne of Shaphan, whom the king of Babylon hath made governour over all the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſonne of Ahikam to [c] Mizpah, and dwelt with him among the people that were left in the land.

c Which was a city of Judah.

7 ¶ Now when all the captains of the forces which [d] *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſonne of Ahikam governour in the land, and had committed unto him men, and women, and children, and of the poore of the land, of them that were not carried away captive to Babylon;

d Which were ſcattered abroad for feare of the Caldeans.

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſonne of Nethaniah, and Johanan and Jonathan the ſonnes of Kareah, and Seraiah the ſonne of Tanhumeth, and the ſonnes of Ephai the Netophathite, and Jezaniah the ſonne of a Maachathite, they and their men:

e Who was of the kings blond, and after ſlew him, chap. 41: 1.

9 And Gedaliah the ſonne of Ahikam the ſonne of Shaphan, ſware unto them and to their men, ſaying, Fear not to ſerve the Caldeans: dwell in the land and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah † to ſerve the Caldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken.

† Heb. *to ſtand before.*

11 Likewiſe when all the Jews that *were* in [f] Moab, and among the Ammonites, and in Edom, and that *were* in all the countreys, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſonne of Ahikam the ſonne of Shaphan.

f Which were fled alſo for feare of the Caldeans.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and ſummer-fruits, very much.

13 ¶ Moreover Johanan the ſonne of Kareah, & all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And ſaid unto him, Doſt thou certainly know that [g] Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah † to ſlay thee? But Gedaliah the ſonne of Ahikam beleeved them not.

g For under the colour of entertayning of Ishmael, he ſought onely to make them to deſtroy one another.

† Heb. *to ſtrike thee in ſunder.*

15 Then Johanan the ſonne of Kareah, ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews which are gathered unto thee ſhould be ſcattered, and the remnant in Judah periſh?

16 But Gedaliah the ſonne of Ahikam ſaid unto Johanan the ſonne of Kareah, [h] Thou ſhalt not do this thing, for thou ſpeakeſt falſely of Iſhmael.

h Thus the godly, which think no harm to others, are ſoneſt deceived, and never lack ſuch as conſpire their deſtruction.

CHAP. XLI.

1 Ishmael, treacherouſly killing Gedaliah and others, purpoſeth with the reſidue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOw it came to paſſe in the [a] ſeventh moneth, *that* Iſhmael the ſonne of Nethaniah the ſonne of Eliſhamah of the ſeed royall, and the princes of the [b] king, even ten men with him, came unto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

a The citie was deſtroyed in the fourth moneth, and in the ſeventh moneth, which contained part of September, and part of October, was the governour Gedaliah ſlain.

b Meaning, Zedekiah.

c They are together as familiar friends.

2 Then

2 Then aroſe Iſhmael the ſonne of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governour over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Caldeans that were found there, *and* the men of warre.

4 And it came to paſſe the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* foureſcore men having their beards ſhaven, and their clothes rent, and having cut themſelves, with [d] offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

d For they thought that the temple had not been deſtroyed, and therefore came up to the feaſt of tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorrow.

6 And Iſhmael the ſonne of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſſe as he met them, he ſaid unto them, Come to [e] Gedaliah the ſonne of Ahikam.

† Heb. *in going and weeping.*

e For his death was kept ſecret, and he fained that he lamented for the deſtruction of Ieruſalem, and the temple: but after ſlew them when they ſeemed to favour Gedaliah.

7 And it was ſo when they came into the midſt of the citie, that Iſhmael the ſonne of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Ishmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oyl, and of honey: ſo he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Ishmael had caſt all the dead bodies of the men (whom he had ſlain ‡ †† becauſe of Gedaliah) *was* it, which Aſa the king had [f] made for fear of Baasha king of Iſrael; *and* Ishmael the ſonne of Nethaniah filled it with them that were ſlain.

‡ Or, *neare Gedaliah.*
†† Heb. *by the hand, or by the ſide of Gedaliah.*
f Aſa fortified Mizpah for feare of the enemy, and caſt ditches and trenches, 2 King. 15: 22.

10 Then Ishmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the ſonne of Ahikam, and Ishmael the ſonne of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſonne of Kareah, and all the [g] captains of the forces that *were* with him, heard of all the evil that Ishmael the ſonne of Nethaniah had done,

g Which had been captaines under Zedekiah.

12 Then they took all the men, and went to fight with Ishmael the ſonne of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſſe, *that* when all the people which *were* with Ishmael ſaw Johanan the ſonne of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſonne of Kareah.

15 But Ishmael the ſonne of Nethaniah eſcaped from Johanan with eight men, and went to the [h] Ammonites.

h For Baalis, the king of the Ammonites, was the cauſe of this murder.

16 Then took Johanan the ſonne of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſonne of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſonne of Ahikam) *even* mighty men of warre, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of [i] Chimham, which *is* by Bethlehem, to go to enter into Egypt,

i Which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 Sam. 19: 38.

18 Becauſe of the Caldeans: for they were afraid of them, becauſe Iſhmael the ſonne of Nethaniah had ſlain Gedaliah the ſonne of Ahikam, whom the king of Babylon made governour in the land.

CHAP. XLII.

1 Johanan deſireth Jeremiah to enquire of God, promiſing obedience to his will. 7 Jeremiah aſſureth him of ſafetie in Judea, 13 and deſtruction in Egypt. 19 He reproveth their hypocriſie in requiring of the Lord that which they meant not.

THen all the captains of the forces, and Johanan the ſonne of Kareah, and Jezaniah the ſonne of Hoshaiah, and all the people from the leaſt even unto the greateſt, came neare,

2 And ſaid unto Jeremiah the prophet, † Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us)

† Or, *let our ſupplication fall before thee.*

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may [a] do.

a This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but in as much as it agreeth with that thing which they have purpoſed to doe.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words, and it ſhall come to paſſe, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, [b] The LORD be a true and faithfull witneſſe between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

b There are none more ready to abuſe the name of God, and take it in vaine, than the hypocrites, which to colour their falſehood, uſe it without all reverence, and make it a meanes for them to deceive the ſimple and the godly.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ [c] And it came to paſſe after ten dayes, that the word of the LORD came unto Jeremiah.

c Here is declared the viſion and the occaſion thereof, whereof mention was made, Chap. 40: 1.

8 Then called he Johanan the ſonne of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him.

10 If ye will ſtill abide in this land, then will

598

will I build you and not pull *you* down, and I will plant you, and not pluck *you* up: for I [d] repent me of the evil that I have done unto you.

d Read Chap. 18. verſ. 8.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you [e] from his hand.

e Becauſe all kings hearts and wayes are in his hands, he can turn them and diſpoſe them as it pleaſeth him, and therefore they need not to feare man, but onely obey God, Prov. 21: 1.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore heare the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſſe, *that* the ſword which ye feared, [f] ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, † ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

f Thus God turneth the poliſie of the wicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46: 25.
† Heb. *ſhall cleave after you.*

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

† Heb. *ſo ſhall all the men be.*

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a [g] curſe, and a reproach, and ye ſhall ſee this place no more.

g Read. chap. 26. verſ. 6. and 44: 12. ſhewing, that this ſhould come upon them for their infidelity and ſtubbornneſſe.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have † admoniſhed you this day.

† Heb. *teſtified againſt you.*

20 For ‡ ye [h] diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

‡ Or, *you have uſed deceit againſt your ſouls.*
h For ye were fully minded to go into Egypt, whatſoever God ſpake to the contrary.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go, *and* to ſojourn.

i To wit, in Egypt.

CHAP. XLIII.

1 Johanan diſcrediting Jeremiahs propheſie, carrieth Jeremiah and others into Egypt. 8 Jeremiah propheſieth by a type the conqueſt of Egypt by the Babylonians.

AND it came to paſſe, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake [a] Azariah the ſonne of Hoſhaiah, and Johanan the ſonne of Kareah, and all the [b] proud men, ſaying unto Jeremiah, [c] Thou ſpeakeſt falſely: the LORD our God [d] hath not ſent thee to ſay, Go not into Egypt to ſojourn there.

a Who was alſo called Jezaniah, chap. 42: 1.
b This declareth, that pride is the cauſe of rebellion, and contempt of Gods miniſters.
c When the hypocriſie of the wicked is diſcovered, they burſt forth into open rage: for they can abide nothing but flatteries, read Iſa. 30. verſ. 10.
d He ſheweth what is the nature of the hypocrites: to wit, to faign that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

3 But Baruch the ſonne of Neriah [e] ſetteth thee on againſt us, for to deliver us into the hand of the Caldeans, that they might put us to death, and carry us away captives into Babylon.

e Thus the wicked do not onely contemn and hurt the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or favour the godly.

4 So Johanan the ſonne of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſonne of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all [f] nations whither they had been driven, to dwell in the land of Judah;

f As from the Moabites, Ammonites, and Edomites, Chap. 40. verſ. 11.

6 *Even* men and women, and children, and the kings daughters, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſonne of Ahikam the ſonne of Shaphan, and Jeremiah the [g] prophet, and Baruch the ſonne of Neriah.

g Whom theſe wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD; thus came they, even to [h] Tahpanhes.

h A citie in Egypt near to Nilus.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the brick-kill, which *is* at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah.

i Which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where were his brick kills for his buildings.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon [k] my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royall pavilion over them.

k Read chap. 25. verſ. 9.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* * [l] ſuch *as are* for death, to death; and ſuch *as are* for captivitie, to captivitie; and ſuch *as are* for the ſword, to the ſword.

* Chap. 15: 2. Zech 11: 9.
l Every one ſhall be ſlain by that means that God hath appointed.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives: and he ſhall aray himſelf with the land of Egypt, as [m] a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.

m Meaning, moſt eaſily, and ſuddenly ſhall he carry the Egyptians away.

13 He ſhall break alſo the † images of ‡ Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

† Heb. *ſtatues, or ſtanding images.*
‡ Or, *the houſe of the ſunne.*

CHAP. XLIIII.

1 Jeremiah expreſſeth the deſolation of Judah for their idolatry. 11 He propheſieth their deſtruction, who commit idolatrie in Egypt. 15 The obſtinacie of the Jews. 20 Jeremiah threatneth them for the ſame, 29 and for a ſigne, propheſieth the deſtruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of

of Egypt, which dwell at Migdol, and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation; and no man dwelleth therein.

3 Becauſe of their wickedneſſe which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, [b] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their eare to turn from their wickedneſſe, to burn no incenſe unto other gods.

6 Wherefore [c] my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, childe and ſuckling † out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproch among all the nations of the earth?

9 Have ye forgotten the † wickedneſſe of your fathers, and the wickedneſſe of the [d] kings of Judah, and the wickedneſſe of their wives, and your own wickedneſſe, and the wickedneſſe of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not † humbled even unto this day, neither have they feared nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that [e] have ſet their faces to go into the land of Egypt to ſojuurn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and [f] a curſe, and a reproch.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return but [g] ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,

16 As for the word that thou haſt ſpoken unto us in the name of the LORD, we will [h] not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth to burn incenſe unto the ‡ [i] queen of heaven, and to poure out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we [k] plenty of † victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to poure out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.

19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and poure out drink-offerings unto her without our ‡ [l] men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his minde?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Heare the word of the LORD, all Judah, that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouthes, and fulfilled with your [m] hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to poure out drink-offerings unto her: ye will ſurely accompliſh your

---

[a] Theſe were all famous and ſtrong cities in Egypt, where the Iews that were fled, dwelt for their ſafety: but the prophet declareth that there is no hold ſo ſtrong that can preſerve them from Gods vengeance.

[b] Read, chap. 7. verſ. 25. and 25: 3. and 26: 5. and 29: 19. and 32: 33.

[c] He ſetteth before their eyes Gods judgements againſt Iudah and Ieruſalem for their idolatry, that they might beware by their example, and not with the like wickedneſſe provoke the Lord: for then they ſhould be double punished.

† Heb. *out of the midſt of Iudah.*

† Heb. *wickedneſſes*, or *puniſhments*, &c.

[d] He ſheweth that we ought to keep in memory Gods plagues from the beginning: that conſidering them, wee might live in his feare, and know, if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countries and nations for their ſinnes, that wee vile worms cannot look to eſcape puniſhment for ours.

† Heb. *contrite.*

* Amos 9: 4.

[e] Which have fully ſet their mindes, and are gone thither on purpoſe. Whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord theweth that he will ſet his face againſt them: that is, purpoſely deſtroy them.

[f] Read chap. 26. verſ. 6. and 42: 18.

† Heb. *lift up their ſoul.*

[g] Meaning, but a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for ſatan ever ſoliciteth ſuch, and doth not leave them till he have brought them to extream impudency and madneſſe, even to juſtifie their wickedneſſe againſt God and his prophets.

‡ Or, *frame of heaven.*

[i] Reade chap. 7. verſ. 18. It ſeemeth that the papiſts gathered of this place their *Salve Regina, & Regina cœli lætare*, calling the virgin Mary Queen of heaven, and ſo of the bleſſed virgin and mother of our Saviour Chriſt made an idol: for here the prophet condemneth their idolatrie.

† Heb. *bread.*

[k] This is ſtill the argument of idolaters, which eſteem religion by the belly, and in ſtead of acknowledging Gods works, who ſendeth both plenty and dearth, health and ſickneſſe, they attribute it, to their idols, and ſo dishonour God.

‡ Heb. *bread.*

* Chap. 7: 18.

‡ Or, *husbands.*

[l] This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they bee not aſſured by Gods word: for thereby they take an occaſion to juſtifie their doings, and their husbands ſhall give an account thereof before God, reade Iſa. 3: 25.

[m] You have committed double evil in making wicked vows, and in performing the ſame.

600

your vows, and ſurely perform your vows.

26 Therefore heare ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the LORD, that my name [n] ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord GOD liveth.

n This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to have his name mentioned by ſuch as have polluted it.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, untill there be an end of them.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, † mine or theirs.

o We ſee therefore, that God hath a perpetuall care over his, whereſoever they are ſcattered: for though they be but two or three, yet he will deliver them when he deſtroyeth his enemies.
† Heb. *from me or from them.*

29 ¶ And this *ſhall be* a ſigne unto you, ſaith the LORD, that I will punish you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the LORD, Behold, I will [p] give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

p He ſheweth the meanes whereby they ſhould be deſtroyed, to aſſure them of the certainty of the plague, and yet they remaine ſtill in their obſtinacy till they perish: for Joſephus lib. 10. de Antiq. cap. 11. writeth, that five yeares after the taking of Jeruſalem, Nebuchad-nezzar the younger, having overcome the Moabites and the Ammonites, went againſt Egypt, and ſlew the King, and ſo brought theſe Jews, and others into Babylon.

CHAP. XLV.

1 Baruch being diſmayed, 4 Jeremiah inſtructeth and comforteth him.

THe word that Jeremiah the prophet ſpake unto [a] Baruch the ſonne of Neriah, when he had written [b] theſe words in a book at the mouth of Jeremiah, in the fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah, ſaying,

a Which was Jeremiahs diſciple, and wrote his propheſies under him.
b Whereof reade Chap. 36: 10.

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, [c] I fainted in my ſighing, and I finde no reſt.

c Baruch moved with an inconſiderate zeal of Jeremiahs impriſonment, but chiefly for the deſtruction of the people and the temple, maketh this lamentation, as Pſalm 6: 8.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, that which I have built will I [d] break down, and that which I have planted, I will pluck up, even this whole land.

d Meaning, that God might deſtroy this people, becauſe he had planted them.

5 And ſeekeſt [e] thou great things for thy ſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee [f] for a prey in all places whither thou goeſt.

e Thinkeſt thou to have honour & credit? wherein he ſheweth his infirmitie.
f Reade Chap. 21. verſ. 9.

CHAP. XLVI.

1 Jeremiah propheſieth the overthrow of Pharaohs army at Euphrates, 13 and the conqueſt of Egyt by Nebuchadrezzar. 27 He comforteth Jacob in their chaſtiſement.

THe word of the LORD, which came to Jeremiah the prophet, againſt the [a] Gentiles.

a That is, nine nations, which are round about the land of Egypt.

2 Againſt Egypt, againſt the army of [b] Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah.

b Read 2 King. 23. verſ. 29. and 24: 7. and 2 Chron. 35. verſ. 20.

3 [c] Order ye the buckler and ſhield, and draw neare to battel.

c He warneth the Egyptians to prepare themſelves to warre.

4 Harneſſe the horſes, and get up ye horſemen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 [d] Wherefore have I ſeen them diſmayed, *and* turned away back? and their mightie ones are † beaten down, and are † fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

d The prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians at Carchemiſh.
† Heb. *broken in pieces.*
† Heb. *fled a flight.*

6 Let not the ſwift flee away, nor the mightie man eſcape; they ſhall ſtumble, and fall toward the [e] north by the river Euphrates.

e The Babylonians ſhall diſcomfit them at the river Euphrates.

7 Who *is* this *that* cometh up as [f] a floud, whoſe waters are moved as the rivers?

f He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the countrey of Egypt.

8 Egypt riſeth up like a floud, and *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the citie, and the Inhabitants thereof.

9 Come up ye horſes, and rage ye chariots, and let the mighty men come forth, † [g] the Ethiopians, and † the Libyans that handle the ſhield, and the Lydians that handle *and* bend the bow.

† Heb. *Cuth.*
g For theſe nations took part with the Egyptians.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devoure, and it ſhall be ſatiate, and made drunk with their bloud: for the Lord GOD of hoſts hath [h] a ſacrifice in the north-countrey by the [i] river Euphrates.

† Heb. *Put.*
h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, Iſai. 34: 6.
i That is, at Carchemiſh.

11 Go up into Gilead, and take [k] balm, O [l] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [m] medicines: *for* † thou ſhalt not be cured.

k For at Gilead did grow moſt ſoveraigne balm for wounds.
l So called, becauſe Egypt had not yet been overcome by the enemie.
m He ſheweth, that no ſalve or medicine can prevail, whereas God giveth the wound.
† Heb. *no cure* ſhall be *unto thee.*

12 The nations have heard of thy ſhame, and thy crie hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devoure round about thee.

15 Why are thy valiant men ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He † made many to fall, yea one fell upon another, and they ſaid, Ariſe, and let us go again to [n] our own people, and to the land of our nativitie, from the oppreſſing ſword.

† Heb. *multiplied the faller.*
n As they that ſhould repent that they helped the Egyptians.

17 They did crie there, Pharaoh king of Egypt *is but* a noiſe, he [o] hath paſſed the time appointed.

o He derideth them which ſhall impute their overthrow to lack of counſel and policie, or to fortune, and not obſerving of time: not conſidering that it is Gods juſt judgement.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, [p] *ſo* ſhall he come.

p To wit, that the Egyptians ſhall be deſtroyed.

19 Oh thou daughter dwelling in Egypt, † furniſh thy ſelf to go into captivitie: for Noph ſhall be waſte and deſolate without an inhabitant.

† Heb. *make thee inſtruments of captivitie.*

20 Egypt

20 Egypt *is like* a [q] very fair heifer, *but* destruction cometh: it cometh out of the north.

21 Also her hired men [r] *are* in the midst of her, like † fatted bullocks, for they also are turned back, *and* are fled away together; they did not stand, because the day of their calamitie was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like [s] a serpent, for they shall march with an army, and come against [t] her with axes, as hewers of wood.

23 They shall cut down her [u] forrest, saith the LORD, though it cannot be searched, because they are more than the [x] grashoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel saith, Behold, I will punish the ‡ [y] multitude of No, and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that trust in him.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants, and afterwards it shall be inhabited, as in the dayes of [z] old, saith the LORD.

27 ¶ * [a] But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afarre off, and thy seed from the land of their captivitie, and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, [b] but correct thee in measure, yet will I ‡ not leave thee wholly unpunished.

CHAP. XLVII.

The destruction of the Philistines.

THe word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote † [a] Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the [b] north, and shall be an overflowing floud, and shall overflow the land, and † all that is therein, the city, and them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall [c] not look back to *their* children for feebleness of [d] hands.

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of † the countrey of [e] Caphtor.

5 [f] Baldness is come upon Gaza, Ashkelon is cut off *with* the remnant of their valley: [g] how long wilt thou cut thy self?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? † put up thy self into thy scabbard, rest and be still. 601

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the [h] sea-shore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgement of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnall confidence,* 16 *and for their contempt of God, and his people.* 47 *The restauration of Moab.*

AGainst Moab thus saith the LORD of hosts, the God of Israel, Wo unto [a] Nebo, for it is spoiled: Kiriathaim is confounded *and* taken, ‡ Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; [b] come and let us cut it off from *being* a nation; also thou shalt † be cut down, O [c] Madmen, the sword shall † pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed, her little ones have caused a cry to be heard.

5 For in the going up of [d] Luhith, † continuall weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like ‡ the [e] heath in the wilderness.

7 ¶ For because thou hast trusted in thy [f] works and in thy treasures, thou shalt also be taken, and [g] Chemosh shall go forth into captivity *with* his* priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [h] Cursed *be* he that doeth the work of the LORD ‡ deceitfully, and cursed *be* he that keepeth back his sword from bloud.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been [i] emptied from vessel to vessel, neither hath he gone into captivitie: therefore his taste † remained in him, and his scent is not changed.

12 Therefore behold, the dayes come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of * [k] Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the warre?

15 Moab is spoiled, and gone up *out of* her cities, and † his chosen young men are gone down to the slaughter, saith the King, whose name *is* the LORD of hosts.

16 The calamity of Moab is neare to come, and his affliction hasteth fast.

---

[q] They have abundance of all things, and therefore are disobedient and
[r] Meaning, unskillfull of warres, and weak.
† Heb. *bullocks of the stall.*

[s] They shall be scarce able to speak for fear of the Caldeans.
[t] Meaning, Egypt.
[u] That is, they shal slay the great and mighty men of power.
[x] To wit, Nebuchadnezzars army.

‡ Or, *nourishers.*
† Heb. *Amon.*
[y] Some take the Hebrew word Amon for the kings name of No, that is, of Alexandria, but it seemeth that here is meant Alexandria it self: being a mother citie, and by her great plentie and store the noarisher of all Egypt: as Nah. 3: 8.
[z] Meaning, that after the space of fourtie yeares, Egypt should be restored, Isa. 19: 23. Ezek 29: 13.
* Isa. 41: 13. and 43: 5. and 44: 2. Chap. 30: 10.
[a] God comforteth all his that were in captivitie, but specially the small church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forsaketh his.
[b] Read chap. 10. vers. 24. and 30: 11.
‡ Or, *not utterly cut thee off.*

† Heb. *Azzah.*
[a] A citie of the Philistines.
[b] He meaneth, the armie of the Caldeans, Isa. 8: 7, 8.

† Heb. *the fulnesse thereof.*

[c] The great feat shall take away their naturall affection.
[d] Their heart shall so fail them.
† Heb. *the isle.*
[e] For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistines, and dwelt in their land, even to Gaza, Deut. 2: 23.
[f] They have pulled off their hair for sorrow and heavinesse.
[g] As the heathen used in their mourning, which the Lord forbad his people to do, Deut. 14: 1.

[h] All the countries neare the sea, as Chap. 25: 22.

[a] These were cities of the Moabites, which Nebuchad-nezzar took before he went to fight against Necho king of Egypt.
‡ Or, *the high place.*
[b] Thus shall the Babylonians incourage one another.
‡ Or, *be brought to silence.*
[c] Read Isa 25: 10.
† Heb *go after thee.*

[d] Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15: 5.
† Heb. *weeping with weeping.*
‡ Or, *a naked tree.*
[e] Hide your selves in barren places where the enemy will not pursue after you, chap. 17. vers. 6.
[f] That is, the idols which are the works of thine hands. Some read, in thy possessions, for so the word may signifie, as 1 Sam. 25: 28.
[g] Both thy great idol and his maintainers shall be led away captives, so that they shall then know that it is in vain to look for help at idols, Isa. 15: 2.
* Chap. 49: 3.
[h] He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this execution of his vengeance against his enemies his work, though the Caldeans sought another end, Isa. 10: 12.
‡ Or, *negligently.*
[i] Have not been removed as the Jews have, but have lived at ease, and as wine that feedeth it self on his lees.
† Heb. *flood.*
* 1 Kings 12: 29.
[k] As the calf of Beth-el was not able to deliver the Israelites: no more shall Chemosh deliver the Moabites.
‡ Heb. *the choise of.*

17 All ye that are about him bemone him, and all ye that know his name, say, How is the [l] strong staff broken, *and* the beautifull rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O † inhabitant of Aroer, stand by the way and espie, ask him that fleeth, and her that escapeth, *and* say, What is done?

20 [m] Moab is confounded, for it is broken down, * howl and cry, tell ye it in Arnon, that Moab is spoiled,

21 And judgement is come upon the plain countrey; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, farre or neare.

25 [n] The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him [o] drunken for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee; was he found among theeves? for since thou speakest of him, thou ‡ [p] skippedst for joy.

28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the holes mouth.

29 We have heard the * pride of Moab, (he is exceeding proud) his loftinesse and his arrogancy, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the LORD, [q] but *it shall* not *be* so, ‡ his lies shall not so effect *it*.

31 [r] Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of [s] Jazer, the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And * joy and gladnesse is taken from the plentifull field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, *their* shouting *shall be* no shouting.

34 From the cry of Heshbon even unto Elealeh, *and* even unto Jahaz have they uttered their voice, * from Zoar even unto Horonaim, *as* an heifer of three yeares old: for the waters also of Nimrim shall be † desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods,

36 [t] Therefore mine heart shall sound for Moab like [u] pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten is perished.

37 For * every head *shall be* bald, and every beard † clipt: upon all the hands *shall be* cuttings, and upon the loyns sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down; how hath Moab turned the † back with shame? so shall Moab be a derision, and a dismaying to all them about him.

40 For thus saith the LORD, Behold, [x] he shall flie as an eagle, and shall spread his wings over Moab.

41 ‡ Kerioth is taken, and the strong holds are surprized, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs,

42 And Moab shall be destroyed from being a people, because he hath magnified *himself* against the LORD.

43 * [y] Fear and the pit, and the snare *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, *even* upon Moab, the yeare of their visitation, saith the LORD.

45 They that fled, stood under the shadow of [z] Heshbon, because of the force: but * [a] fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devoure the corner of Moab, and the crown of the head of the † tumultuous ones.

46 Wo be unto thee, O Moab, the people of [b] Chemosh perisheth: for thy sonnes are taken † captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the [c] latter dayes, saith the LORD. Thus farre *is* the judgement of Moab.

CHAP. XLIX.

1 *The judgement of the Ammonites.* 6 *Their restauration.* 7 *The judgement of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restauration of Elam.*

‡ CONcerning the [a] Ammonites, thus saith the LORD, Hath Israel no sonnes? hath he no heir? why *then* doth ‡ their [b] king inherit * Gad, and his people dwell in [c] his cities?

2 Therefore behold, the dayes come, saith the LORD, that I will cause an alarm of warre to be heard in * [d] Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Houl, O Heshbon, for Ai is spoiled: cry ye daughters of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges, for ‡ their king shall go into captivitie, *and* his * priests and his princes together.

4 Wherefore glorie*st* thou in the [e] valleys, ‡ thy

l How are they destroyed that put their trust in their strength and riches?

† Heb. *inhabitresse.*

m Thus they that flee, shall answer.
* Isa. 16: 7.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions enough upon them, till they be like drunken men that fall down to their shame and are derided of all.

‡ Or, *movedst thy self.*
p Thou rejoycest to heare of his misery.

* Isa. 16: 6, &c.

q He shall not execute his malice against his neighbours.
‡ Or, *those on whom he stayeth* (Heb *his barres*) *do not right.*
r Read Isa. 16: 7.

s Which city was in the utmost border of Moab: and hereby he signifieth, that the whole land should be destroyed, and the people carried away.
* Isa. 16: 10.

* Isa. 15: 5: 6.

† Heb. *desolations.*

t For their idolatrie, and Gods wrath caused thereby.

u Their custome was to play on flutes or instruments, heavie and grave tunes at burials, and in the time of mourning, as Matth. 9: 23.
* Isa. 15: 2, 3.
† Heb. *diminished.*

† Heb. *neck.*

x That is, Nebuchad-nezzar, as Chap. 49: 22.

‡ Or, *the cities.*

* Isa. 24: 17, 18.
y He that escapeth one danger, shall be taken of another.

z They fled thither, thinking to have succour of the Ammorites.
* Num. 21: 28.
a The Ammorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seek to them for help.
† Heb. *children of noise.*
b Which vaunted themselves of their idols, as though he could have defended them.
‡ Heb. *in captivity.*
c That is, they shall be restored by the Messiah.

‡ Or, *against.*
a They were separated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of Gad.
‡ Or, *Melcom.*
b To wit, of the Ammonites.
* Amos 1: 13.
c Meaning, of the Ammonites.
* Amos 1: 14.
d Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a city called Heshbon among the Moabites.
‡ Or, *Melcom.*
* Chap. 48: 7.
e In thy plentifull countrey.

‡ thy flowing valley, O back-sliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring [f] a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee, and ye shall be driven out every man [g] right forth, and none shall gather up him that wandereth.

6 And [h] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, * *Is* wisdome no more in [i] Teman? is counsel perished from the prudent? is their wisdome vanished?

8 Flee ye, ‡ [k] turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If *[l] grape-gatherers come to thee, would they not leave *some* gleaning-grapes; if theeves by night, they will destroy † till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy [m] fatherlesse children, I will preserve *them* alive, and let thy widows trust in me.

12 For thus saith the LORD, [n] behold, they whose judgement *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished; thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by my self, saith the LORD, that [o] Bozrah shall become a desolation, a reproach, a waste and a curse, and all the cities thereof shall be perpetuall wastes.

14 I have heard a * rumour from the LORD, and an ambassadour is sent unto the heathen, *saying*, Gather ye together and come against [p] her, and rise up to the battel.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy * nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: * every one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof.

18 * As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD: no man shall abide there, neither shall a sonne of man dwell in it.

19 Behold, [q] he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make [r] him run away from her, and who *is* a chosen man *that* I may appoint over her? for who *is* like me? and who will ‡ * appoint me the time? and who *is* that [f] shepherd that will stand before me?

20 Therefore heare the counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the [t] flock shall draw them out; surely [u] he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall: at the crie, the noise thereof was heard in the † Red sea.

22 Behold, he shall come up and flie as the eagle, and [x] spread his wings over Bozrah: and at that day shall the heart of the mightie men of Edom be as the heart of a woman in her pangs.

23 Concerning [y] Damascus, Hamath is confounded, and Arpad: for they have heard evil tidings, they are † faint-hearted, *there is* sorrow ‡ on the sea, it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth her self to flee, and [z] fear hath seised on her: anguish and sorrows have taken her as a woman in travail.

25 [a] How is the citie of praise not left, the citie of my joy?

26 Therefore her young men shall fall in her streets, and all the men of warre shall be cut off in that day, saith the LORD of hosts

27 And I will kindle a * fire in the wall of Damascus, and it shall consume the palaces of [b] Ben-hadad.

28 ¶ Concerning [c] Kedar, and concerning the kingdomes of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away, they shall take to themselves their [d] curtains and all their vessels, and their camels, and they shall cry unto them, Fear *is* on every side.

30 ¶ * Flee, † [e] get you farre off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 [f] Arise, get you up unto the ‡ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor barres, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattel a spoil, and I will scatter into all windes them that are † in the utmost corners, and I will bring their calamitie from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor any sonne of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [g] Elam, in the beginning of the reigne of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold,

† Or, *thy valley floweth away.*

f Signifying, that power and riches cannot prevail when as God will execute his judgements.

g That is, without looking back, and as every one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

* Obad. vers. 8.

i Which was a citie of Edom, called by the name of Teman, Eliphaz son, who came of Esau.

‡ Or, *they are turned back.*

k The enemies that shall dissemble as though they fled away, shall turn back and invade your land and possesse it.

* Obad. vers. 5.

l Meaning, that God would utterly destroy them, and not spare one, though the grape-gatherers leave some grapes; and theeves seek but till they have enough, Obad. 1. 5.

† Heb. *their sufficiencie.*

m The destruction shall be so great, that there shall be none left to take care over the widows and fatherlesse.

n I have not spared mine own people, and how should I pittie thee?

o Which was a chief citie of Edom.

* Obad. vers. 1.

p That is, Bozrah.

* Obad. vers. 4.

* Chap. 50: 13.
* Gen. 19: 25. Chap. 50: 40.

q To wit, Nebuchadnezzar after he hath overcome Judah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

‡ Or, *convent me in judgement.*

* Job 41: 10. Chap. 50: 44, 45.

f The captain and governour of the armie, meaning, Nebuchadnezzar.

t They shall not be able to resist his petie captains.

u To wit, the enemie.

† Heb. *weedy sea.*

x As Chap. 48. vers. 40. was said of Moab.

y Which was the chief citie of Syria, whereby he meaneth the whole countrey.

† Heb. *melted.*

‡ Or, *as on the sea.*

z When she heard the sudden coming of the enemie.

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chief citie destroyed.

* Amos. 1: 4.

b Who was king of Syria, 1 King. 20: 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their bordereis.

d Because they used to dwell in tents, he nameth the things that pertain thereunto.

* Verse 8.

† Heb. *sit greatly.*

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not avail them.

‡ Or, *that is at ease.*

† Heb. *cut off into corners*, or *that have the corners* of their hair *polled.*

g That is, Persia, so called of Elam the son of Shem.

604

I will break the [h] bow of Elam, the chief of their might.

36 And upon Elam will I bring the foure windes from the foure quarters of heaven, and will scatter them towards all those windes, and there shall be no nation, whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them.

38 And I will set my [i] throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to passe in the [k] latter dayes, *that* * I will bring again the captivity of Elam, saith the LORD.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there: and in these prophesies Jeremiah speaketh of those countreis, which should be subdued under the first of those foure monarchies, wherof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or unto the time of Christ.

* Verse 6. Chap. 48: 47.

CHAP. L.

1, 9, 21, 35. *The judgement of Babylon.* 4, 17, 33. *The redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the land of the Caldeans † by Jeremiah the prophet.

† Heb. *by the hand of Jeremiah.*

2 Declare ye among the nations, and publish, & † set up a standard, publish *and* conceal not: say, [a] Babylon is taken, Bel is confounded, [b] Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

† Heb. *lift up.*

a After that God hath used the Babylonians service to punish other nations, he sheweth that their turn shall come to be punished.

b These were two of their chief idols.

3 For out of the north there [c] cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

c To wit, the Medes, and the Persians.

4 ¶ In those dayes, and in that time, saith the LORD, the children of Israel shall [d] come, they and the children of Judah together, going and [e] weeping: they shall go, and seek the LORD their God.

d When Cyrus shall take Babel.

e Reade chap. 31. vers. 9.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us joyn our selves to the LORD, in a perpetuall covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their [f] shepherds have caused them to go astray, they have turned them away *on* the [g] mountains: they have gone from mountain to hill, they have forgotten their † resting place.

f Their governors and ministers by their examples, have provoked them to idolatry.

g They have committed idolatrie in everie place.

† Heb. *place to lie down in.*

7 All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the LORD, the [h] habitation of justice, even the LORD, the hope of their fathers.

h For the Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies.

8 [i] * Remove out of the midst of Babylon, and go forth out of the land of the Caldeans, and be as the he-goats [k] before the flocks.

i When God shall deliver you by Cyrus.

* Isa. 48: 20. Chap. 51: 6. Rev. 18: 4.

k That is, most forward and without feare.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north countrey, and they shall set themselves in aray against her, from thence she shall be taken, their arrows *shall be* as of a mightie ‡ expert man: none shall return in vain.

‡ Or, *destroyer.*

10 And Caldea shall be a spoil: all that spoil her [l] shall be satisfied, saith the LORD.

l Shall be made rich thereby.

11 Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown † fat, as the heifer at grasse, and [m] bellow as bulls.

† Heb. *big*, or *corpulent.*

m For joy of the victorie, that yee had against my people.

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wildernesse, a dry land and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: * every one that goeth by Babylon shall be astonished, and [n] hisse at all her plagues.

* Chap. 49: 17.

n In signe of contempt and disdaine.

14 [o] Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath [p] sinned against the LORD.

o He speaketh to the enemies, the Medes and Persians.

p Though the Lord called the Babylonians his servants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profit themselves, it is here called sin.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the [q] sower from Babylon, and him that handleth the ‡ sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

‡ Or, *sithe.*

17 ¶ Israel *is* a scattered sheep, the lions have driven *him* away: first the king of [r] Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his [f] bones.

r Meaning, Tiglathpilezar who carried away the ten tribes.

f He carried away the rest, to wit, Juda and Benjamin.

18 Therefore thus saith the LORD of hosts the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those dayes, and in that time, saith the LORD, the iniquitie of Israel shall be sought for, and *there shall be* none; and the sinnes of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land † [t] of Merathaim *even* against it, and against the inhabitants of ‡ Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

† Or, *of the rebels.*

t That is, Babylon: thus the Lord raiseth up Cyrus.

‡ Or, *visitation.*

22 A sound of battel *is* in the land, and of great destruction.

23 How is the [n] hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?

u Nebuchad-nezzar, who had smitten down all the princes and people of the world.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armorie, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts, in the land of the Caldeans.

26 Come against her † from the utmost border, open her store-houses: ‡ cast her up as heaps,

† Heb. *from the end.*

‡ Or, *tread her.*

heaps, and destroy her utterly: let nothing of her be left.

x Her princes and mightie men.

27 Slay all her x bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation.

y Of the Jewes which should be delivered by Cyrus.

28 The voice of them that y flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy one of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be cut off in that day, saith the LORD.

† Heb. *pride.*

31 Behold, I *am* against thee, *O thou* † most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

† Heb. *pride.*

32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devoure all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together, and all that took them captives held them fast, they refused to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name, he shall throughly plead their cause, that he may give rest to the land, and z disquiet the inhabitants of Babylon.

z He sheweth that when God executeth his judgements against his enemies, that his church shall then have rest.

35 ¶ A sword *is* upon the Caldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

‡ Or, *chief slayes.* † Heb. *barres.*

36 A sword *is* upon the † ‡ liars, and they shall dote: a sword *is* upon her mighty men, and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her, and they shall become *as* women: a sword *is* upon her treasures and they shall be robbed.

a For Cyrus did cut the river Euphrates, and divided the course thereof into many streames, so that it might be passed over, as though there had been no water: which thing he didby the counsel of two of Belshazars captaines, who conspired against their king, because he had gelded the one of them in despight, and slain the sonne of the other. b Reade Isa. 13. vers. 21. * Gen. 19: 25. Chap. 49: 18.

38 a A drought *is* upon her waters, and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the b wilde beasts of the desert, with the wilde beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the Lord: *so* shall no man abide there, neither shall any sonne of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, & many kings shall be raised up from the c coasts of the earth.

c Meaning, that the Persians should gather their armie of many nations,

42 They shall hold the bow and the lance: they *are* cruel and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in aray like a man to the battel, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands d waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

d Which is meant of Belshazzar, Dan. 5: 6.

44 Behold he shall come up * like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen man *that* I may appoint over her? for who *is* like me, and * who will ‡ appoint me the time? and who *is* that e shepherd that will stand before me?

* Chap. 49: 19.

* Job 41: 10. ‡ Or, *convent me to plead.* e Reade chap. 49. vers. 19.

45 Therefore heare ye the counsel of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Caldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 The severe judgement of God against Babylon, in revenge of Israel. 59 Jeremiah delivered the book of their prophesie to Seraiah, to be cast into Euphrates, in token of the perpetuall sinking of Babylon.

THus saith the LORD, Behold, I will raise up against Babylon, and against † them that dwell in the † midst of them that rise up against me, a destroying a winde;

† Heb. *heart.*

a The Medes and Persians that shall destroy them as the winde doth the chaffe.

2 And will send unto Babylon fanners, that shall fanne her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine; and spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel *hath* not *been* b forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sinne against the holy one of Israel.

b Though they were forsaken for a time, yet they were not utterly cast off, as though their husband were dead.

6 * c Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquitie: for this *is* the time of the LORDS vengeance: he will render unto her a recompense.

* Chap. 50: 8. Revel. 18: 4. c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17: 6. and 48: 6.

7 Babylon *hath been* a golden cup in the d LORDS hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are e mad.

d By whom the Lord powred out the drink of his vengeance, to whom it pleased him. e For the great afflictions that they have felt by the Babylonians.

8 Babylon is suddenly * fallen and destroyed: howl for her, take balm for her pain, if so be she may be healed.

* Isa. 21: 9. Revel. 14: 8. and 18: 2.

9 We would have healed Babylon, but she is not healed: forsake her, and let us f go every one into his own countrey: for her judgement reacheth unto heaven, and is lifted up even to the skies.

f Thus the people of God exhort one another to go to Zion and praise God.

10 The LORD hath brought forth our [g] righteouſneſſe: come and let us declare in Zion the work of the LORD our God.

11 Make † bright the arrows: gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the [h] vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the † ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many [i] waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſſe.

14 * The Lord of hoſts hath ſworn † by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillers; and they ſhall † liſt up a ſhout againſt thee.

15 * He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdome, and hath ſtretched out heaven by his underſtanding.

16 When he uttereth *his* voice *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the winde out of his treaſures.

17 Every man ‡ [k] is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errours: in the time of their [l] viſitation they ſhall periſh.

19 * The [m] portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name.

20 Thou *art* my [n] battel-ax *and* weapons of warre: for ‡ with thee will I break in pieces the nations, and with thee will I deſtroy kingdomes:

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers,

24 And I will render unto Babylon, and to all the inhabitants of Caldea, all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying [o] mountain, ſaith the Lord, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the [p] rocks and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be † deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdomes of [q] Ararat, Minni, and Aſchenaz, appoint a captain againſt her, cauſe her horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women they have burnt her dwelling places, her barres are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that this city is taken [r] at *one* end,

32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of warre are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael, The daughter of Babylon *is* like a threshing floore, ‡ *it is* time to thresh her, yet a little while, and the time of her harveſt [s] ſhall come.

34 Nebuchadrezzar the king of Babylon hath [t] devoured me, he hath crushed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 † The violence done to me and to my ‡ flesh, *be* upon Babylon, ſhall the † inhabitant of Zion ſay; and my bloud upon the inhabitants of Caldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will plead thy [u] cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings drie.

37 And Babylon ſhall become heaps, a dwelling place for dragons, an aſtoniſhment and an hiſſing without an inhabitant.

38 They ſhall roar together like lions: they ſhall ‡ yell as lions whelps.

39 In their [x] heat I will make their feaſts, and I will make them drunken, that they may rejoyce, and ſleep a perpetuall ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambes to the ſlaughter, like rams with he-goats.

41 How is [y] Sheſhach taken? and how is the praiſe of the whole earth ſurpriſed? how is Babylon become an aſtoniſhment among the nations?

42 The [z] ſea is come upon Babylon: she is covered with the multitude of the waves thereof.

43 He

---

g In approving our cauſe, and punishing our enemies.
† Heb. *pure.*

h For the wrong done to his people and to his temple, chap. 50. verſ. 28.

† Heb. *liers in wait.*

i For the land of Caldea was full of rivers which ran into Euphrates.
* Amos 6: 8.
† Heb. *by his ſoul.*

† Heb. *utter.*

* Gen. 1: 1, 6. Chap. 10: 12. &c.

‡ Or, *miſe.*

‡ Or, *is more brutiſh than to know.*
k Reade Chap. 10. verſ. 14.

l When God ſhall execute his vengeance.
* Chap. 10: 16.
m That is, the true God of Iſrael is not like to theſe idols: for he can help when all things are deſperate.
n He meaneth, the Medes and Perſians, as he did before call the Babylonians his hammer, chap. 50. verſ. 23.
‡ Or, *in thee*, or *by thee.*

o Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.
p From thy ſtrong holds and fortreſſes.

† Heb. *everlaſting deſolations.*

q By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of divers nations.

r By turning the courſe of the river, one ſide was made open, and the reeds that did grow in the water, were deſtroyed, which Cyrus did by the counſel of Gobria and Gabarha, Belshazzars captains.
‡ Or, *in the time that he threſheth her.*
s When she ſhall be cut up and threshed.
t This is ſpoken in the perſon of the Jews, bewailing their ſtate and the crueltie of the Babylonians.

† Heb. *my violence.*
‡ Or, *remainder.*
† Heb. *inhabiteſſe.*

u Thus the Lord eſteemeth the injurie done to his church, as done to himſelf, becauſe their cauſe is his.

‡ Or, *ſhake themſelves.*
x When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belshazzars banquet, Dan. 5: 2.

y Meaning Babel, as Chap. 25: 26.

z The great armie of the Medes and Perſians.

43 Her cities are a desolation, a dry land and a wilderneſſe, a land wherein no man dwelleth, neither doth any ſonne of man paſſe thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which [a] he hath ſwallowed up, and the nations ſhall not flow together any more unto him, yea the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land: a rumour ſhall both come one yeare, and after that in *another* [b] yeare *ſhall come* a rumour, and violence in the land, ruler againſt ruler.

47 Therefore behold, the dayes come, that I will † do judgement upon the graven images of Babylon, and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven, [c] and the earth, and all *that is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 ‡ As Babylon *hath cauſed* the [d] ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all ‡ the earth.

50 [e] Ye that have eſcaped the ſword, go away ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your minde.

51 We are [f] confounded, becauſe we have heard reproch, ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORDS houſe.

52 Wherefore behold, the dayes come, ſaith the Lord, that I will do judgement upon her graven images, and through all her land the wounded ſhall grone.

53 Though Babylon ſhould mount up to [g] heaven, and though ſhe ſhould fortifie the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Caldeans.

55 Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the great voice: when her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mightie men are taken, every one of their bows is broken, for the LORD God of recompenſes ſhall ſurely requite.

57 And I will make [h] drunk her princes, and her wiſe men, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetuall ſleep, and not wake, ſaith the King, whoſe name is the LORD of hoſts.

58 Thus ſaith the Lord of hoſts, ‡ The [i] broad walls of Babylon ſhall be utterly ‡ broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſonne of Neriah, the ſonne of Maaſeiah, when he went ‡ with Zedekiah the king of Judah into Babylon, in the [k] fourth yeare of his reigne; and *this* Seraiah *was* a † quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words that are written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt reade all theſe words.

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be † deſolate for ever.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt binde [l] a ſtone to it, and caſt it into the midſt of Euphrates.

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be [m] weary, [n] Thus farre *are* the words of Jeremiah.

a That is, his gifts and preſents, which he had received as part of the ſpoil of other nations, and which the idolaters brought unto him from all countrys.

b Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing: for the firſt yeare came the tidings, the next yeare the ſiege, and in the third yeare it was taken: yet this is not that horrible deſtruction which the prophets threatned in many places: for that was after this when they rebelled, and Darius overcame them by the policie of Zopyrus and hanged three thouſand gentlemen, beſides the common people.

† Heb. *viſit upon.*

c All creatures in heaven and earth, ſhall rejoyce and praiſe God for the deſtruction of Babylon the great enemie of his church.

‡ Or, *both Babylon is to fall, O ye ſlain of Iſrael, and with Babylon, &c.*

d Babylon did not onely deſtroy Iſrael, but many other nations.

‡ Or, *the countrey.*

e Ye that are now captives in Babylon.

f He sheweth, how they ſhould remember Jeruſalem by lamenting the miſerable affliction thereof.

g For the walls were two hundred foot high.

h I will ſo aſtoniſh them by afflictions, that they ſhall not know which way to turn them.

‡ Or, *the walk of broad Babylon*

i The thickneſſe of the wall was fiftie foot thick.

‡ Or, *made naked.*

‡ Or, *on the behalf of.*

k This was not in the time of his captivitie, but ſeven yeats before, when he went either to gratulate Nebuchadnezzar, or to intreat of ſome matters.

‡ Or, *prince of Menucha, or chief chamberlain.*

† Heb. *deſolation.*

l St. John in his Revelation alludeth to this place, when he ſaith, that the angel took a milſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon, Rev. 18: 21.

m They ſhall not be able to reſiſt, but ſhall labour in vain.

n That is, his writing: for the following chapt: was not written by Jeremiah: as by the matter it ſelf is clear.

CHAP. LII.

1 Zedekiah rebelleth. 4 Jeruſalem is beſieged and taken. 8 Zedekiahs ſonnes killed, and his own eyes put out. 12 Nebuzaradan burneth and ſpoileth the city. 24 He carried away the captives. 31 Evil-merodach advanceth Jehoiachim.

ZEdekiah *was* * one and twenty yeare old when he † began to reigne, and he reigned eleven yeares in Jeruſalem; and his mothers name *was* Hamutal the daughter of Jeremiah of Libnah.

* 2 Kihgs 24: 18.

† Heb. *reigned.*

2 And he did that which was evil in the eyes of the LORD, according to all that Johoiakim had done.

3 For [a] through the anger of the LORD it came to paſſe in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

a So the Lord punished ſinne by ſinne, and gave him up to his rebellious heart, till he had brought the enemie upon him to lead him away, and his people.

4 ¶ And it came to paſſe in the * ninth yeare of his reigne, in the tenth moneth, in the tenth *day* of the moneth, *that* Nebuchadrezzar king of Babylon came, he and all his armie againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

* 2 Kings 25: 1. Chap. 39: 1.

5 So the citie was beſieged unto the eleventh yeare of king Zedekiah.

6 And in the fourth moneth, in the ninth *day* of the moneth, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of warre fled, and went forth out of the city by night by the way of the [b] gate between the two walls, which *was* by the kings garden, (now the Caldeans *were* by the city round about) and they went by the way of the plain.

b Read. chap. 39. vers. 4.

8 ¶ But the armie of the Caldeans purſued after the king, and overtook Zedekiah in the plains of Jericho, and all his armie was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land

608

land of Hamath; [c] where he gave judgement upon him.

10 And the king of Babylon ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in † priſon till the day of his death.

12 ¶ Now in the fifth moneth, in the [d] tenth *day* of the moneth (which *was* the nineteenth yeare of Nebuchadrezzar king of Babylon) came Nebuzaradan ‡ † captain of the guard, *which* [e] ſerved the king of Babylon, into Jeruſalem,

13 And burnt the houſe of the Lord, and the kings houſe: and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

14 And all the armie of the Caldeans that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzaradan the captain of the guard carried away captive *certain* of the poore of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzaradan the captain of the guard, left *certain* of the poore of the land for vine dreſſers, and for husbandmen.

17 Alſo the * [f] pillars of braſſe that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, the Caldeans brake, and carried all the braſſe of them to Babylon.

18 The caldrons alſo, and the ‡ [g] ſhovels, and the ſnuffers, and the ‡ bowls, and the ſpoons, and all the veſſels of braſſe wherewith they miniſtred, took they away.

19 And the baſons, and the ‡ firepans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; that which *was* of gold *in* gold, and that which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: † the braſſe of all theſe veſſels was without [h] weight.

21 And concerning the * pillars, the height of one pillar *was* eighteen cubites, and a † fillet of twelve cubits did compaſſe it, and the thickneſſe thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of braſſe *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all of braſſe: the ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work, *were* [i] an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [k] ſecond prieſt, and the three keepers of the † doore.

25 He took alſo out of the city an eunuch, which had the charge of the men of warre, and [l] ſeven men of them that † were neare the kings perſon which were found in the city, and the ‡ principall ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land that were found in the midſt of the city.

26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath: thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive in the [m] ſeventh yeare, three thouſand Jews and three and twentie.

29 In the [n] eighteenth yeare of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two † perſons.

30 In the three and twentieth yeare of Nebuchadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jews ſeven hundred fourtie and five perſons: all the perſons *were* foure thouſand and ſix hundred.

31 ¶ And it came to paſſe in the ſeven and thirtieth yeare of the captivity of Jehoiachin king of Judah, in the twelfth moneth, in the five and twentieth *day* of the moneth, *that* Evil-merodach king of Babylon, in the *firſt* yeare of his reigne, [o] lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon.

32 And ſpake † kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his [p] priſon-garments: and he did continually eat bread before him all the dayes of his life.

34 And for his diet, there was a [q] continuall diet given him of the king of Babylon, † every day a portion untill the day of his death, all the dayes of his life.

[c] Reade 2 King. 25. verſ. 6. and chap. 39: 5.

† Heb. *blinded.*

‡ Or, *fetters.*

† Heb. *houſe of the wards*

[d] In the 2 King. 25. verſ. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.

‡ Or, *chief marſhall.*

† Heb. *chief of the executioners* or *ſlaughtermen.*

[e] Heb. *ſtood before him*, that is which was his ſervant, as 2 King. 25: 8.

* Chap. 27: 19.

[f] Of theſe pillars reade, 1 King. 7. verſ. 15.

‡ Or, *inſtruments to remove the aſhes.*

[g] Which were alſo made of braſſe, as 2 King. 7. 45.

‡ Or, *baſons.*

‡ Or, *cenſers.*

† Heb. *their braſſe.*

[h] It was ſo much in quantitie.

* 1 Kings 7: 15. 2 Kings 25: 17. 2 Chron. 3: 15.

† Heb. *thread.*

[i] But becauſe of the roundneſſe no more could be ſeen but ninetie and ſix.

[k] Which ſerved in the high prieſts ſtead, if he had any neceſſary impediment.

† Heb. *threſhold.*

[l] In the 2 King. 25. verſ. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them

† Heb. *ſaw the face of the king.*

‡ Or, *ſcribe of the captain of the hoſt.*

[m] Which was the latter end of the ſeventh year of his reigne, and the beginning of the eight

[n] In the latter end alſo of that yeare and the beginning of the nineteenth.

† Heb. *ſouls.*

[o] That is, reſtored him to liberty and honour.

† Heb. *good things with him.*

[p] And gave him princely apparell.

[q] That is, he had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Jeremiah the prophet, whereas the other were cruelly abuſed, that would not obey him.

‡ Heb. *the matter of the day in his day.*

THE

THE LAMENTATIONS OF JEREMIAH.

CHAP. I.

1 *The miſerable eſtate of Jeruſalem by reaſon of her ſinne.* 12 *She complaineth of her grief,* 18 *and confeſſeth Gods judgements to be righteous.*

HOwdoth [a] the city ſit ſolitary, *that was* full of people? *how* is ſhe become as a widow? ſhe *that was* great among the nations, *and* [b] princeſſe among the provinces, *how* is ſhe become tributary?

2 She * weepeth ſore in the * [c] night, and her tears *are* on her cheeks: among all her [d] lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivitie, becauſe of [e] affliction, and † becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutours overtook her between the ſtraits.

4 The wayes of Zion do mourn, becauſe [f] none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and she *is* in bitterneſſe.

5 Her adverſaries * [g] are the chief, her enemies proſper: for the LORD hath afflicted her; for the multitude of her tranſgreſſions, her * children are gone into captivitie before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become [h] like harts *that* finde no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembred in the dayes of her affliction, and of her miſeries, all her ‡ pleaſant things that she had in the dayes of old, when her people [i] fell into the hand of the enemie, and none did help her, the adverſaries ſaw her, *and* did mock at her [k] ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore she † is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſſe: yea, she ſigheth, and turneth backward.

9 [l] Her filthineſſe *is* in her skirts, she remembreth not her laſt end, therefore she came down wonderfully: she had no comforter: O LORD, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her ‡ pleaſant things: for she hath ſeen *that* the heathen entred into her ſanctuary, [m] whom thou diſt command *that* they should not enter into thy congregation.

11 All her people ſigh, they ſeek bread, they have given their pleaſant things for meat ‡ to relieve the ſoul: ſee, O LORD, and conſider, for I am become vile.

12 ¶ ‡ *Is it* nothing to you, all ye that † paſſe by? behold and ſee, if there be any [n] ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From [o] above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 [p] The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath troden under foot all my mighty men in the midſt of me: he hath called an aſſembly againſt me, to cruſh my young men: the Lord hath troden ‡ the virgin, the daughter of Judah, *as* in [q] a winepreſſe.

16 For theſe things I weep, * mine eye, mine eye runneth down with water: becauſe the comforter that should † relieve my ſoul, is farre from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as [r] a menſtruous woman among them.

18 ¶ The LORD is * righteous, for I have rebelled againſt his † commandment: heare, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they [t] ſought their meat to relieve their ſouls.

20 Behold, O LORD, for I *am* in diſtreſſe; my * bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt ‡ called, and they ſhall be like unto me.

22 [t] Let all their wickedneſſe come before thee: and do unto them, as thou haſt done unto me for all my tranſgreſſions, for my ſighs *are* many, and my heart *is* faint,

CHAP.

a The prophet wondereth at the great judgement of God, ſeeing Jeruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed and deſolate.
b Which had chief rule over many provinces and countries.
* Jer. 13: 17.
* Job 7: 3.
c So that she taketh no reſt.
d Meaning, the Egyptians and Aſſyrians, which promiſed help.
e For her cruelty toward the poore and oppreſſion of ſervants, Jer. 34. verſ. 11.
† Heb. *for the greatneſſe of ſervitude.*
f As they uſed to come up with mirth and joy, Pſalm 42: 4.
* Deut. 28. verſ. 13, 14.
g That is, have rule over her, Deut. 28: 44.
* Jer. 52: 28.
h As men pined away with ſorrow, and that have no courage.
‡ Or, *deſirable.*
i In her miſery she conſidered the great benefits and commodities that she had loſt.
k At her religion and ſerving of God, which was the greateſt grief to the godly.
† Heb. *is become a removing*, or *wandering.*
l She is not aſhamed of her ſin, although it be manifeſt.
‡ Or, *deſirable.*
m God forbiddeth that the Ammonites and Moabites ſhould enter into the congregation of the Lord, and under them he comprehendeth all enemies, Deut. 23. verſ. 32.
‡ Or, *to make the ſoul to come again.*
¶ Or, it is *nothing.*
† Heb. *paſſe by the way.*
n Thus Jeruſalem lamenteth, moving others to pity her, & to learn by her example.
o This declareth that we ſhould acknowledge God to be the authour of all our afflictions, to the intent that we might ſeek unto him for remedy.
p Mine heavie ſins are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
‡ Or, *the winepreſſe of the virgin, &c.*
q He hath troden them under foot as they that tread grapes in the winepreſſe.
* Jer. 13: 17. and 14: 17. Chap 2: 18.
† Heb. *bring back.*
r Which becauſe of her pollution was ſeparate from her husband, Levit. 15: 19. and was abhorred for the time.
* Dan. 9: 7.
† Heb. *mouth.*
t That is, they died for hunger.
* Iſa. 16: 11. Jer. 48: 36.
‡ Or, *proclaimed.*
t Of deſiring vengeance againſt the enemy, read Jer. 11: 20. and 18: 21.

Chap. II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOw hath the Lord [a] covered the daughter of Zion with a cloud in his anger, *and* cast down from [b] heaven unto the earth the beautie of Israel, and remembred not his [c] footstool in the day of his anger?

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath † brought *them* down to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in *his* fierce anger all the [d] horn of Israel: he hath drawn back his [e] right hand from before the enemie, and he burned against Jacob like a flaming fire *which* devoureth round about.

4 He [f] hath bent his bow like an enemie: he stood with his right hand as an adversary, and slew † all that were pleasant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently * taken away his ‡ tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar: he hath abhorred his sanctuary: he hath † given up into the hand of the enemy the walls of her palaces: they have made [g] a noise in the house of the Lord, as in the day of a solemn feast.

8 The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from † destroying: therefore he made the rampart and [h] the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her barres; her king and her princes *are* among the Gentiles; the law *is* no *more*, her * prophets also finde no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground *and* keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings ‡ swoon in the streets of the citie.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equall to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee?

14 Thy * prophets [k] have seen vain and foolish things for thee, and they have not discovered thine iniquitie, to turn away thy captivitie; but have seen for thee false burdens, and causes of banishment.

15 All that passe † by, clap *their* hands at thee; they hisse and wag their head at the daughter of Jerusalem, *saying*, *Is* this the citie that *men* call * the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hisse and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it*.

17 The Lord hath done that which he had * devised: he hath fulfilled his word that he had commanded in the dayes of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoyce over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, * let tears runne down like a river day and night, give thy self no rest, let not the apple of thine eyes cease.

19 Arise, cry out in the night: in the beginning of the watches poure out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O Lord, and consider to whom thou hast done this: shall the women eat their fruit, *and* children ‡ of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thy anger, thou hast killed *and* not pitied.

22 Thou hast called as in a solemn day my terrours round about, so that in the day of the Lords anger none escaped nor remained: those that I have swadled and brought up, hath mine enemy consumed.

Chap. III.

1 The faithfull bewail their calamities. 22 By the mercies of God they nourish their hope. 37 They acknowledge Gods justice. 55 They pray for deliverance, 64 and vengeance on their enemies.

I *Am* the man *that* hath seen [a] affliction by the rod of his wrath.

2 He hath led me and brought *me into* darknesse, but not into light.

3 Surely against me is he turned, he turneth his hand *against me* all the day.

4 My flesh and my skinne hath he made old, he hath broken my bones. 5 He

---

a That is, brought her from prosperity to adversity.
b Hath given her a most sore fall.
c Alluding to the temple, or to the ark, of the covenant, which was called the footstool of the Lord, because they should not set their mindes so low, but lift up their hearts toward the heavens.
† Heb. *made to touch.*
d Meaning, the glory and strength, as 1 Sam. 2: 1.
e That is, his succour which he was wont to send us, when our enemies oppressed us.
f Shewing, that there is no remedy but destruction, where God is the enemy.
† Heb. *all the desireable of the eye.*

* Psalm 80: 12. and 89: 40. Isa. 5: 5.
‡ Or, *hedge.*

† Heb. *shut up.*

g As the people were accustomed to praise God in her solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.
† Heb. *swallowing up.*
h This is a figurative speech, as that was, when he said, The wayes did lament, chap. 1: 4. meaning, that this sorrouw was so great that the insensible things had their part thereof.
* Psalm 74: 9.

‡ Or, *faint.*

i Meaning, that her calamity was so evident, that it need no witnesses.

* Jerem. 2: 8. and 5: 31. and 14: 14. and 23: 16.
k Because the false prophets called themselves Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples faults, but flattered them in their sins, which was the cause of their destruction.
† Heb. *by the way.*
* Psalm 48: 2.

* Lev. 26: 16. Deut. 28: 15.

* Jer. 14: 17. Chap. 2: 18.

‡ Or, *swadled with their hands.*

a The prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declareth the destruction of Jerusalem, as Jerem. 20: 2.

5 He hath [b] builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my [c] prayer.

9 He hath [d] enclosed my wayes with hewen stone: he hath made my paths crooked.

10 [e] He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the † arrows of his quiver to enter into my reins.

14 I was a * derision to all my people, *and* their song all the day.

15 He hath filled me with † bitterness, he hath made me drunken with [f] wormwood.

16 He hath also broken my teeth with gravel-stones, he hath ‡ covered me with ashes.

17 And thou hast removed my soul farre off from peace: I forgat † prosperitie.

18 And I said, My strength and my hope [g] is perished from the LORD,

19 ‡ Remembring mine affliction and my miserie, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is † humbled [h] in me.

21 This I † recall to my minde, therefore have I hope.

22 ¶ *It is of* the LORDS [i] mercies that we are not consumed, because his compassions fail not

23 *They are* [k] new every morning: great *is* thy faithfulnesse.

24 The LORD *is* my *[l] portion, saith my soul, therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his [m] youth.

28 He sitteth alone and [n] keepeth silence, because he hath born *it* upon him.

29 He putteth his [o] mouth in the dust, if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him, he is filled full with reproach.

31 For the Lord will not cast off for ever.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [p] afflict † willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of † the most high,

36 To subvert a man in his cause, the Lord ‡ [q] approveth not.

37 ¶ Who *is* he * *that* saith, and it cometh to passe, *when* the Lord [r] commandeth *it* not?

38 Out of the mouth of the most high proceedeth not * [s] evil and good.

39 Wherefore doth a living man ‡ [t] complain, a man for the punishment of his sinnes?

40 Let us search and try our wayes, and turn again to the LORD.

41 Let us lift [u] up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled, thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thy self with a cloud, that *our* prayer should not passe through.

45 Thou hast made us *as* the * off-scouring and refuse in the midst of the people.

46 All our enemies have opened their mouthes against us.

47 * Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission:

50 Till the LORD look down, and behold from heaven.

51 Mine [x] eye affecteth † mine heart, ‡ because of all the daughters of my city.

52 Mine enemies chased me sore like a bird, without cause.

53 They have cut off my life in the [y] dungeon, and cast a stone upon me.

54 Waters flowed over mine head, *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice, hide not thine eare at my breathing, at my cry.

57 Thou dreweſt neare in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of [z] my soul, thou hast redeemed my life.

59 O LORD, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me:

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down and their rising up, I *am* their musick.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them ‡ sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger, from under the * heavens of the LORD.

CHAP. IIII.

1 Zion bewaileth her pitifull estate. 13 She confesseth her sinnes. 21 Edom is threatned. 22 Zion is comforted.

HOw is the [a] gold become dimme! *how* is the most fine gold changed! the stones of the

b He speaketh this as one that felt Gods heavie judgements, which he greatly feared, and therefore setteth them out with this diversitie of words.

c This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to think that they are not heard, which thing God useth to do, that they might pray more earnestly and the oftner.

d And keepeth me in hold as a prisoner.

e He hath no pity on me.

† Heb. *sonnes.*

* Jer. 20: 7.

† Heb. *bitternesses.*

f With great anguish and sorrow he hath made me to lose my sense.

‡ Or, *rolled me in the ashes.*

† Heb. *good.*

g Thus with pain he was driven to and fro between hope and despair, as the godly oftimes are, yet in the end, the spirit getteth the victory.

‡ Or, *remember.*

† Heb. *bowed.*

h He sheweth that God thus useth to exercise his, to the intent that hereby they may know themselves, and feel his mercy.

† Heb. *make to return to my heart.*

i Considering the wickednesse of man, it is marvell that any remaineth alive: but onely that God for his own mercies sake, and for his promise will ever have his church to remain, though they be never so few in number, Isa. 1: 9.

k We feel thy benefits daily.

* Psal. 16: 5. and 73: 26. and 119: 57. Jerem. 10: 16.

l The godly put their whole confidence in God, and therefore look for none other inheritance.

m He sheweth that we can never begin too timely to be exercised under the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himself as they that fall down with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth it of necessity for our amendment, when he suffereth the wicked to oppresse the poor.

† Heb. *from his heart.*

‡ Or, *a superiour.*

‡ Or, *seeth not.*

q He doth not delight therein.

* Psalm 38: 9.

r He sheweth that nothing is done without Gods providence.

* Amos 3: 6.

s That is, adversitie, and prosperitie.

‡ Or, *murmure.*

t When God afflicteth him.

u That is, both hearts and hands: for els to lift up the hands is but hypocrisie.

* 1 Cor. 4: 13.

* Isa. 24: 17.

x I am overcome with sore weeping for all my people.

† Heb. *my soul.*

‡ Or, *more than all.*

y Reade Jer. 37. vers. 16. how he was in the mierie prison.

z Meaning, the cause wherefore his life was in danger.

‡ Or, *obstinacy of heart.*

* Psal. 8: 3.

a By the gold, he meaneth the princes, as by the stones, he understandeth the priests.

612 the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſonnes of Zion, comparable to fine gold, how are they eſteemed as earthen [b] pitchers, the work of the hands of the porter!

3 Even the ‡ [c] ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the [d] oſtriches in the wilderneſſe.

4 The tongue of the ſucking childe cleaveth to the roof of his mouth for thirſt: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are deſolate in the ſtreets: they that were brought up in ſcarlet, embrace dunghills.

6 For the ‡ puniſhment of the iniquitie of the daughter of my people, is greater than the puniſhment of the ſinne of Sodom, that was * overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſaphire.

8 Their [e] viſage is † blacker than a coal: they are not known in the ſtreets: their skinne cleaveth to their bones: it is withered, it is become like a ſtick.

9 They that be ſlain with the ſword, are better than they that be ſlain with hunger: for theſe † pine away, ſtricken through for *want* of the [f] fruits of the field.

10 The hands of the pitifull women have ſodden their own children, they were their * meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devouted the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have beleeved, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem.

13 ¶ * For the ſinnes of her prophets, *and* the iniquities of her prieſts, that have ſhed the bloud of the juſt in the midſt of [g] her;

14 They have wandered *as* blinde men in the [h] ſtreets, they have polluted themſelves with bloud, ‡ ſo that [i] men could not touch their garments.

15 They cried unto them, Depart ye ‡ *it is* unclean, depart, depart, touch not, when they fled away and wandered: they ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The ‡ anger of the LORD hath divided them, he will no more regard them: [k] they reſpected not the perſons of the prieſts; they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for [l] a nation *that* could not ſave us.

18 They hunt our ſteps that we cannot go in our ſtreets: our end is neare, our dayes are fulfilled, for our end is come.

19 Our perſecutours are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſſe.

20 The * [m] breath of our noſtrils, the anointed of the LORD was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 Rejoyce and be glad, [n] O daughter of Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through unto thee: thou ſhalt be drunken, and ſhalt make thy ſelf naked.

22 ¶ ‡ The puniſhment of thine iniquitie is accompliſhed, O daughter of Zion, [o] he will no more carry thee away into captivity: he will viſit thine iniquitie, O daughter of Edom, he will ‡ diſcover thy ſinnes.

CHAP. V.

A pitifull complaint of Zion, in prayer unto God

REmember, O LORD, what is come upon us: [a] conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſſe, our mothers *are* as widows.

4 We have drunken our [b] water for money, our wood † is ſold unto us.

5 † Our necks *are* under perſecution: we labour and have no reſt.

6 We have given the [c] hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 * Our fathers have ſinned and *are* not, and we have born their [d] iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the [e] wilderneſſe.

10 Our * skinne was black like an oven becauſe of the ‡ terrible famine.

11 They ravished the women in Zion *and* the maids in the cities of Judah.

12 Princes are hanged up by [f] their hand: the faces of elders were not honoured.

13 They took the young men to grinde, and the children fell [g] under the wood.

14 The elders have ceaſed from the [h] gate, the young men from their muſick.

15 The joy of our heart is ceaſed, our dance is turned into mourning.

16 † The crown is fallen *from* our head: wo unto us that we have ſinned.

17 For this our heart is faint, for theſe things our [i] eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, * remaineſt for [k] ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us † ſo long time?

21 * [l] Turn thou us unto thee, O LORD, and we ſhall be turned: renew our dayes as of old.

22 ‡ But thou haſt utterly rejected us: thou art very wroth againſt us.

b Which are of ſmall eſtimation, and have no honour.
‡ Or, *ſea calves*.
c Though the dragons be cruel, yet they pitie their young, and nourish them, which thing Jeruſalem doth not.
d The women forſake their children, as the oſtrich doth her egs, Job 39: 17.

‡ Or, *iniquity*.

* Gen. 19: 25.

e They that were before moſt in Gods favour, are now in greateſt abomination unto him.
† Heb. *darker than blackneſſe*.

† Heb. *flow out*.
f For lack of good they pine away and conſume.

* Deut. 28: 57.
2 King 6: 29.

* Jerem 5: 31. and 23: 21.

g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectations.
h Some referre this to the blinde men, which, as they went, ſtumbled on the bloud whereof the citie was full.
‡ Or, *in that they could not* but *touch*.
i Meaning, the heathen which came to deſtroy them, could not abide them.
‡ Or, *ye polluted*.
† Or, *face*.
k That is, the enemies.
l He sheweth two principall cauſes of their deſtruction: their cruelty, and their vain confidence in man: for they truſted in the help of the Egyptians.

* Gen. 2: 7.
m Our king Joſiah, in whom ſtood our hope of Gods favour, and on whom depended our ſtate and life, was ſlain, whom he calleth anointed, becauſe he was a figure of Chriſt.
n This is ſpoken by deriſion.
‡ Or, *thine iniquitie*.
o He comforteth the church by that, after ſeventie years their ſorrows ſhall have an end, whereas the wicked ſhould be tormented for ever.
‡ Or, *carry* thee *captive for thy ſinnes*.

a This prayer, as is thought, was made when ſome of the people were carried away captive, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour: albeit it ſeemeth that the prophet foreſeeing their miſeries to come, thus prayed.
b Meaning, their extream ſervitude and bondage.
† Heb. *cometh for price*.
† Heb. *on our necks we are perſecuted*.
c We are joyned in league and amity with them, or have ſubmitted our ſelves unto them.
* Jerem. 31: 29. Ezek. 18: 2.
d As our fathers have been puniſhed for their ſins, ſo we that are culpable of the ſame ſinnes, are punished.
e Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer us to go and ſeek out neceſſarie food.
* Pſal. 119: 83.
‡ Or, *terrours*, or *ſtorms*.
f That is, by the enemies hand.
g Their ſlaverie was ſo great that they were not able to abide it.
h There were no more laws, nor form of common-wealth.
† Heb. *the crown of our head is fallen*.
i With weeping.
* Pſal. 9: 7. and 29: 10. and 102: 12. and 145: 13.
k And therefore thy covenant and mercies can never fail.
† Heb. *for length of dayes*.
* Jer. 31: 18.
l Whereby is declared, that it is not in mans power to turn to God, but is onely his work to convert us, and thus God worketh in us before we can turn to him.
‡ Or, *For wilt thou utterly reject us?*

THE

THE BOOK OF the prophet EZEKIEL.

THE ARGUMENT.

After that Jehoiachin, by the counsel of Jeremiah and Ezekiel, had yeelded himself to Nebuchad-nezzar, and so went to captivitie with his mother, and divers of his princes, and of the people, certain began to repent and murmure that they had obeyed the prophets counsel, as though the thing which they had propheſied should not come to paſſe, and therefore their eſtate should be ſtill miſerable under the Caldeans, by reaſon whereof he confirmeth his former propheſies, declaring by new viſions and revelations shewed unto him, that the citie should moſt certainly be deſtroyed, and the people grievouſly tormented by Gods plagues, inſomuch that they that remained, should be brought into cruell bondage. And leſt the godly should deſpaire in theſe great troubles, he aſſureth them that God will deliver his church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoyced in their miſeries: the effect of the one and the other should chiefly be performed under Chriſt, of whom in this book are many notable promiſes, and in whom the glory of the new temple should perfectly be reſtored. Hee propheſied theſe things in Caldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the firſt yeare of Jehoiachins captivitie.

CHAP. I.

1 The time of Ezekiels propheſie at Chebar. 4 His viſion of foure cherubims, 15 of the foure wheels 26 and of the glory of GOD.

NOw it came to paſſe in the [a] thirtieth yeare, in the fourth *moneth*, in the fifth *day* of the moneth, (as I *was* among the † captives by the river of [b] Chebar) *that* the heavens were opened, and I ſaw viſions of [c] God.

2 In the fifth *day* of the moneth, (which *was* the fifth yeare of king Jehoiachins captivitie)

3 The word of the LORD came expreſly unto † Ezekiel the prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, and the [d] hand of the LORD was there upon him.

4 ¶ And I looked, and behold, [e] a whirlwinde came out of the north, a great cloud, and a fire † infolding it ſelf, and a brightneſſe *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſſe of foure living [f] creatures. And this *was* their appearance, They had the likeneſſe of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feet *were* † ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſſe.

8 And *they had* the hands of a man under their wings on their foure ſides, and they foure had their faces and their wings.

9 Their wings *were* [g] joyned one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſſe of their faces, they foure had the [h] face of a man, and the face of a lion on the right ſide, and they foure had the face of an ox on the left ſide, they foure alſo had the face of an eagle.

11 Thus *were* their faces: and their wings were ‡ ſtretched upward, two *wings* of every one were joyned one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſſe of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and [i] returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his foure faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a [k] beryll: and they foure had one likeneſſe, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their foure ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadfull, and their ‡ rings *were* full of eyes round about them foure.

19 And when the living creatures went, the wheels went by them: and when the living creatures were liſt up from the earth, the wheels were liſt up,

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and

a After that the book of the law was found, which was the eighteenth yeare of the reigne of Joſiah, ſo that five and twenty year after this book was found, Jeconiah was led away captive with Ezekiel (and many of the people) who the firſt yeare after ſaw theſe viſions.

† Heb. *captivitie.*

b Which was a part of Euphrates ſo called.

c That is, notable and excellent viſions, ſo that it might be known, it was no naturall dream, but came of God.

† Heb. *Jehezkel.*

d That is, the ſpirit of propheſie, as chap. 3: 22. and 37: 1.

e By this diverſitie of words, he ſignifieth the fearfull judgement of God, and the great afflictions that ſhould come upon Jeruſalem.

† Heb. *catching it ſelf.*

f Which were the foure cherubims that repreſented the glory of God, as Chap. 3: 23.

† Heb. *a ſtraight ſon.*

g The wing of the one touched the wing of the other.

h Every Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullock, and of an eagle on the left ſide.

‡ Or, *dividid above.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the ſtate of things.

k The Hebrew word, is Tarshish: meaning, that the colour was like the Cicilian ſea, or a precious ſtone ſo called.

‡ Or, *ſtrakes.*

614

the wheels were lifted up over against them: for the spirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels *were* lifted up over against them: for the spirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

22 And the likeness of the firmament upon the heads of the living creature, *was* as the colour of the terrible crystall, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their [l] wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood, they [m] let down their wings.

l Which declared the swiftnesse, and the fearfulnesse of Gods judgements.

m Which signified, that they had no power of themselves, but onely waited to execute Gods commandement.

25 And there was a voice from the firmament, that *was* over their heads; when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeness of a throne, as the appearance of a saphire stone, and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire [n] round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I saw as it were the appearance of fire, and it *had* brightness round about.

n Whereby was signified a terrible judgement toward the earth.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD: and when I saw *it*, I [o] fell upon my face, and I heard a voice of one that spake.

o Considering the majestie of God, and the weakness of flesh.

CHAP. II.

1 Ezekiels commission. 6 His instruction. 9 The roll of his heavy prophesie.

AND [a] he said unto me, [b] Sonne of man, stand upon thy feet, and I will speak unto thee,

a That is, the Lord.

b Meaning, man, which is but earth and ashes, which was to humble him, and cause him to consider his own state, and Gods grace.

2 [c] And the spirit entred into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

c So that he could not abide Gods presence till Gods spirit did enter into him.

3 And he said unto me, Sonne of man, I send thee to the children of Israel, to a rebellious † nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

† Heb. *nations.*

4 For *they are* † impudent children and stiffhearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

† Heb. *hard of face.*

5 And they, whether they will heare, or whether they will forbear, (for they *are* a rebellious house) yet shall know that [d] there hath been a prophet among them.

d This declareth on the one part, Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his prophets among them, and admonisheth his ministers on the other part, that they cease not to doe their duty, though the people be never so obstinate: for the word of God shall be either to their salvation, or greater condemnation.

6 ¶ And thou sonne of man, be not [e] afraid of them, neither be afraid of their words, though ‡ briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

e Read Jer. 1: 17. he sheweth, that for none afflictions they should cease to do their duties.

‡ Or, *rebels.*

7 And thou shalt speak my words unto them, whether they will heare, or whether they will forbear, for they *are* † most rebellious.

† Heb. *rebellion.*

8 But thou, sonne of man, heare what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth and [*] [f] eat that I give thee.

* Revel. 10: 9.

f He doth not onely exhort him to his duty, but also giveth him the mean, wherewith he may be able to execute it.

9 ¶ And when I looked, behold, an hand *was* sent unto me, and lo, a roll of a book *was* therein.

10 And he spread it before me, and it *was* written within and without, and *there was* written therein [g] lamentations, and mourning, and wo.

g He sheweth, what were the contents of this book, to wit, Gods judgements against the wicked.

CHAP. III.

2 Ezekiel eateth the roll. 4 God encourageth him. 15 God sheweth him the rule of prophesie. 22 God shutteth and openeth the prophets mouth.

MOreover he said unto me, Sonne of man, eat that thou findest, [a] eat this roll, and go speak unto the house of Israel.

a Whereby is meant, that none is meet to be Gods messenger before he have received the word of God in his heart, as vers. 10. and have a zeal thereto, and delight therein, as Jer. 15: 16. Revel. 10: 10.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Sonne of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee, Then did I [*] eat *it*, and it was in my mouth as honey for sweetness.

* Revel. 10: 9.

4 ¶ And he said unto me, Sonne of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people † of a strange speech, and of an hard language, *but* to the house of Israel.

† Heb. *deep of lip, & heavie of tongue,* and 10 verse 6.

6 Not to many people † of a strange speech, and of an hard language, whose words thou canst not understand: ‡ surely, had I sent thee to them, they would have hearkened unto thee.

† Heb. *deep of lip, and heavy of language.*

‡ Or, *if I had sent thee, &c. would they not have hearkened unto thee?*

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* † impudent and hard-hearted.

† Heb. *stiff of forehead, and hard of heart.*

8 Behold, I have made thy face [b] strong against their faces, and thy forehead strong against their foreheads.

b God promiseth his assistance to his ministers, and that he will give them boldnesse and constancy in their vocation, Isa. 50: 7. Jer. 1. vers. 18. Mich. 3: 8.

9 As an adamant harder than flint have I made thy forehead: [*] fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

* Jerem. 1: 8.

10 Moreover he said, unto me, Son of man, all my words that I shall speak unto thee, [c] receive in thine heart, and hear with thine ears.

c He sheweth what is meant by the eating of the book, which is, that the ministers of God may speak nothing as of themselves, but that onely which they have received of the Lord.

11 And go, get thee to them of the captivity, unto thy people, and speak unto them and tell them, Thus saith the Lord GOD, whether they will heare, or whether they will forbear.

d Whereby he signifieth that Gods glory should not be diminished although he departed out of his temple; for this declared, that the citie and temple should be destroyed.

12 Then the spirit took me up, and I heard behinde me a voice of a great rushing, *saying*, [d] Blessed *be* the glory of the LORD from his place.

13 *I heard*

13 *I heard* alſo the noiſe of the wings of the living creatures that † touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great rushing.

† Heb. *kiſſed.*

14 So the ſpirit lifted me up, and took me away: and [e] I went † in bitterneſſe, in the † heat of my ſpirit, but the hand of the LORD was ſtrong upon me.

[e] This sheweth, that there is ever an infirmity of the flesh which can never be ready to render full obedience to God, and alſo Gods grace, who ever aſſiſteth his, and overcometh their rebellious affections.
† Heb. *bitter.*
† Heb. *hot anger.*

15 ¶ Then I came to them of the captivity at [f] Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtonished among them [g] ſeven dayes.

[f] Which was a place by Euphrates, where the Jews were priſoners.
[g] Declaring hereby, that Gods miniſters muſt with adviſement and deliberation utter his judgements.

16 And it came to paſſe at the end of ſeven dayes, that the word of the LORD came unto me, ſaying,

17 * Sonne of man, I have made thee a [h] watchman unto the houſe of Iſrael: therefore heare the word at my mouth, and give them warning from me.

* Chap. 33: 7.
[h] That is, a prophet, as Iſa. 52: 8. and 57: 2. Jerem. 6: 17. Chap. 33: 2.

18 When I ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked man ſhall die in his iniquitie: but his bloud will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſſe, nor from his wicked way, he ſhall die in his iniquitie; but thou haſt delivered thy ſoul.

20 Again, when a * [i] righteous man doth turn from his † righteouſneſſe, and commit iniquitie, and I lay [k] a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſinne, and his [l] righteouſneſſe which he hath done ſhall not be remembred; but his bloud will I require at thine hand.

* Chap. 18: 24.
[i] If he that hath been inſtructed in the right way turn back.
‡ Heb. *righteouſneſſes.*
[k] I will give him up into a reprobate minde, Rom. 1. verſ. 28.
[l] That is, his righteous deeds, which ſeemed to have been done in faith, and were not.

21 Neverthleſſe, if thou warn the righteous man, that the righteous ſinne not, and he doth not ſinne; he ſhall ſurely live, becauſe he is warned: alſo thou haſt delivered thy ſoul.

22 ¶ And the [m] hand of the LORD was there upon me, and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

[m] That is, the ſpirit of propheſie.

23 Then I aroſe, and went forth into the plain, and behold, the [n] glory of the LORD ſtood there, as the glory which I * ſaw by the river of Chebar? and I fell on my face.

[n] Meaning, the viſion of the cherubims, and the wheels.
* Chap. 1.

24 Then the ſpirit entred into me, and [o] ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, [p] ſhut thy ſelf within thine houſe.

[o] Read Chap. 2: 2.
[p] Signifying, that not only he ſhould not profit, but they ſhould grievouſly trouble and afflict him.

25 But thou, O ſonne of man, behold, they ſhall put bands upon thee, and ſhall binde thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [q] cleave to the roof of thy mouth, that thou ſhalt be dumbe, and ſhalt not be to them † a reprover, for they *are* a rebellious houſe.

[q] Which declareth the terrible plagne of the Lord, when God ſtoppeth the mouths of his miniſters, and that all ſuch are the rods of his vengeance that do it.
† Heb. *a man reproving.*

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD, He that heareth, let him heare, and he that forbeareth, let him forbear; for they *are* a rebellious houſe.

CHAP. IIII.

615

1 Under the type of a ſiege, is shewed the time from the defection of Jeroboam to the captivity. 9 By the proviſion of the ſiege is shewed the hardneſſe of the famine.

THou alſo ſonne of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem;

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet ‡ *battering* rams againſt it round about.

‡ Or, *chief leaders.*

3 Moreover, take thou unto thee † an [a] iron pan, and ſet it for a wall of iron between thee and the citie, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſigne to the houſe of Iſrael.

† Or, *flat plate*, or, *ſlice.*
[a] Which ſignified the ſtubbornneſſe and hardneſſe of their heart.

4 Lie thou alſo upon thy left ſide, and lay the iniquitie of the [b] houſe of Iſrael upon it: *according* to the number of the dayes that thou ſhalt lie upon it, thou ſhalt bear their iniquitie.

[b] Hereby he repreſented the idolatry and ſinne of the ten tribes (for Samaria was on his left hand from Babylon and how they had remained therein three hundred and ninety dayes
* Num. 14: 34.

5 For I have laid upon thee the yeares of their iniquitie, according to the number of the dayes, three hundred and ninetie dayes: * ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy [c] right ſide, and thou ſhalt bear the iniquity of the houſe of Judah fourtie dayes: I have appointed thee † each day for a yeare.

[c] Which declared Judah, who had now from the time of Joſiah ſlept in their ſins fourty yeares.
† Heb. *a day for a yeare, a day for a yeare.*

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine [d] arm *ſhall be* uncovered, and thou ſhalt propheſie againſt it.

[d] In token of a ſpeedy vengeance.

8 And behold, I will lay [e] bands upon thee, and thou ſhalt not turn thee † from one ſide to another, till thou haſt ended the dayes of thy ſiege.

[e] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turn them.
† Heb. *from thy ſide to thy ſide.*

9 ¶ Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and ‡ [f] fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the dayes that thou ſhalt lie upon thy ſide; [g] three hundred and ninety dayes ſhalt thou eat thereof.

‡ Or, *ſpelt.*
[f] Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eat whatſoever they could get.
[g] Which were fourteen moneths that the city was beſieged, and this was as many dayes as Iſrael ſinned yeares.

10 And thy meat which thou ſhalt eat, *ſhall be* by weight [h] twenty ſhekels a day: from time to time ſhalt thou eat it.

[h] Which make a pound.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an [i] hin: from time to time ſhalt thou drink.

[i] Read Exod. 29. verſ. 40.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with [k] dung that cometh out of man in their ſight.

[k] Signifying hereby, the great ſcarcity of fuel, and matter to burn.

13 And the LORD ſaid, Even thus ſhall the childrē of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, [l] Ah Lord GOD, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it ſelf, or is torn in pieces, neither came there abominable fleſh into my mouth.

[l] The prophet deſires that he might be excuſed, leaſt for the unclean lews he ſhould be conſtrained to eat unclean meat: for mans dung and excrements were impure by the law, Deut. 23: 9, &c.

15 Then he ſaid unto me, Lo, I have given thee [m] cows dung for mans dung, and thou ſhalt prepare thy bread therewith.

[m] To be as fire to bake thy bread with.

16 Moreover, he ſaid unto me, Sonne of man, behold I will [n] break the * ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtonishment.

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquitie.

n That is, the force and ſtrength wherewith it ſhould nourish, Iſa. 3: 1. Chap. 5: 17. and 14: 13.
* Lev. 26: 26. Chap. 5: 16.

Chap. V.

1 *Vnder the type of hair.* 5 *is shewed the judgement of Jeruſalem for their rebellion,* 12 *by famine ſword, and diſperſion.*

AND thou ſonne of man, take thee a sharp knife, take thee a barbors raſour, and cauſe *it* [a] to paſſe upon thine head, and upon thy beard, then take the balances to weigh and divide the *hair.*

a To ſhave thine head and thy beard.

2 Thou ſhalt burn with fire a third part in the midſt of the [b] city, when the dayes of the ſiege are fulfilled, and thou ſhalt take a third part, *and* ſmite about it with a knife, and a third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

b To wit, of that city which he had pourtrayed upon the brick, chap. 4. verſ. 1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchad-nezzar. By the ſword, thoſe that were ſlain when Zedekiah fled, and thoſe that were carried away captive. And by the ſcattering into the winde, thoſe that fled into Egypt and into other parts after the city was taken

3 Thou ſhalt alſo take thereof a few in number, and binde them in thy † [c] skirts.

† Heb. *wing.*

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire: [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

c Meaning, that a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms, but not without troubles and triall.

d Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſetit in the midſt of the nations and countreys *that are* round about her.

6 And ſhe hath changed my [e] judgements into wickedneſſe more than the nations, and my ſtatutes more than the countreys that *are* round about her: for they have refuſed my judgemenrs, and my ſtatutes, they have not walked in them.

e My word and law into idolatry and ſuperſtitions.

7 Therefore thus ſaith the Lord GOD, Becauſe ye [f] multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgements, neither have done according to the judgements of the nations that *are* round about you:

f Becauſe your idols are in greater number, and your ſuperſtitions more than among the profeſſed idolaters, read Iſa. 65. verſ. 11. or he condemneth their ingraritude in reſpect of his benefits.

8 Therefore thus ſaith the Lord GOD, Behold, I, even I *am* againſt thee, and will execute judgements in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers * ſhall eat the ſonnes in the midſt of thee, and the ſonnes ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the windes.

* Lev. 26: 29. Deut. 28: 53. 2 King 6: 29. Lam. 4: 10. Baruch 2: 3.

11 Wherefore, as I live, ſaith the Lord GOD, Surely becauſe thou haſt defiled my ſanctuarie with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*, * neither ſhall mine eye ſpare, neither will I have any pitie.

* Chap. 7: 4, 9.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee: and I will ſcatter a third part into all the windes, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my furie to reſt upon them, and I will be [g] comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

g That is, I will not be pacified till I be revenged, Iſa. 1: 24.

14 Moreover, I will make thee waſte, and a reproch among the nations that *are* round about thee, in the ſight of all that paſſe by.

15 So it ſhall be a * reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee; when I ſhall execute judgements in thee in anger and in fury, and in furious rebukes: I the LORD have ſpoken *it.*

* Deut. 28: 37.

16 When I ſhall ſend upon them the evil [h] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your * ſtaff of bread.

h Which were the grashoppers, mildew, and whatſoever were occaſions of famine.
* Lev. 26, 26. Chap. 4: 16.

17 So will I ſend upon you famine, and * evil beaſts, and they ſhall bereave thee; and peſtilence and bloud ſhall paſſe through thee, and I will bring the ſword upon thee: I the LORD have ſpoken *it.*

and 14: 15.
* Lev. 26: 22.

Chap. VI.

1 *The judgement of Iſrael for their idolatry.* 8 *A remnant ſhall be bleſſed.* 11 *The faithfull are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, ſet thy face towards the * mountains of Iſrael, and propheſie againſt them,

* Chap. 36: 1.

3 And ſay, Ye mountains of Iſrael, heare the word of the Lord GOD, Thus ſaith the Lord GOD to the [a] mountains and to the hills, to the rivers and to the valleys, Behold, I *even* I will bring a ſword upon you, and I will deſtroy your high places.

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatry, threatning their deſtruction.

4 And your altars ſhall be deſolate, and your ‡ [b] images ſhall be broken: and I will caſt down your ſlain men before your idols.

‡ Or, *ſunne images*, and ſo verſe 6.
b Read 2 King. 23. verſ. 11.

5 And I will † lay the dead carcaſes of the children of Iſrael before their [c] idols, and I will ſcatter your bones round about your altars.

† Heb. *give.*
c In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 King 23: 20.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be abolished.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave [d] a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countreys.

d He ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of his church, and call upon his name.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their

their whorish heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall [e] loath themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, [f] Smite * with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is farre off ſhall die of the peſtilence, and he that is neare ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall [g] ye know that I *am* the LORD, when their ſlain men ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, ‡ more deſolate than the wilderneſſe [h] towards Diblath, in all their habitations, and they ſhall know that I *am* the LORD.

CHAP. VII.

1 *The finall deſolation of Iſrael.* 16 *The mournfull repentance of them that eſcape.* 20 *The enemies defile the ſanctuary becauſe of the Iſraelites abominations.* 23 *Under the type of a chain, is ſhewed their miſerable captivity.*

MOreover the word of the LORD came unto me, ſaying,

2 Alſo thou ſonne of man, thus ſaith the Lord GOD unto the land of Iſrael, An end, the end is come upon the foure corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy wayes, and will † recompence upon thee all thine [a] abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pitie: but I will recompenſe thy wayes upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an onely evil, behold, is come.

6 An end is come, the end is come, it † [b] watcheth for thee, behold, it is come.

7 The [c] morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* neare, and not the ‡ [d] ſounding again of the mountains.

8 Now will I ſhortly poure out my furie upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy wayes, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe ‡ thee according to thy wayes, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the [e] rod hath bloſſomed, [f] pride hath budded.

11 [g] Violence is riſen up into a rod of wickedneſſe: none of them *ſhall remain*, nor of their ‡ multitude, nor of any of ‡ theirs, neither *ſhall there be* [h] wailing for them.

12 The time is come, the day draweth neare, let not the buyer [i] rejoyce, nor the ſeller [k] mourn: for wrath *is* upon all the multitnde thereof.

13 For the ſeller ſhall not [l] return to that which is ſold, † although they were yet alive: for the [m] viſion *is* touching the whole multitude thereof, *which* ſhall not return: [n] neither ſhall any ſtrengthen himſelf ‡ in † the iniquitie of his life.

14 [o] They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devoure him.

16 ¶ But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquitie.

17 All * hands ſhall be feeble, and all knees ſhall † be weak *as* water.

18 They ſhall alſo * gird *themſelves* with ſackcloth, and horrour ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſſe upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be † removed: their * ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfie their ſouls, neither fill their bowels: ‡ becauſe it is the ſtumbling-block of their iniquitie.

20 ¶ As for the beauty of his [p] ornament, he ſet it in majeſtie: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I † ſet it farre from them.

21 And I will give it into the hands of the [q] ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my [r] ſecret *place*: for the ‡ robbers ſhall enter into it and defile it.

23 ¶ Make [ſ] a chain: for the land is full of [t] bloudy crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſſe their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and † their [u] holy places ſhall be defiled.

25 † Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they

[e] They ſhall be aſhamed to ſee that their hope in idols was but vain, and ſo ſhall repent.

[f] By theſe ſignes he would that the prophet ſhould ſignifie the great deſtruction to come.
* Chap. 21: 17.

[g] That is, all nations, when you ſhall ſee my judgements.

† Or, *deſolate from the wilderneſſe.*
[h] Some read, more deſolate than the wilderneſſe of Diblath, which was in Syria, and bordered upon Iſrael, or from the wilderneſſe, which was ſouth unto Diblath, which was north, meaning, the whole countrey.

† Heb. *give.*
[a] I will punish thee as thou haſt deſerved for thine idolatry.

† Heb. *awaketh againſt thee.*
[b] He sheweth that the judgements of God ever watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.
[c] The beginning of his punishments is already come.
‡ Or, *echo.*
[d] Which was a voice of joy and mirth.

† Or, *upon thee.*

[e] The ſcourge is in a readineſſe.
[f] That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.
[g] This cruel enemy ſhall be a ſharp ſcourge for their wickedneſſe.
† Or, *tumult.*
‡ Or, *their tumultuous perſons.*
[h] Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others.
[i] For the preſent profit.
[k] For he ſhall loſe nothing.
[l] In the year of the jubile, meaning, that none ſhould enjoy the priviledge of the law, Lev. 25: 13. for they ſhould all be carried away captives.
† Heb. *though their life were yet among the living.*
[m] This viſion ſignified that all ſhould be carried away, and none ſhould return for the jubile.
[n] No man, for all this, endeavoureth himſelf, or taketh heart to repent for his evil life. Some read, for none ſhall be ſtrengthned in his iniquity of his life, meaning, that they ſhould gain nothing by flattering themſelves in evil.
‡ Or, *whoſe life is in his iniquity.*
† Heb. *his iniquity.*
[o] The Iſraelites made a brag, but their hearts failed them.
* Iſa. 13: 7. Jer. 6: 24.
† Heb. *go into water.*
* Iſa. 15: 2, 3. Jer. 48: 37.
† Heb. *for a ſeparation, or uncleanneſſe.*
* Prov. 11: 4. Zeph. 1: 18. Ecclus 5: 8.
‡ Or, *becauſe their iniquitie is their ſtumbling block.*
[p] Meaning, the ſanctuarie.
† Or, *made it unto them an unclean thing.*

[q] That is, of the Babylonians.

[r] Which ſignifieth the moſt holy place, whereunto none might enter but the high prieſt.
‡ Or, *burglers.*
[ſ] Signifying, that they ſhould be bound and led away captives.
[t] That is, of ſins that deſerve death.
† Or, *they ſhall inherit their holy places.*
[u] Which was the temple, that was divided into three parts, Pſal. 68: 35.
† Heb. *cutting off.*

618

ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and † according to their deſerts will I judge them, and they shall know that I *am* the LORD.

† Heb. *with their judgements.*

CHAP. VIII.

1 *Ezekiel in a viſion of God at Jeruſalem,* 5 *is shewed the image of jealouſie,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 15 *the worshippers towards the ſunne.* 18 *Gods wrath for their idolatry.*

AND it came to paſſe in the [a] ſixth year, in the [b] ſixth *moneth*, in the fifth *day* of the moneth, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord God fell there upon me.

a Of the captivitie of Jeconiah.
b Which contained part of Auguſt, and part of September.

2 Then I beheld, and lo, a likeneſſe as the appearance of fire: from the [c] appearance of his loyns even downward, fire: and from his loyns even upward, as the appearance of brightneſſe, as the colour of amber.

c As Chap. 1: 27.

3 And he * put forth the form of an hand, and took me by a lock of mine head, and the ſpirit lift me up between the earth and the heaven, and brought me in the [d] viſions of God to Jeruſalem, to the doore of the inner [e] gate, that looketh toward the north, where *was* the ſeat of the image of [f] Jealouſie, which provoketh to jealouſie.

* Dan. 5: 5.

d Meaning, that he was thus carried in ſpirit, and not in bodie.
e Which was the porch or the court, where the people aſſembled.
f So called, becauſe it provoked Gods indignation, which was the idol of Baal.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I * ſaw in the [g] plain.

* Chap. 1: 23.
g Reade chap. 3. verſ. 22.

5 ¶ Then ſaid he unto me, Sonne of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way toward the north, and behold, north-ward at the gate of the [h] altar, this image of jealouſie in the entry.

h That is, in the court where the people had made an altar to Baal.

6 He ſaid furthermore unto me, Sonne of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go farre off from my [i] ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

i For God will not be where idols are.

7 ¶ And he brought me to the doore of the court; and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Sonne of man dig now in the wall: and when I had digged in the wall, behold a doore.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and ſaw, and behold, every form of creeping things, and [k] abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about.

k Which were forbidden in the law, Levit. 11: 4.

11 And there ſtood before them ſeventy [l] men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſonne of Shaphan, with every man his cenſer in his hand, and a thick [m] cloud of incenſe went up.

l Thus they that ſhould have kept all the reſt in the fear and true ſervice of God, were the ring-leaders to all abomination, and by their example pulled others from God.
m It was in ſuch abundance,

12 Then ſaid he unto me, Sonne of man, haſt thou ſeen what the ancients of the houſe of Iſrael [n] do in the dark, every man in the chambers of his imagery? for they ſay, * The LORD ſeeth us not, the Lord hath forſaken the earth.

n For beſides their common idolatrie, they had particular ſervice, which they had in ſecret chambers.
* Chap. 9: 9.

13 ¶ He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the doore of the gate of the LORDS houſe, which *was* towards the north, and behold, there ſat women weeping for [o] Tammuz.

o The Jews write that this was a prophet of the idols, who after his death was once a yeare mourned for in the night.

15 ¶ Then ſaid he unto me, Haſt thou ſeen *this*, O ſonne of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the LORDS houſe, and behold, at the doore of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the eaſt, and they worſhipped the ſunne toward the eaſt.

17 ¶ Then he ſaid unto me, Haſt thou ſeen *this*, O ſonne of man? ‡ Is it a light thing to the houſe of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the [p] branch to their noſe.

† Or, *is there any thing lighter than to commit.*

p Some take it for fruitfull boughs offering ſuch things as it were as firſt fruits to the ſunne and their idols.

18 Therefore will I alſo deal in fury: mine * eye ſhall not ſpare, neither will I have pity: and though they * cry in mine eares with a loud voice, *yet* will I not heare them.

* Chap. 5: 11, and 7: 4.
* Prov. 1: 28. Iſa. 1: 15. Jer. 11: 11. Mich. 3: 4.

CHAP. IX.

1 *A viſion whereby is shewed the preſervation of ſome,* 5 *and the deſtruction of the reſt.* 8 *God cannot be intreated for them.*

HE cried alſo in mine eares with a loud voice, ſaying, Cauſe them that have charge over the [a] citie, to draw neare, even every man *with* his deſtroying weapon in his hand.

a The time to take vengeance.

2 And behold, [b] ſix men came from the way of the higher gate, † which lieth toward the [c] north, and every man † a ſlaughter-weapon in his hand: and one man among them *was* clothed with linnen, with a writers [d] inkhorn † by his ſide, and they went in and ſtood beſide the braſen altar.

b Which were angels in the ſimilitude of men.
† Heb. *which is turned.*
c Signifying, that the Babylonians ſhould come from the north to deſtroy the cities and the temple.
† Heb. *a weapon of his breaking in pieces.*

3 And the glory of the God of Iſrael was [e] gone up from the cherub whereupon he was, to the threſhold of the houſe, and he called to the man clothed with linnen, which *had* the writers inkhorn by his ſide;

d To mark them that ſhould be ſaved.
† Heb. *upon his loyns.*

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and † ſet * a mark upon the foreheads of the men that [f] ſigh, and that crie for all the abominations that be done in the midſt thereof.

e Which declared that he was not bound thereunto, neither would remain any longer, than there was hope that they would turn from their wickedneſſe and worship him aright.
† Heb. *mark a mark.*
* Exod. 12: 7. Revel. 7: 3.
f He sheweth, what is the manner of Gods children whom he marketh to ſalvation, to wit, to mourn and crie out againſt the wickedneſſe, which they ſee committed againſt gods glorie.

5 ¶ And to the others he ſaid in † mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pitie.

† Heb. *mine eares.*

6 Slay

† Heb. *to destruction.*

6 Slay † utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the g mark; and begin at my sanctuary: then they began at the h ancient men which *were* before the house.

g Thus in all his plagues the Lord preserveth his small number which he marketh, as Exod. 12. verſ. 22. Revel. 7: 3. but the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.

h Which were the chief occasion of all these evils, as Chap. 8: 11.

7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city.

8 ¶ And it came to passe while they were slaying them, and I was left, that I fell upon my face, and cried, and said, i Ah, Lord God, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

i This declareth, that the servants of God have a compassion, when they see his judgements executed.

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great; and the land *is* † k full of bloud, and the city full of ‡ perverseness: for they say, * The LORD hath forsaken the earth, and the LORD seeth not.

† Heb. *filled with.*

k That is, with all kinde of wickedness, reade Isa. 1: 15.

‡ Or, *wresting of judgement.*

* Chap. 8: 12.

10 And as for me also, mine * eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

* Chap. 5: 11. and 7: 4. and 8: 18.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

† Heb. *returned the word.*

CHAP. X.

1 The vision of the coals of fire, to be scattered over the citie. 8 The vision of the cherubims.

* Chap. 1: 22.

THen I looked, and behold, in the * firmament that *was* above the head of the a cherubims, there appeared over them, as *it were* a saphire-stone, as the appearance of the likeness of a throne.

a Which in the first, Chap. verſ. 5. he called the foure beasts.

2 And he spake unto the man clothed with linen, And said, Go in between the wheels, *even* under the cherub, and fill † thine hand with coals of fire from between the cherubims, and scatter *them* over the b city. And he went in my sight.

† Heb. *the hollow of thine hand.*

b This signified, that the citie should be burnt.

3 Now the cherubims stood on the right-side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD † c went up from the cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the LORDS glory.

† Heb. *was lifted up.*

c Meaning, that the glory of God should depart from the temple.

5 And the d sound of the cherubims wings was heard even to the utter court, as the voice of the Almighty God when he speaketh.

d Reade chap. 1. verſ. 24.

6 And it came to passe, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubins; then he went in, and stood beside the wheels.

† Heb. *sent forth.*

7 And one cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put it into the hands of him that was clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims, the form of a mans hand under their wings.

9 And when I looked, behold, the foure wheels, by the cherubims, one wheel by one cherub, and another wheel by another cherub, and the appearance of the wheels *was* as the colour of a e beryll stone.

e Reade cap. 1. verſ. 19.

10 And as for their appearances, they foure had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their foure sides; they turned not as they went, but to the place whither the head looked, they followed it; they f turned not as they went.

f Untill they had executed Gods judgements.

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they foure had.

† Heb. *flesh.*

13 As for the wheels, ‡ it was cried unto them in my hearing, O wheel.

‡ Or, *they were called in my hearing, wheel*, or *galgal.*

14 And every one had foure faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood, and when they were lifted up, *these* lift up themselves *also*: for the g spirit ‡ of the living creature *was* in them.

g There was one consent between the cherubims and the wheels.

‡ Or, *of life.*

18 h Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

h Reade chap. 9. verſ. 3.

19 And the cherubims lift up their wings: and mounted up from the earth in my sight, when they went out, the wheels also *were* besides them, and *every one* stood at the doore of the east-gate of the LORDS house, and the glory of the God of Israel *was* over them above.

20 This *is* the i living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they *were* the cherubims.

i That is, the whole body of the foure beasts or cherubims.

21 Every one had foure faces a piece, and every one foure wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP. XI.

1 The presumption of the princes. 4 Their sinne and judgement. 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glorie of God leaveth the city. 24 Ezekiel is returned to the captivitie.

MOreover, the spirit lift me up, and brought me unto the east-gate of the LORDS house, which looketh east-ward: and behold, at the doore of the gate five and twenty men; among whom I saw Jaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, princes of the people.

2 Then said he unto me, Sonne of man, these

these *are* the men that deviſe miſchief, and give wicked counſel in this city.

3 Which ſay, ‡ *It is* not *[a] neare, let us build houſes: this *city is* the [b] caldron, and we *be* the fleſh.

‡ Or, it is *not* for us *to build houſes neare.*
* 2 Pet. 3: 4.
a Thus the wicked derided the prophets, as though they preached but errours, and therfore gave themſelves ſtill to their pleaſures.
b We ſhall not be pulled out of Jeruſalem, till the houre of our death come, as the fleſh is not taken out of the caldron till it be ſod.

4 ¶ Therefore propheſie againſt them, propheſie, O ſonne of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your minde, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord God, Your ſlain whom ye have laid in the midſt of it, they *are* the [c] fleſh, and this *citie is* the caldron: but I will bring you forth out of the midſt of it.

c Contrary to their vain confidence, he ſheweth in what ſenſe this citie is the caldron: that is becauſe of the dead bodies that have been murthered therein, and ſo lie as fleſh in the caldron.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgements among you.

d That is, of the Caldeans.

10 Ye ſhall fall by the ſword, I will judge you in the border of [e] Iſrael, and ye ſhall know that I *am* the LORD.

e That is, in Riblah, read 2 King 25: 6.

11 This *citie* ſhall not be your caldron: neither ſhall ye be the fleſh in the midſt thereof, *but* I will judge you in the border of Iſrael.

12 And ye ſhall know that I *am* the LORD: ‡ for ye have not walked in my ſtatutes, neither executed my judgements, but have done after the manners of the heathen that *are* round about you.

‡ Or, *which have not walked.*

13 ¶ And it came to paſſe when I propheſied, that [f] Pelatiah the ſonne of Benaiah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD, wilt thou make a full end of the remnant of Iſrael?

f It ſeemeth that this noble man died of ſome terrible death, and therefore the prophet feared ſome ſtrange judgement of God toward the reſt of the people.

14 Again the word of the LORD came unto me, ſaying,

15 Sonne of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly *are* they, unto whom the inhabitants of Jeruſalem have ſaid, Get ye farre from the LORD: unto us is this land given in poſſeſſion.

g They that remained ſtill at Jeruſalem, thus reproched them that were gone into captivitie, as though they were caſt off and forſaken of God.

16 Therefore ſay, Thus ſaith the Lord GOD, Although I have caſt them farre off among the heathen, and although I have ſcattered them among the countreys: yet will I be to them as a little [h] ſanctuarie in the countreys where they ſhall come.

h They ſhall be yet a little church, ſhewing that the Lord will ever have ſome to call upon his name, whom he will preſerve and reſtore, though they be for a time afflicted.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countreys where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And * I will give them one heart, and I will put a new ſpirit within you; and I will take the [i] ſtony heart out of their fleſh, and will give them an heart of fleſh:

* Jer. 32: 39. Chap. 36: 26.

i Meaning, the heart whereunto nothing can enter, and regenerate them a new, ſo that their heart may be ſoft, and ready to receive my graces.

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beſides them, and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt ſide of the citie.

24 ¶ Afterwards the ſpirit took me up, and brought me in viſion by the ſpirit of God into Caldea, to them of the captivity: ſo the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the [k] captivity, all the things that the LORD had ſhewed me.

k When Jeconiah was led away captive.

CHAP. XII.

1 The type of Ezekiels removing. 8 It ſhewed the captivity of Zedekiah. 17 Ezekiels trembling ſheweth the Jews deſolation. 21 The Jews preſumptuous proverb is reproved. 26 The ſpeedineſſe of the viſion.

THE word of the LORD alſo came unto me, ſaying,

2 Sonne of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and [a] ſee not: they have eares to heare, and heare not: for they *are* a rebellious houſe.

a That is, they receive not the fruit of that which they ſee and heare.

3 Therefore thou ſonne of man, prepare thee ‡ ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

‡ Or, *inſtruments.*

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, † as they that go forth into captivity.

† Heb. *as the goings forth of captivitie.*

5 † Dig thou through the wall in their ſight, and carry out thereby.

† Heb. *dig for thee.*

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee for a [b] ſigne unto the houſe of Iſrael.

b That as thou doſt, ſo ſhall they do, and therefore in thee they ſhall ſee their own plague and puniſhment.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I † digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

† Heb. *digged for me.*

8 ¶ And in the morning came the word of the LORD, ſaying,

9 Sonne of man, hath not the houſe of Iſrael the rebellious houſe, ſaid unto thee, [c] What doeſt thou?

c Do not they deride thy doings?

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the prince

prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your signe: like as I have done, so shall it be done unto them, † they shall remove *and* go into captivitie.

† Heb. *by removing go into captivity.*

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with *his* eyes.

13 My net also will I spread [d] upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Caldeans, yet shall he not see it, though he shall die there.

d When the king shall think to escape by fleeing, I will take him in my net, as Chap. 17: 20. and 32: 3.

14 And I will scatter toward every winde all that *are* about him to help him, and all his bands, and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leave † [e] a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I *am* the LORD.

† Heb. *men of number.*
e Which should bear his name, and should be his church, reade Chap. 11: 16.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Sonne of man, eat thy bread with quaking, and drink thy water with trembling and with carefulnesse,

19 And say unto the people of the land, Thus saith the Lord GOD, of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulnesse, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein.

† Heb. *the fulnesse thereof.*

20 And the cities that are inhabited, shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying.

22 Sonne of man, what *is* that proverb, *that* ye have in the land of Israel, saying, The dayes [f] are prolonged, and every vision faileth?

f Because they did not immediately see the prophesies accomplished, they contemned them as though they should never be fulfilled.

23 Tell them therefore, Thus saith the Lord GOD, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The dayes are at hand, and the effect of every vision.

24 For there shall be no more any vain vision, nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Sonne of man, behold, *they of* the house of Israel say, The vision that he seeth *is* * for [g] many dayes *to come*, and he prophesieth of times that are farre off.

* 2 Pet. 3: 4.
g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked ever abuse Gods patience and benignitie.

28 Therefore say unto them, thus saith the Lord GOD, there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of propheteſſes and their pillows.*

AND the word of the LORD came unto me, saying,

2 Sonne of man, prophesie against the prophets of Israel that prophesie, and say thou unto † them that prophesie out of their own * hearts, Heare ye the word of the LORD,

† Heb. *them that are prophets out of their own hearts.*
* Jerem. 23: 16.

3 Thus saith the Lord GOD, Wo unto the foolish prophets, that † follow [a] their own spirit, ‡ and have seen nothing.

† Heb. *walk after.*
a After their own fantasie, and not as having the revelation of the Lord.
‡ Or, *and things which they have not seen.*

4 O Israel, thy prophets are like the foxes in the [b] deserts.

b Watching to destroy the vineyard.

5 [c] Ye have not gone up into the ‡ gaps, neither † made up the hedge for the house of Israel, to stand in the battel in the day of the LORD.

c He speaketh to the governors and true ministers that should have resisted them.
‡ Or, *breaches.*
† Heb. *hedged the hedge.*

6 They have seen vanity, and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope, that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas [d] ye say, The LORD saith it, albeit I have not spoken?

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‡ assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord GOD.

‡ Or, *secret, or counsel.*
e That is, in the book of life, wherein the true Israelites are written.

10 ¶ Because, even because they have seduced my people, saying, [f] Peace, and *there was* no peace; and one built up ‡ [g] a wall, and lo, others daubed it with untempered *morter:*

f Reade Jer. 6. vers. 14.
‡ Or, *a slight wall.*
g Whereas the true prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirm, though he had neither occasion nor good ground to beat him.

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing showre, and ye, O great hailstones, shall fall, and a stormy winde shall rent *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy winde in my fury: and there shall be an overflowing showre in mine anger, and great hail-stones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foun-

622 foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which propheſie concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their own heart; and propheſie thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſow [i] pillows to all ‡ armholes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfulls of [k] barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to [l] ſave the ſouls alive that ſhould not live, by your lying to my people that heare *your* lies?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows, wherewith ye there [m] hunt the ſouls, ‡ to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make them flie.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand, to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the [n] righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, ‡ † promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the LORD.

h Whereby is meant, whatſoever man of himſelf ſetteth forth under the authoritie of Gods word.

i Theſe ſuperſtitious women for lucre would propheſie, and tell every man his fortune, giving them pillows to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

‡ Or, *elbows.*

k Will ye make my word to ſerve your bellies?

l Theſe ſorcerers made the people beleeve that they could preſerve life, or deſtroy it, and that it ſhould come to everie one according as they propheſied.

m That is, to cauſe them to periſh, and that they ſhould depart from the bodie.

‡ Or, *into gardens.*

n By threatning them that were godly, and upholding the wicked.

‡ Or, *that I ſhould ſave his life.*

† Heb. *by quickening him.*

CHAP. XIIII.

1 God anſwereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgements, by means of ſeduced prophets. 12 Gods irrevocable ſentence of famine, 15 of noiſome beaſts. 17 of the ſword, 19 and of peſtilence. 22 A remnant ſhall be reſerved for example of others.

THen came certain of the elders of Iſrael unto me, and [a] ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Sonne of man, theſe men have ſet up their idols in their [b] heart, and put the ſtumbling-block of their iniquitie before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling block of his iniquity before his face, and cometh to the [c] prophet, I the LORD will anſwer him that cometh, according to the multitude [d] of his idols,

5 That I may [e] take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent and turn ‡ *your ſelves* from your idols, and turn away your faces from all your abominations.

7 For everie one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquitie before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf.

8 And I will ſet my face againſt that man, and will make him a * ſigne and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the LORD.

9 And if the prophet be [f] deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the punishment of their iniquitie: the puniſhment of the prophet ſhall be even as the punishment of him that ſeeketh *unto him*:

11 That the houſe of Iſrael [g] may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again to me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the * [h] ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

14 * Though theſe three men, [i] Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their [k] righteouſneſſe, ſaith the Lord GOD.

15 ¶ If I cauſe noiſome beaſts to paſſe through the land, and they ‡ ſpoil it, ſo that it be deſolate, that no man may paſſe through becauſe of the beaſts:

16 *Though* theſe three men *were* † in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonnes nor daughters; they onely ſhall be delivered, but the land ſhall be deſolate.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it.

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonnes nor daughters, but they onely ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land

a He ſheweth the hypocriſie of the idolaters, who will diſſemble to hear the prophets of God, though in their heart they follow nothing leſſe than their admonitions, and alſo how by one meanes or other, God doth diſcover them.

b They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods favour, ſo that he will not heare them when they call unto him, reade Jer. 10: 15.

c To enquire of things which the Lord hath appointed to come to paſſe.

d As his abomination hath deſerved, that is, he ſhall be led with lies, according as he delighted therein, 2 Theſ. 2: 10.

e That is, convince them by their own conſcience.

‡ Or, others.

f The prophet declareth, that God, for mans ingratitude, raiſeth up falſe prophets to ſeduce them that delight in lies, rather than in the truth of God, and thus he puniſheth ſin by ſin, 1 Kings 22. verſ. 20, 22. and deſtroyeth as well thoſe prophets as that people.

g Thus Gods judgements againſt the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themſelves with like abominations.

* Lev. 26: 26.

h Reade chap. 4. verſ. 16. and 5: 16. Iſa. 3: 1.

* Jer. 15: 1.

i Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivitie with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet ſhould I not heare them.

k Meaning, that a very few (which he calleth the remnant, verſ. 22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſs is a ſigne that they are the church of God, whom he would preſerve for his own ſake.

† Or, *bereave.*

† Heb. *in the midſt of it.*

land, and poure out my furie upon it in bloud, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonne nor daughter: they ſhall *but* deliver their own ſouls by their righteouſneſſe.

‡ Or, *alſo when*,

21 For thus ſaith the Lord GOD, ‡ How much more when I ſend my foure ſore judgements upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

ǁ Read chap. 5: 3.

22 ¶ Yet behold, therein ſhall be left a ǁ remnant that ſhall be brought forth, *both* ſonnes and daughters: behold they ſhall come forth unto you, and ye ſhall ſee their way, and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you when ye ſee their wayes and their doings: and ye ſhall know that I have not done without cauſe, all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

3 By the unfitneſſe of the vine-branch for any work, 6 is ſhewed the rejection of Jeruſalem.

AND the word of the LORD came unto me ſaying,

2 Sonne of man, What is the vine-tree more than any tree, *or than* a branch which is among the [a] trees of the forreſt?

a Which bringeth forth no fruit, no more than the other trees of the forreſt doe: meaning, that if Jeruſalem, which bare the name of his church, did not bring forth fruit, it ſhould be utterly deſtroyed.

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fewel; the fire devoureth both the ends of it, and the midſt of it is burnt: † is it meet for *any* work?

† Heb. *will it proſper.*

5 Behold, when it was whole it was † meet for no work: how much leſſe ſhall it be meet yet for any work when the fire hath devoured it, and it is burned?

† Heb. *made it.*

6 ¶ Therefore thus ſaith the Lord GOD, As the vine-tree among the trees of the forreſt, which I have given to the fire for fewel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them, they ſhall go out from *one* fire, and *another* [b] fire ſhall devoure them: and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

b Though they eſcape one danger yet another ſhall take them.

8 And I will make the land deſolate, becauſe they have † committed a treſpaſſe, ſaith the Lord GOD.

† Heb. *treſpaſſed a treſpaſſe.*

CHAP. XVI.

1 Under the ſimilitude of a wretched infant, is ſhewed the naturall ſtate of Jeruſalem. 6 Gods extraordinary love towards her. 15 Her monſtrous whoredome. 35 Her grievous judgement. 44 Her ſinne, matching her mother, and exceeding her ſiſters Sodom and Samaria, calleth for judgements. 60 Mercy is promiſed her in the end.

AGAIN the word of the LORD came unto me ſaying,

2 Sonne of man, cauſe Jeruſalem to know her abominations,

† Heb. *cutting out, or habitation,*

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem, Thy † birth, and thy nativitie *is* of the land of [a] Canaan, thy father *was* an Amorite, and thy mother an Hittite.

a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the manners of their fathers, Iſa. 1: 4. and 57. 3.

4 And as for thy nativitie in the day thou waſt [b] born, thy navel was not cut, neither waſt thou waſhed in water ‡ to ſupple *thee*: thou waſt not ſalted at all, nor ſwadled at all.

b When I firſt brought thee out of Egypt, and planted thee in this land to be my church.

‡ Or, *when I looked upon thee.*

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee ‡ polluted in thine [c] own bloud, I ſaid unto thee *when thou waſt* in thy bloud, Live: yea, I ſaid unto thee *when thou waſt* in thy bloud, Live.

‡ Or, *troden under foot.*

c Being thus in thy filthineſſe, and forſaken of all men, I took thee, and gave thee life: whereby is meant, that before God wash his church and give life, there is nothing but filthineſſe and death.

7 I have † cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to † excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

† Heb. *made thee a million.*

† Heb. *ornament of ornaments.*

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love, and I ſpread my skirt over thee, and covered thy [d] nakedneſſe: yea, I ſware unto thee, and entred into a covenant with [e] thee, ſaith the Lord GOD, and thou becameſt mine.

d Theſe words, as bloud, pollution, nakedneſſe, and filthineſſe, are oftimes repeated, to beat down their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them, and covered their ſhame.

e That thou ſhouldeſt be a chaſte wife unto me, and that I ſhould maintain thee, and endue thee with all graces.

9 Then waſhed I thee with [f] water: yea, I throughly waſhed away thy † bloud from thee, and I [g] anointed thee with oyl.

f I waſhed away thy ſins.

† Heb. *bloud.*

g I ſanctified thee with mine holy ſpirit.

10 I clothed thee alſo with broidered work and ſhod thee with badgers skin and I girded thee about with fine linen, and I covered thee with ſilk.

h Hereby he ſheweth how he ſaved his church, enriched it, and gave it power and dominion to reign.

11 I decked thee alſo with ornaments: and put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and eare-rings in thine eares, and a beautifull [h] crown upon thine head.

13 Thus waſt thou decked with gold and ſilver; and thy raiment *was* of fine linen, and ſilk, and broidered work: thou didſt eat fine floure, and honey, and oyl: and thou waſt exceeding beautifull, and thou didſt proſper into a kingdome.

i He declareth wherein the dignity of Jeruſalem ſtood: to wit, in that that the Lord gave them of his beauty and excellency.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my [i] comelineſſe which I had put upon thee, ſaith the Lord God.

k In abuſing my gifts, and in putting thy confidence in thine own wiſdome and dignity, which were the occaſion of thine idolatry.

15 ¶ But thou didſt [k] truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy [l] fornications on every one that paſſed by; his it was.

l There was no idolatry ſo vile wherewith thou didſt not pollute thy ſelf.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and [m] playedſt the harlot thereupon: *the like* thing ſhall not come, neither ſhall it be *ſo*.

m This declareth, how the idolaters put their chief delight in thoſe things, which pleaſe the eyes and outward ſences.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and [n] madeſt to thy ſelf images † of men, and didſt commit whoredome with them.

n Thou haſt converted my veſſels and inſtruments which I gave thee to ſerve me with, to the uſe of thine idols.

† Heb. *of a male.*

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oyl and mine incenſe before them.

624

19 My meat alſo which I gave thee, fine floure, and oyl, and hony *wherewith* I fed thee, thou haſt even ſet it before them for † a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

† Heb. *a ſavour of reſt.*

20 Moreover, thou haſt taken thy ſonnes and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them † to be ° devoured: *is this* of thy whoredomes a ſmall matter?

† Heb. *to devoure.* ° Meaning, by fire, read Levit. 18: 21. 2 King 23: 10.

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſſe through *the fire* for them?

22 And in all thine abominations and thy whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy bloud.

23 And it came to paſſe after all thy wickedneſſe (WO, WO unto thee, ſaith the Lord GOD)

24 *That* thou haſt alſo built unto thee an ‡ eminent place, and haſt made thee an high place in every ſtreet.

‡ Or, *brothelhouſe.*

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredomes.

26 Thou haſt alſo committed fornication with the P Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredomes, to provoke me to anger.

P He noteth the great impiety of this people, who firſt falling from God to ſeek help at ſtrange nations, did alſo at length imbrace their idolatry, thinking thereby to make their amity more ſtrong.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‡ daughters of the Philiſtines, which are aſhamed of thy lewd way.

‡ Or, *cities.*

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doeſt all theſe things, the work of an imperious whoriſh woman?

‡ Or, *in thy daughters* is *thine*, &c.

31 ‡ In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou q ſcorneſt hire)

q Meaning, that ſome harlots contemn ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying, that the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her husband

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and † hireſt them, that they may come unto thee on every ſide for thy whoredome.

† Heb. *bribeſt.*

34 And the contrary is in thee from *other* women in thy whoredomes, whereas none followeth thee to commit whoredomes: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, heare the word of the LORD.

36 Thus ſaith the Lord GOD, Becauſe thy filthineſſe was poured out, and thy nakedneſſe diſcovered through thy whoredomes with thy lovers, and with all the idols of thy abominations, and by the bloud of thy children, which thou didſt give unto them;

37 Behold therefore, I will gather all thy r lovers, with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſſe unto them, that they may ſee all thy nakedneſſe.

r Egyptians, Aſſyrians and Chaldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee, chap 23: 9.

38 And I will judge thee, † as women that break ſ wedlock, and ſhed bloud, are judged, and I will give thee bloud in fury and jealouſie.

† Heb. *with judgement of.* ſ I will judge thee to death, as the adulterers and murtherers.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take † thy fair jewels, and leave thee naked and bare.

† Heb. *inſtruments of thine ornament.*

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall * burn thine houſes with fire, and execute judgements upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

* 2 King 25: 9. Jer. 52: 13.

42 So will I make my fury towards thee to reſt, and my t jealouſie ſhall depart from thee, and I will be quiet, and will be no more angry.

t I will utterly deſtroy thee, and ſo my jealouſie ſhall ceaſe.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt fretted me in all theſe things; behold therefore, I alſo will u recompenſe thy way upon *thine* head, ſaith the Lord GOD, and thou ſhalt not commit this lewdneſſe, above all thine abominations.

u I have punished thy faults, but thou wouldeſt not repent.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying. As *is* the mother, x *ſo is* her daughter.

x As were the Canaanites, and the Hittites, & others your predeceſſors, ſo are you their ſucceſſors.

45 Thou *art* thy mothers y daughter, that lotheth her husband and her children, and thou *art* the ſiſter of thy z ſiſters, which lothed their husbands, and their children: your mother *was an* Hittite, and your father an Amorite.

y That is, of Samaria and Sodom. z That is, her cities.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and † thy younger ſiſter, that dwelleth at thy right hand, is Sodom and her daughters.

† Heb. *leſſer than thou.*

47 Yet haſt thou a not walked after their wayes, nor done after their abominations: but ‡ as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy wayes.

a But done farre worſe. ‡ Or, *that was loathed as a ſmall thing.*

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, b Pride, fulneſſe of bread, and abundance of idleneſſe was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poore and needy.

b He alleadgeth theſe foure vices, pride, exceſſe, idleneſſe, & contempt of the poore, as foure principall cauſes of ſuch abomination, wherefore they were ſo horribly punished, Gen. 19: 24.

50 And they were haughty, and committed abomination

abomination before me: therefore * I took them away as I saw *good*.

* Gen. 19: 24.

51 Neither hath [c] Samaria committed half of thy sinnes, but thou hast multiplied thine abominations more than they, and hast [d] justified thy sisters in all thine abominations which thou hast done.

c Which worshipped the calves in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were just.

52 Thou also which hast judged thy sisters, bear thine own shame for thy sinnes that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their [e] captivitie, the captivitie of Sodom and her daughters, and the captivitie of Samaria and her daughters, then *will I bring again* the captivitie of thy captives in the midst of them.

e This he speaketh in comparison, saying, that he would restore Jerusalem, when Sodom should be restored, that is, never: and this meant of the greatest part of the Jews.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a [f] comfort unto them.

f In that thou hast shewed thy self worse than they, and yet thoughtest to escape punishment.

55 When thy sisters Sodom and her daughters, shall return to their former estate, and Samaria, and her daughters shall return to their former estate, [g] then thou and thy daughters shall return to your former estate.

g Meaning, that it should never come to passe.

56 For thy sister Sodom was not † mentioned by [h] thy mouth in the day of thy † pride.

† Heb. *for a report*, or, *hearing*.

h Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my judgements.

† Heb. *prides*, or *excellencies*.

57 Before thy wickednesse was [i] discovered, as at the time of *thy* reproach of the daughters of † Syria, and all *that are* round about [k] her, the daughters of the Philistines which ‡ despise thee round about.

i That is, till thou wast brought under by the Syrians and Philistines, 2 Chron. 28: 19.

† Heb. *Aram*.

k Which joyned with the Syrians, or compassed about Jerusalem.

‡ Or, *spoil*.

58 Thou hast † born thy lewdnesse, and thine abominations, saith the Lord.

† Heb. *born them*.

59 For thus saith the Lord GOD, I will even deal with thee as thou hast done, which hast despised the [l] oath in breaking the covenant.

l When thou brakest the covenant, which was made between thee and me, as vers. 8.

60 ¶ Nevertheless, I will [m] remember my covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting covenant.

m That is, of mercy and love I will pitie thee, and so stand to my covenant, though thou hast deserved the contrary.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy [n] sisters, thine elder and thy younger: and I will give them unto thee for * daughters, [o] but not by thy covenant.

n Whereby he sheweth, that among the most wicked he had ever some seed of his church, which he would cause to fructifie in due times: and here he declareth how he will call the Gentiles.

* Galat. 4: 26.

o But of my free mercy.

62 And I will establish my covenant with thee, and thou shalt know that I am the LORD.

63 That thou mayest remember and be [p] confounded, and never open thy mouth any more: because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord GOD.

p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former life.

CHAP. XVII.

1 Under the parable of two eagles and a vine, 11 is shewed Gods judgement upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Sonne of man, put forth a riddle, and speak a parable unto the house of Israel.

3 And say, Thus saith the Lord GOD, A great [a] eagle with great wings, long-winged, full of feathers, which had † divers colours, came unto Lebanon, and took the highest branch of the cedar:

a That is, Nebuchad nezzar, who hath great power, riches, and many countreis under him, shall come to Jerusalem, and take away Jeconiah the king, as verse 12.

† Heb. *embroidering*.

4 He cropt off the top of his young twigs, and carried it into a land of [b] traffick; he set it in a citie of merchants.

b Meaning to Babylon.

5 He took also of the [c] seed of the land, and † planted it in a fruitfull field, he placed *it* by great waters, *and* set it *as* a willow-tree.

c That is, Zedekiah, who was of the kings bloud and was left at Jerusalem, and made king in stead of Jeconiah, 2 King. 24: 17. Jerem. 37: 1.

† Heb. *put it in a field of seed*.

6 And it grew, and became [d] a spreading vine of [e] low stature, whose branches turned toward him, and the roots thereof were under him, so it became a vine, and brought forth branches, and shot forth sprigs.

d This was Zedekiahs kingdom.

e That it might not have power to rebell against Babylon, as vers. 14.

7 There was also another [f] great eagle with great wings and many feathers, and behold, this vine did bend her roots toward him, and shot forth her branches towards him, that he might water it by the furrows of her plantation,

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

8 It was planted in a good † soil: by great [g] waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

† Heb *field*.

g They thought to be moistned by the waters of Nilus.

9 Say thou, Thus saith the Lord GOD, Shall it prosper? shall [h] he not pull up the roots thereof, and cut off the fruit thereof that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.

h Shall not Nebuchad-nezzar.

10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, [i] when the eastwinde toucheth it? it shall wither in the furrows where it grew.

i By this drie winde, he meaneth the Babylonians.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these things *mean*? tell them, Behold, the king of Babylon is come to Jerusalem, and hath [k] taken the king thereof, and the princes thereof, and led them with him to Babylon.

k That is, Jeconiah, 2 King. 24. vers. 15.

13 And hath taken of the kings seed, and made a covenant with him, and hath † taken an [l] oath of him: he hath also taken the mighty of the land.

l For his subjection and obedience.

† Heb. *brought him to an oath*.

14 That the kingdome might be base, that it might not lift it self up, † *but* that by keeping of his covenant it might stand.

† Heb. *to keep his covenant, to stand to it*.

15 But he rebelled against him in sending his ambassadours into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him, in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the warre by casting up mounts, and building forts, to cut off many persons.

18 Seeing he despised the oath, by breaking the covenant (when lo, he had given his [m] hand) and hath done all these things, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will * spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespasse that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all windes: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the [n] highest branch of the high cedar, and will set *it*, I will crop off from the [o] top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell all [p] fowl of every wing: in the shadow of the branches thereof shall they dwell.

24 And all the [q] trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

CHAP. XVIII.

1 God reproveth the unjust parable of sowre grapes. 5 He sheweth how he dealeth with a just father, 10 with a wicked sonne of a just father, 14 with a just sonne of a wicked father, 19 with a wicked man repenting, 24 with a just man revolting. 25 He defendeth his justice, 31 and exhorteth to repentance.

AND the word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, [a] The fathers have eaten sowre grapes, and the childrens teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine, as the soul of the father, so also the soul of the sonne is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do † that which is lawfull and right,

6 *And* hath not [b] eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, neither hath * defiled his neighbours wife, neither hath come neare to * a menstruous woman,

7 And hath not * oppressed any, *but* hath restored to the debtour his * pledge, hath spoiled none by violence, hath * given his bread to the hungry, and hath covered the naked with a garment,

8 He *that* hath not given forth upon * usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgement between man and man,

9 Hath walked in my statutes, and hath kept my judgements to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a sonne *that is* a ‡ robber, a shedder of bloud, and ‡ *that* doeth the like to any one of these things,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife,

12 Hath oppressed the poore and needy, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, [e] he shall surely die, his † bloud shall be upon him.

14 ¶ Now lo, *if* he beget a sonne that seeth all his fathers sinnes which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, hath not defiled his neighbours wife,

16 Neither hath oppressed any, † hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poore, *that* hath not received usury nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquitie of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the sonne bear the iniquity of the father? when the sonne hath done that which is lawfull and right: *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die: * the sonne shall not bear the iniquity of the father, neither shall the father bear the iniquity of the sonne; the righteousnesse of the righteous shall be upon him, and the wickednesse of the wicked shall be upon him.

21 But if the wicked will turn from all his sinnes that he hath committed, and keep all my [d] statutes, and do that which is lawfull and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his [e] righteousnesse that he hath done, he shall live.

23 * [f] Have I any pleasure at all that the

m Because he took the name of God in vaine, and brake his oath which he had confirmed by giving his hand, therefore the prophet declareth that God would not suffer such perjurie, and infidelitie to escape punishment.
* Chap. 12: 13. and 32: 3.

n This promise is made to the church, which shall be as a small remnant, and as the top of a tree.
o I will trim it, and dresse it.

p Both the Jews and Gentiles shall be gathered into it.
q All the world shall know that I have pluckt down the proud enemies, and set up my church which was low and contemned.

a The people murmured at the chastisings of the Lord, and therefore used this proverb, meaning that their fathers had sinned, and their children were punished for their transgressions, read Jer. 31. vers. 29.

† Heb. *judgement and justice.*
b If he hath not eaten of he flesh that hath been offered up to idols, to honour them thereby.
* Lev. 18: 20.
* Lev. 18: 19. and 20: 18.
* Exod. 22: 21. Lev. 19: 15. and 25: 14.
* Exod. 22: 26. Deut. 24: 12.
* Deut. 15: 7. Isa. 58: 7. Matth. 25: 35.
* Exod. 22: 25. Lev. 25: 36. 37. Deut. 23: 19. Psalm 15: 5.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.
† Heb. *bloods.*

† Heb. *hath not pledged the pledge, or taken to pledge.*

* Deut. 24: 16. 2 King. 14: 6. 2 Chron. 25: 4. Jerem. 31: 29.

d He joyneth the observation of the commandements with repentance: for none can repent in deed, except he labour to keep the law.
e That is, in the fruits of his faith, which declare that God doth accept him.

* Chap. 33: 11. f He speaketh that to commend Gods mercy to poore sinners, who rather is ready to pardon, than to punish, as his long-suffering declareth, albeit God in his eternall counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death onely, but chiefely his own glory. And also because he doth not approve sin, therefore it is here said, that he would have them to turn away from it, that they might live.

wicked

wicked ſhould die? ſaith the Lord GOD: *&* not that he ſhould return from his wayes and live?

24 ¶ But when the righteous turneth away from his righteouſneſſe, and committeth iniquity, *and* doeth according to all the abominations that the wicked man doeth, ſhall he live? all his [g] righteouſneſſe that he hath done ſhall not be mentioned: in his treſpaſſe that he hath treſpaſſed, and in his ſinne that he hath ſinned, in them ſhall he die.

[g] That is, the falſe opinion that the hypocrites have of their righteouſneſſe.

25 ¶ Yet ye ſay, * The way of the LORD is not [h] equall. Heare now, O houſe of Iſrael, Is not my way equall? are not your wayes unequall?

* Chap. 33: 20.
[h] In punishing the father with the children.

26 When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, and dieth in them; for his iniquity that he hath done, ſhall he die.

27 Again, when the wicked man turneth away from his wickedneſſe that he hath committed, and doeth that which is lawfull and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the LORD is not equall. O houſe of Iſrael, are not my wayes equall? are not your wayes unequall?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his wayes, ſaith the Lord GOD; * repent, and turn ‡ *your ſelves* from all your tranſgreſſions, ſo iniquity ſhall not be your ruine.

* Matth. 3: 2.
‡ Or, others.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a * new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael?

* Jerem. 32: 39. Chap. 11: 19. and 36: 26.
[i] He sheweth that man cannot forſake his wickedneſſe till his heart be changed, which is only the work of God.

32 For * I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn ‡ *your ſelves*, and live ye.

* Chap. 33: 11.
2 Petr. 3: 9.
‡ Or, others.

CHAP. XIX.

1 *A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit;* 10 *and for Jeruſalem, under the parable of a waſted vine.*

MOreover, take thou up a lamentation for the [a] princes of Iſrael,

[a] That is, Jehoahaz and Jehoiakim, Joſias ſons, who, for their pride and cruelty, are compared unto lions.

2 And ſay, What *is* thy [b] mother? a lioneſſe: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

[b] To wit, Jehoahaz mother, or Jeruſalem.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The [c] nations alſo heard of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

[c] By Pharaoh Necho king of Egypt, 2 King. 23. verſ. 33, 34. Jer. 22: 11, 12.

5 Now when ſhe ſaw that ſhe had waited *and* her hope was loſt, then ſhe took another of her [d] whelps, *and* made him a young lion.

[d] Which was Jehoiakim.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey, *and* devoured [e] men.

[e] He ſlew of the prophets, and them that feared God, and ravished their wives.

7 And he knew ‡ their deſolate palaces, and he laid waſte their cities, and the land was deſolate, and the fulneſſe thereof by the noiſe of his roaring.

‡ Or, *their widows.*

8 Then the [f] nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

[f] Nebuchad-nezzar with his great army which was gathered of divers nations.

9 And they put him in ward ‡ in chains, and brought him to the king of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

‡ Or, *in hooks.*

10 ¶ Thy [g] mother *is* like a vine ‡ in thy bloud, planted by the waters, ſhe was fruitfull & full of branches by reaſon of many waters.

[g] He ſpeaketh this in reproch of this wicked king, in whoſe bloud, that is, in the race of his predeceſſours, Jeruſalem ſhould have been bleſſed according to Gods promiſe, and flouriſhed as a fruitfull vine.
‡ Or, *in thy quietneſſe*, or *in thy likeneſſe.*

11 And ſhe had ſtrong rods for the ſcepters of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the * [h] eaſt-winde dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

* Hoſ. 13: 15.
[h] Meaning, that the Caldeans ſhould deſtroy them as the eaſt-winde doth the fruit of the vine.

13 And now ſhe *is* planted in the wilderneſſe, in a drie and thirſtie ground.

14 And fire is gone out of [i] a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſcepter to rule: this *is* a lamentation, and ſhall be for a lamentation.

[i] Deſtruction is come by Zedekiah, who was the occaſion of the rebellion.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael.* 5 *He sheweth the ſtory of their rebellions in Egypt,* 10 *in the wilderneſſe,* 27 *and in the land.* 33 *He promiſeth to gather them by the goſpel.* 45 *Under the name of a forreſt he sheweth the deſtruction of Jeruſalem.*

AND it came to paſſe in the [a] ſeventh yeare, in the fifth *moneth*, the tenth *day* of the moneth, *that* certain of the elders of Iſrael came to enquire of the LORD, & ſat before me.

[a] Of the captivitie of Jeconiah.

2 Then came the word of the LORD unto me, ſaying,

3 Sonne of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *as* I live, ſaith the Lod GOD, I will not be enquired of by you.

4 Wilt thou ‡ * judge them, ſonne of man, wilt thou judge *them*? [b] cauſe them to know the abominations of their fathers:

‡ Or, *plead for them.*
* Chap. 22: 2. and 23: 36.
[b] This declareth the great lenitie and patience of God, which calleth ſinners to repentance before he condemn them.

5 ¶ And ſay unto them, Thus ſaith the Lord GOD, In the day when I choſe Iſrael, and ‡ [c] lifted up mine hand unto the ſeed of the houſe of Jacob, and made my ſelf * known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God.

‡ Or, *ſware*, and ſo verſ. 6. &c.
[c] I ſware that I would be their God, which manner of oath was obſerved from all antiquitie, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and alſo the judge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be truth.

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and [d] defile not your ſelves with the idols of Egypt: I *am* the LORD your God.

* Exod. 3: 8. and 4: 31.
[d] God had forbidden them to make mention of the idols, Exod. 23: 13. Pſalm 16: 4.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man

caſt away the abominations of [e] their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will poure out my fury upon them, to accomplish my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my [f] names ſake, that it should not be polluted before the heathen, among whom they *were*, in whoſe ſight I made my ſelf known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I * cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſſe.

11 And I gave them my ſtatutes, and † ſhewed them my judgements, * which if a man do, he shall even live in them.

12 Moreover alſo, I gave them my * ſabbaths, to be a ſigne between me and them, that they might know that I *am* the LORD that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſſe: they walked not in my ſtatutes, and they deſpiſed my judgements, which if a man do, he shall even live in them; and my ſabbaths they greatly * polluted: then I ſaid I would poure out my furie upon them in the * wilderneſſe to conſume them.

14 But I wrought for my names ſake, that it should not be polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſſe, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands.

16 Becauſe they deſpiſed my judgements, and walked not in my ſtatutes, but polluted my [h] ſabbaths: for their heart went after their idols.

17 Neverthelesſe, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſſe.

18 But I ſaid unto their children in the wilderneſſe, Walk ye not in the ſtatutes of your [i] fathers, neither obſerve their judgements, nor defile your ſelves with their idols.

19 I *am* the LORD your God: walk in my ſtatutes, and keep my judgements and do them:

20 And hallow my ſabbaths; and they ſhall be a ſigne between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgements to do them, which if a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid I would poure out my fury upon them, to accompliſh my anger againſt them in the wilderneſſe.

22 Neverthelesſe I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſſe, that I would ſcatter them among the heathen, and diſperſe them through the countreys:

24 Becauſe they had not executed my judgements, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after [k] their fathers idols.

25 Wherefore [l] I gave them alſo ſtatutes *that were* not good, and judgements whereby they ſhould not live.

26 And I polluted them in their own [m] gifts, in that they cauſed to paſſe * through *the fire* all that openeth the wombe, that I might make them deſolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore ſonne of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Yet in this your fathers have blaſphemed me, in that they have † committed a treſpaſſe againſt me.

28 [n] *For* when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then ‡ I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called [o] Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredome after their abominations?

31 For when ye offer your gifts, when ye make your ſonnes to paſſe through the fire, ye pollute your ſelves with all your idols even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord God, [p] I will not be enquired of by you.

32 And that which cometh into your minde, ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countreys, to ſerve wood and [q] ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countreys wherein ye are ſcattered, with a mighty hand and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into the [r] wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſſe under the rod, and I will bring you into ‡ the bond of the covenant.

38 And I will [s] purge out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them forth out of the country where

e Which thing declareth the wickedneſſe of mans heart, which judge Gods ſervice by their eies and outward ſences.

f God had ever this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles for the punishment that his people deſerved in confidence whereof the godly ever prayed, as Exod. 32: 12. Num. 14: 13.

* Exod. 13: 18.

† Heb. *made them to know.*

* Levit. 18: 5. Rom. 10: 5. Galat. 3: 12.

* Exod. 20: 8. and 31: 13, &c. and 35: 2. Deut. 5: 12.

* Exod. 16: 27.

* Num. 14: 29. and 26: 65.

g Who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

h That is, my true religion, which I had commanded them, and gave themſelves to ſerve me according to their own fantaſies.

i Whereby the holy Ghoſt confuteth them that ſay, that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approveable thereby or no.

k Meaning, that they ſet their delight upon them.

l Becauſe they would not obey my laws, I gave them up to themſelves, that they should obey their own fantaſies, as verſe 39. Rom. 1. verſ. 21, 24.

m I condemned thoſe things, and counted them as abominable which they thought had been excellent and to have declared moſt zeal, Luke 15: 16. for that which God required as moſt excellent, that gave they to their idols.

* Chap. 16: 21.

† Heb. *treſpaſſed a treſpaſſe.*

n Not onely in the wilderneſſe when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonition he can be drawn back.

‡ Or, *I told them what the high place* was, or, *Bamah.*

o Which ſignifieth an high place, declaring that they vaunted themſelves of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſſely, that they should have no altar lifted up on high by ſtairs Exod. 20: 26.

p He sheweth, that the ingratitude of the people deſerveth, that God should cut them off, and that they should not have the comfort of his word.

q He declareth that man of nature is wholy enemie unto God and to his own ſalvation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefely by his mercy, in forgiving his rebellion and wickedneſſe.

r I will bring you amongſt ſtrange nations, as into a wilderneſſe, and there will viſit you and ſo call you to repentance, and then bring the godly home againe, Iſa. 65.

‡ Or, *a delivering.*

s Signifying, that he will not burn the corn with the chaff, but purge out the wicked to punish them when he will ſpare his.

where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD, [t] Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the ‡ firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your † ſweet ſavour, when I bring you out from the people, and gather you out of the countreys wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the countrey for the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your wayes, and all your doings, wherein ye have been defiled, and ye ſhall [n] loath your ſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my names ſake, not according to your wicked wayes, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Sonne of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſie againſt the forreſt of the [x] ſouthfield;

47 And ſay to the forreſt of the ſouth, Heare the word of the LORD, thus ſaith the Lord GOD, Behold, I will kindle a fire in thee, and it ſhall devoure every [y] green tree in thee, and every drie tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD, they ſay of me, Doth he not ſpeak [z] parables;

CHAP. XXI.

1 Ezekiel propheſieth againſt Jeruſalem with a ſigne of ſighing. 8 The ſharp and bright ſword. 18 againſt Jeruſalem, 25 againſt the kingdome, 28 and againſt the Ammonites.

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, ſet thy face toward Jeruſalem, and [a] drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael.

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his sheath, & will cut off from thee [b] the righteous & the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his sheath againſt all fleſh from the ſouth to the [c] north:

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his sheath: it ſhall not return any more.

6 [d] Sigh therefore, thou ſonne of man, with the breaking of *thy* loyns; and with bitterneſſe ſigh before their eyes.

7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the [e] tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees † ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſſe, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Sonne of man, propheſie and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is ſharpened, and alſo furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may [f] glitter: ſhould we then make mirth? ‡ it contemneth the [g] rod of my ſonne, *as* [h] every tree.

11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the [i] ſlayer.

12 Cry and howl, ſonne of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: ‡ terrours, by reaſon of the ſword, ſhall be upon my people: [k] ſmite therefore upon *thy* thigh.

13 ‡ Becauſe *it is* a triall, [l] and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſonne of man, propheſie, and [m] ſmite *thine* † hand together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great men that are ſlain, which entreth into their privie chambers.

15 I have ſet the ‡ point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruines be multiplied: ah, *it is* made bright, *it is* ‡ wrapt up for the ſlaughter.

16 Go thee one way [n] or other, *either* on the right hand, † or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my furie to reſt, I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Judah in Jeruſalem the defenced.

t This is ſpoken to the hypocrites.

‡ Or, *chief.*

† Heb. *ſavour of reſt.*

n Your own conſciences ſhall convict you after that you have felt my mercies.

x For Judah ſtood ſouth from Babylon.

y Both ſtrong and weak in Jeruſalem.

z The people ſaid, that the prophet ſpake darkly: therfore he deſireth the Lord to give them a plain declaration hereof.

a Speak ſenſibly, that all may underſtand.

b That is, ſuch which ſeem to have an outward ſhew of righteouſneſſe, by obſervation of the ceremonies of the law.

c Meaning, through all the land.

d As though thou wert in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Caldeans.

† Heb. *ſhall go into water.*

f And ſo cauſe a fear.

‡ Or, it is *the rod of my ſonne, it deſpiſeth every tree.*

g Meaning, the ſcepter: ſhewing that it will not ſpare the king who ſhould be as the Son of God, and in his place.

h That is, the reſt of the people.

i To wit, unto the army of the Caldeans.

‡ Or, *they are thruſt down to the ſword with my people.*

k Reade Jer. 21. verſ. 19.

‡ Or, *when the triall* hath been, *what then? ſhall they not alſo belong to the deſpiſing rod?* I Ezekiel moved with compaſſion, thus complaineth fearing the deſtruction of the kingdome, which God had confirmed to David and his poſteritie by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it ſhould utterly perish.

m That is, encourage the ſword.

† Heb. *hand to hand.*

‡ Or, *glittering*, or *feat.*

‡ Or, *ſharpened.*

n Provide for thy ſelf, for thou ſhalt ſee Gods plague on all parts of this countrey.

† Heb. *ſet thy ſelf, take the left hand.*

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

p That is, to the tribe of Judah that kept themſelves in Jeruſalem.

630

† Heb. *mother of the way.*
q To know whether he ſhould goe againſt the Ammonites, or them of Jeruſalem.
‡ Or, *knives.*
† Heb. *teraphim.*
r He uſed conjuring and ſorcerie.
‡ Or, battering *rammes.*
† Heb. *rammes.*

21 For the king of Babylon ſtood at the † [q] parting of the way, at the head of the two wayes, to uſe divination: he made *his* ‡ arrows bright, he conſulted with † images, he looked in the [r] liver.

22 At his right hand was the divination for Jeruſalem to appoint ‡ † captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rammes againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them [s] as a falſe divination in their ſight, ‡ to them that have ſworn oathes: [t] but he will call to remembrance the iniquitie, that they may be taken.

24 Therefore thus ſaith the Lord GOD, Becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings, your ſinnes do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And [u] thou profane wicked prince of Iſrael, whoſe day is come, when iniquitie *ſhall have* an end,

26 Thus ſaith the Lord GOD, Remove the [x] diademe, and take off the crown: this *ſhall* not *be* the ſame, exalt him that is low, and abaſe him that is high.

27 † I will overturn, overturn, overturn it, and it ſhall be no *more* untill he [y] come whoſe right it is, and I will give it *him*.

28 ¶ And thou ſonne of man, propheſie and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee [z] vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are ſlain, of the wicked whoſe day is come, when their iniquitie *ſhall have* an end.

30 ‡ Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativitie.

31 And I will poure out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of ‡ brutiſh men, *and* skilfull to deſtroy.

32 Thou ſhalt be for fewel to the fire: thy bloud ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the LORD have ſpoken *it*.

f Becauſe there was a league between the Jews and the Babylonians, they of Jeruſalem ſhall think nothing leſſe than that this thing ſhould come to paſſe.
‡ Or, *for the oathes made unto them.*
t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come upon them.

u Meaning, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.

x Some referre this to the prieſts attire: for Jehozadek the prieſt went into captivity with the king.
† Heb. *perverted, perverted, perverted will I make it.*
y That is, unto the coming of Meſſiah: for though the Jews had ſome ſigne of governement afterward under the Perſians, Greeks, and Romans, yet this reſtitution was not till Chriſts coming, and at length ſhould be accompliſhed, as was promiſed, Gen. 49: 10.
z Though the Jews and Ammonites would not beleeve that thou, to wit, the ſword, ſhouldſt come upon them, and ſaid that the prophets which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wereſt already upon their necks.
‡ Or, *cauſe it to return.*
‡ Or, *burning.*

CHAP. XXII.

1 A catalogue of ſinnes in Jeruſalem. 13 God will burn them as droſſe in his furnace. 23 The generall corruption of prophets, prieſts, princes, and people.

MOreover, the word of the LORD came unto me, ſaying,

2 Now thou ſonne of man, * wilt thou ‡ judge, wilt thou [a] judge the † bloudy city? yea thou ſhalt † ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, The citie ſheddeth bloud in the midſt of it, that her time [b] may come, and maketh idols [c] againſt her ſelf to defile her ſelf.

4 Thou art become guilty in thy bloud that thou haſt * ſhed, and haſt defiled thy ſelf in thine idols, which thou haſt made, and thou haſt cauſed thy dayes to draw neare, and art come even unto thy yeares; therefore have I made thee a reproach unto the heathen, and a mocking to all countreys.

5 Thoſe that be neare, and thoſe that be farre from thee, ſhall mock thee, *which art* † [d] infamous, *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their † power to ſhed bloud.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by ‡ oppreſſion with the [e] ſtranger: in thee have they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbath.

9 In thee are † men that carry tales to ſhed bloud: & in thee they eat upon the mountains: in the midſt of thee they commit lewdneſſe.

10 In thee have they * diſcovered their fathers nakedneſſe: in thee have they humbled her that was * ſet apart for pollution.

11 And ‡ one hath committed abomination with his neighbours * wife, and ‡ another hath ‡ lewdly defiled his daughter in law, and another in thee hath humbled his * ſiſter, his fathers daughter.

12 In thee have they taken gifts to ſhed bloud: thou haſt taken uſurie and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 ¶ Behold therefore I have * [f] ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy bloud which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the dayes that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreys, and will conſume thy [h] filthineſſe out of thee.

16 And thou ‡ ſhalt take thine [i] inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 And the word of the LORD came unto me, ſaying,

18 Sonne of man, the houſe of Iſrael is to me become [k] droſſe, all they *are* braſſe, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the † droſſe of ſilver.

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſſe, behold therefore I will gather you into the midſt of Jeruſalem.

20 † *As* they gather ſilver, and braſſe, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and [l] melt you.

21 Yea,

b That is, the time of her deſtruction.
c To her own undoing.
* Kings 21: 16.

† Heb. *polluted of name, much in vexation.*
d Whoſe very name all men hate.
† Heb. *arm.*
‡ Or, *deceit.*
e He meaneth hereby that there was no kinde of wickednes which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.
† Heb. *men of ſlanders.*
* Levit. 18: 8, and 20: 11.
* Levit. 18: 19.
‡ Or, *every one.*
* Levit. 18: 20. Jerem. 5: 8.
‡ Or, *every one.*
‡ Or, *by lewdneſſe.*
* Levit. 18 19.

* Chap. 21: 17.
f In token of my wrath and vengeance.

g That is, able to defend thy ſelf.

h I will thus take away the occaſion of thy wickednes.
‡ Or, *ſhalt be profaned.*
i Thou ſhalt be no more the inheritance of the Lord but forſaken.

k Which before was moſt pretious.
† Heb. *droſſes.*

† Heb. according *to the gathering.*

l Meaning hereby, that the godly ſhould be tried, and the wicked deſtroyed.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof, and ye ſhall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, ſaying,

24 Sonne of man, ſay unto her, Thou art the land that is not cleanſed, nor [m] rained upon in the day of indignation.

m Thou art like a barren land, which the Lord plagueth with drought.

25 *There is* a [n] conſpiracie of her prophets in the midſt thereof like a roaring lion ravening the prey: they * have devoured ſouls: they have taken the treaſure and precious things: they have made her many widows in the midſt thereof.

n The falſe prophets have conſpired together to make their doctrin more probable.
* Matth. 23: 14.

26 Her prieſts have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their [o] eyes from my ſabbaths, and I am profaned among them.

† Heb. *offered violence to.*

o They have neglected my ſervice.
* Mich. 3: 11. Zeph. 3: 3.

27 Her * princes in the midſt thereof *are* like wolves ravening the prey, to ſhed bloud, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her [p] prophets have daubed them with untempered *morter*, ſeeing vanity, & diuining lies unto them, ſaying, Thus ſaith the Lord GOD, when the LORD hath not ſpoken.

p They which ſhould have reproved them, flattered them in their vices, and covered their doings with lies, chap 13: 10.
‡ Or, *deceit.*

29 The people of the land have uſed ‡ oppreſſion, and exerciſed robberie, and have vexed the poore and needy: yea, they have oppreſſed the ſtranger † wrongfully.

† Heb. *without right.*

30 And I ſought for a man among them, that ſhould make up the [q] hedge, and ſtand in the gap before me for the land that I ſhould not deſtroy it, but I found none.

q Which would ſhew himſelf zealous in my cauſe by reſiſting vice, Iſa. 59: 16. and 63: 5. and alſo pray unto me to with-hold my plagues, Pſal. 106: 23.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord GOD.

CHAP. XXIII.

3 *The whoredomes of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgements.*

a Meaning, Iſrael and, Judah which came both out of one family.
b They became idolaters, after the manner of the Egyptians.
c Aholah, ſignifieth a manſion or dwelling in her ſelf, meaning, Samaria, which was the royall city of Iſrael: and Aholibah ſignifieth my manſion in her, whereby is meant Jeruſalem, where Gods temple was.
d When the Iſraelites were named, the people of God, they became idolaters, and forſook God, and put their truſt in the Aſſyrians.

THE word of the LORD came again unto me, ſaying,

2 Sonne of man, there were two women the daughters of one [a] mother.

3 And they committed whoredomes in [b] Egypt, they committed whoredomes in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of [c] them *were*, Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot when [d] ſhe was mine; and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

6 Which were clothed with blue, captains and rulers, all of them deſireable young men, horſemen riding upon horſes. 631

7 Thus ſhe † committed her whoredomes with them, with all them that were † the choſen men of Aſſyria, and with all on whom ſhe doted, with all their idols ſhe defiled her ſelf.

† Heb. *beſtowed her whoredomes upon them.*
† Heb. *the choice of the children of Aſſur.*

8 Neither left ſhe her whoredomes *brought* from Egypt; for in her youth they [e] lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredome upon her.

e The holy Ghoſt uſeth theſe termes which ſeem, ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred.
* 2 Kings 17: 23.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the * Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſſe, they took her ſonnes and her daughters, and ſlew her with the ſword: and ſhe became † famous among women, for [f] they had executed judgement upon her.

† Heb. *a name.*
f Meaning, the Aſſyrians.

11 And when her ſiſter Aholibah ſaw *this*, † ſhe was more corrupt in her inordinate love than ſhe, and in her whoredomes † more than her ſiſter in *her* whoredomes.

† Heb. *ſhe corrupted her inordinate love more than, &c.*
† Heb. *more than the whoredomes of her ſiſter.*
* 2 Kings 16: 7.

12 She doted upon the * Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſireable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And that ſhe increaſed her whoredomes: for when ſhe ſaw men [g] pourtrayed upon the wall, the images of the Caldeans pourtrayed with vermilion,

g This declareth, that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging love and filthy luſts doe upon the images and paintings of them after whom they luſt.

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Caldea, the land of their nativity:

16 And † aſſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Caldea.

† Heb. *at the ſight of her eyes.*

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whoredome, and ſhe was polluted with them, and her minde was † alienated from them.

† Heb. *children of Babel.*
† Heb. *looſed, or diſjoynted.*

18 So ſhe diſcovered her whoredomes, and diſcovered her nakedneſſe: then my minde was alienated from her, like as my minde was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredomes, in calling to remembrance the dayes of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſſe of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord GOD, Behold, I will raiſe up thy lovers againſt thee, from whom thy minde is alienated, and I will bring them againſt thee on every ſide;

23 The

632

23 The Babylonians, and all the Caldeans, h Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desireable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

h These, were the names of certain princes and captains under Nebuchad-nezzar.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people *which* shall set against thee buckler, and shield, and helmet round about: & I will set judgement before them, and they shal judge thee according to their judgements.

25 And I will set my jealousie against thee, and they shall deal furiously with thee: they shall take away thy i nose, and thine eares, and thy remnant shall fall by the sword: they shall take thy sonnes and thy daughters, and thy residue shall be devoured by the fire.

i They shall destroy thy princes and priests, with the rest of thy people.

26 They shall also strip thee out of thy clothes, and take away thy † fair jewels.

† Heb. *instruments of thy decking.*

27 Thus will I make thy lewdnesse to cease from thee, and thy whoredome *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy minde is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy k labour, and shall leave thee naked and bare, and the nakednesse of thy whoredomes shall be l discovered, both thy lewdnesse and thy whoredomes.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shal see thy shamefull forsaking of God to serve idols.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her m cup into thine hand.

m I will execute the same judgements and vengeance against thee, and that with greater severity.

32 Thus saith the Lord GOD, Thou shalt drink of thy sisters cup deep and large: thou shalt be laughed to scorn and had in derision? it containeth much.

33 Thou shalt be filled with n drunkennesse and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

n Meaning, that the afflictions should be so great that they should cause them to lose their sences and reason.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, Because thou hast forgotten me, and cast me behinde thy back, therefore bear thou also thy lewdnesse, and thy whoredomes.

36 ¶ The LORD said moreover unto me, Sonne of man, wilt thou * ‡ judge Aholah and Aholibah? yea, declare unto them their abominations;

* Chap. 20: 4. and 22: 2.

‡ Or, *plead for.*

37 That they have committed adultery, and bloud *is* in their hands, and with their idols have they committed adultery, and have also caused their sonnes whom they bare unto me, to o passe for them through *the fire* to devoure *them*.

o That is, to be sacrifices to their idols, read Chap. 16: 20.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it, and lo, * thus have they done in the midst of mine house.

* 2 Kings 21: 4.

40 And furthermore, that ye have sent for men † to come from p farre, unto whom a messenger *was* sent, and lo, they came, for whom thou didst wash thy self, paintedst thy eyes, and deckedst thy self with ornaments,

† Heb. *coming.*

p They sent into other countries to have such as should teach the service of their idols.

41 And satteſt upon a † stately bed, and a q table prepared before it, * whereupon thou hast set mine incense and mine oyl.

† Heb. *honourable.*

q He meaneth the altar that was prepared for the idols.

* Prov. 7: 17.

42 And a voice of a multitude being at ease *was* with her, and with the men † of the common sort *were* brought ‡ r Sabeans from the wilderness, which put bracelets upon their hands, and beautifull crowns upon their heads.

† Heb. *of the multitude of men.*

‡ Or, *drunkards.*

r Which should teach the manner of worshipping their gods.

43 Then said I unto her that was old in adulteries, Will they now commit † whoredomes with her, and she *with them*?

† Heb. *her whoredomes.*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they shall * judge them after the manner of f adulteresses, and after the manner of women that shed bloud; because they are adulteresses, and bloud *is* in their hands.

* Chap. 16: 38.

f That is, worthy death.

46 For thus saith the Lord GOD, I will bring up a company upon them, and will give them † to be removed and spoiled.

† Heb. *for a removing and spoil.*

47 And the company shall stone them with stones, and ‡ dispatch them with their swords; they shall slay their sonnes and their daughters, and burn up their houses with fire.

‡ Or, *single them out.*

48 Thus will I cause lewdnesse to cease out of the land, that all t women may be taught not to do after your lewdnesse.

t Meaning, all other cities and countries.

49 And they shall recompense your lewdnesse upon you, and ye shall bear the sinnes of your idols, and ye shall know that I *am* the Lord GOD.

CHAP. XXIIII.

1 Under the parable of a boyling pot, 6 is shewed the irrevocable destruction of Jerusalem. 15 By the signe of Ezekiel not mourning for the death of his wife, 19 is shewed the calamitie of the Jews to be beyond all sorrow.

AGain in the a ninth yeare, in the tenth moneth, in the tenth *day* of the b moneth, the word of the LORD came unto me, saying,

a Of Jeconiahs captivity, and of the reigne of Zedekiah, 2 King 25: 1.

b Called Tebeth, which containeth part of December, and part of January, in the which moneth and day Nebuchad-nezzar besieged Jerusalem.

2 Sonne of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD, Set on a c pot, set *it* on, and also poure water into it.

c Whereby was meant Ierusalem.

4 Gather the d pieces thereof into it, *even* every good piece, the thigh, and the shoulder, fill it with he choice bones.

d That is, the citizens, and the chief men thereof.

5 Take

‡ Or, *heap.*

5 Take the choice of the flock, and ‡ burn alſo the [e] bones under it, *and* make it boyl well, and let him ſeethe the bones of it therein.

e Meaning, of the innocent, whom they had ſlain, who were the cauſe of the kindling of Gods wrath againſt them.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloudy city, to the pot whoſe [f] ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out [g] piece by piece, let no [h] lot fall upon it.

f Whoſe iniquities, and wicked citizens there yet remain.

g Signifying, that they ſhould not be deſtroyed all at once, but by little and little.

h Spare none eſtate or condition.

7 For her bloud is in the midſt of her, ſhe ſet it upon the top of a [i] rock, ſhe poured it not upon the ground to cover it with duſt:

i The city ſhewed her cruelty to all the world, and was not aſhamed thereof, neither yet hid it.

8 That it might cauſe fury to come up to take vengeance: I have ſet her bloud upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD, * Wo to the bloudy city, I will even make the pile for fire great.

* Nah. 3: 1. Hab. 2: 12.

10 Heap on wood, [k] kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

k Meaning, that the city ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.

11 Then ſet it empty upon the coals thereof, that the braſſe of it may be hot, and may burn, and that the filthineſſe of it may be molten in it, that the ſcum of it may be conſumed.

12 [l] She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

l The city hath flattered her ſelf in vain.

13 In thy filthineſſe *is* lewdneſſe: becauſe I [m] have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.

m I labour by ſending my prophets to call thee to repentance, but thou wouldſt not.

14 I the LORD have ſpoken *it*, it ſhall come to paſſe, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy wayes, and according to thy doings ſhall they [n] judge thee, ſaith the Lord GOD.

n That is, the Babylonians.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Sonne of man, behold, I take away from thee the [o] deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears † run down.

o Meaning, his wife, in whom he delighted, as verſ. 18.

† Heb. *go.*

17 † Forbear to crie, make no mourning for the dead, binde the tire of thine head upon thee, and [p] put on thy ſhoes upon thy feet, and cover not *thy* † lips, and [q] eat not the bread of men.

‡ Heb. *be ſilent.*

p For in mourning they went bare-headed and bare-footed, and alſo covered their lips.

† Heb. *upperlip*, and ſo verſ. 22.

q That is, which the neighbours ſent to them that mourned.

18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the [r] morning as I was commanded.

r Meaning, the morning following.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe things *are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD, Behold, I will [f] profane my ſanctuary, the [t] excellencie of your ſtrength, the deſire of your eyes, and † that which your ſoul pitieth, and your ſonnes and your daughters whom ye have left ſhall fall by the ſword.

f By ſending the Caldeans to deſtroy it, as Chap. 7. 22.

t Wherein you boaſt and delight.

† Heb. *the pitie of your ſoul.*

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſigne: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſonne of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and † that whereupon they ſet their mindes, their ſonnes and their daughters;

† Heb. *the lifting up of the ſoul.*

26 *That* he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to heare it with *thine* eares?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumbe, and thou ſhalt be a ſigne unto them, and they ſhall know that I *am* the LORD.

CHAP. XXV.

1 Gods vengeance for their inſolencie againſt the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philiſtines.

THE word of the LORD came again unto me, ſaying,

2 Sonne of man, ſet thy face * againſt the Ammonites, and propheſie againſt them;

* Jer. 49: 1. &c.

3 And ſay unto the Ammonites, Heare the word of the Lord GOD: thus ſaith the Lord GOD, Becauſe thou ſaidſt, [a] Aha, againſt my ſanctuarie, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivitie;

a Becauſe ye rejoyced when the enemy deſtroyed my city and temple.

4 Behold therefore, I will deliver thee to the † [b] men of the eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

† Heb. *children.*

b That is, to the Babylonians.

c They ſhall chaſe thee away and take thy gorgeous houſes to dwell in.

5 And I will make [d] Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

d Called alſo Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 Sam. 12: 27.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* † hands and ſtamped with the † feet, and rejoyced in † heart with all thy deſpite againſt the land of Iſrael:

† Heb. *hand.*

† Heb. *foot.*

† Heb. *ſoul.*

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for ‡ a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to perish out of the countreys: I will deſtroy thee, and thou ſhalt know that I *am* the LORD.

‡ Or, *meat.*

8 ¶ Thus ſaith the Lord GOD, * Becauſe that Moab and Seir do ſay, Behold the houſe of Judah *is* like unto all the heathen:

* Jer. 48: 1. &c.

9 There-

634

† Heb. *ſhoulder of Moab.*

9 Therefore behold, I will open the † ſide of Moab from the [e] cities, from his cities *which are* on his frontiers, the glory of the countrey Beth-jeſhimoth, Baal-meon, and Kiriathaim,

e So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

‡ Or, *againſt the children of Ammon.*

10 Unto the men of the eaſt ‡ with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations.

11 And I will execute judgements upon Moab, and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that Edom hath dealt againſt the houſe of Judah † by taking vengeance, and hath greatly offended, and revenged himſelf upon them:

† Heb. *by revenging revengements.*

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and ‡ they of Dedan ſhall fall by the ſword.

‡ Or, *they ſhall fall by the ſword unto Dedan.*

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpitefull heart, to deſtroy *it* † for the old hatred;

‡ Or, *with perpetuall hatred.*

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ‡ ſea-coaſt.

f Which were certain gariſons of Philiſtines, whereby they oftimes moleſted the Iews: of the Cherethims, David alſo had a guard, 2 Sam. 8:18.

‡ Or, *haven of the ſea.*

17 And I will execute great † vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

† Heb. *vengeances.*

CHAP. XXVI.

1 Tyrus for inſulting againſt Jeruſalem, is threatned. 7 The power of Nebuchadrezzar againſt her. 15 The mourning and aſtoniſhment of the ſea, at her fall.

a Either of the captivitie of Ieconiah, or of the reigne of Zedekiah.

AND it came to paſſe in the [a] eleventh yeare, in the firſt *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

2 Sonne of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the [b] gates of the people: ſhe is turned unto me, I ſhall be [c] repleniſhed, *now* ſhe is laid waſte:

b That is, the famous citie Ieruſalem, whereunto all people reſorted.

c My riches and fame ſhall increaſe: thus the wicked rejoyce at their fall by whom they may have any profit or advantage.

3 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD, and it ſhall become a ſpoil to the nations.

6 And her [d] daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the LORD.

d The towns that belonged unto her.

7 ¶ For thus ſaith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings: from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhal make a fort againſt thee, and ‡ caſt a mount againſt thee, and lift up the buckler againſt thee.

‡ Or, *poure out the engine of ſhot.*

9 And he ſhall ſet engines of warre againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, † as men enter into a citie wherein is made a breach.

† Heb. *according to the entrings of a citie broken up.*

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong [e] gariſons ſhall go down to the ground.

e For Tyrus was much built by art, and by labour of men was won out of the ſea: ſome referre this unto the images of the noble men which they had erected up for their glory and renown.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy † thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

† Heb. *houſes of thy deſire.*

13 * And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard.

* Iſa. 24: 8. Ier. 7: 34. and 16: 9.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: [f] thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

f I will make thee ſo bare, that thou ſhalt have nothing to cover thee.

15 ¶ Thus ſaith the Lord GOD to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded crie, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the [g] ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with † trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

g The governors and rulers of other countries that dwell by the ſea: whereby he ſignifieth, that her deſtruction ſhould be ſo horrible, that all the world ſhould heare thereof and be afraid.

† Heb. *tremblings.*

17 And they ſhall take up a * lamentation for thee, and ſay to thee, How art thou deſtroyed that waſt inhabited † [h] of ſea-faring men, the renowned citie which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terrour *to be* on all that haunt it?

* Revel. 18: 9.

† Heb. *of the ſeas.*

h Meaning, merchants, which by their traffique did enrich her wonderfully, and increaſe her power.

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD, When I ſhall

shall make thee a desolate citie, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down, with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of [i] old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the [k] living;

21 I will make thee † a terrour, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

[i] Which were dead long ago.

[k] Meaning in Judea, when it shall be restored.

† Heb. *terrours.*

CHAP. XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

THE word of the LORD came again unto me, saying,

2 Now thou sonne of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* [a] a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* † of perfect beauty.

4 Thy borders *are* in the † midst of the seas, thy builders have perfected thy beautie.

5 They have † made all thy *ship*-boards of fir-trees of [b] Senir: they have taken cedars from Lebanon, to make masts for thee.

6 Of the oaks of Bashan have they made thine oars: ‡ † the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of [c] Chittim.

7 Fine linnen with broidered work from Egypt, was that which thou spreadest forth to be thy sail; ‡ blue and purple from the isles of Elishah, was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy ‡ † [d] calkers, all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut were in thine army, thy men of warre: they hanged the shield and helmet in thee, they set forth thy comelinesse.

11 The men of Arvad with thine army *were* upon thy wals round about, and the [e] Gammadims were in thy towers; they hanged their shields upon thy walls round about: they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kinde of* riches; with silver, iron, tin, and lead they traded in thy fairs.

13 [f] Javan, Tubal, and Meshech, they *were* thy merchants: they traded the [g] persons of men, and vessels of brasse in thy ‡ market.

14 They of the house of [h] Togarmah traded in thy fairs with horses, & horsemen, & mules.

15 The men of Dedan *were* thy merchants, many isles *were* the merchandise of thine hand: they brought thee for a present horns of [i] ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of the † *wares* of thy making: they occupied in thy fairs with emeralds: purple, and broidered work, and fine linnen and corall, and ‡ agate.

17 Judah and the land of Israel they *were* thy merchants: they traded in thy market wheat of [k] Minnith, and Pannag, and honey, and oyl, and ‡ balm.

18 Damascus *was* thy merchant in the multitude of the *wares* of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll.

19 Dan also and Javan ‡ going to and fro, occupied in thy fairs: bright iron, cassia and calamus were in thy market.

20 Dedan *was* thy merchant in † precious clothes for chariots.

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambes, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Shebah and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Shebah, Ashur, *and* Chilmad *were* thy merchants.

24 These *were* thy merchants in ‡ all sorts *of things* in blue † clothes, and broidered work, & in chests of rich apparel, bound with cords, and made of cedar among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market, and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the [l] east-winde hath broken thee in the † midst of the seas.

27 Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and occupiers of thy merchandise, and all thy men of warre that *are* in thee, ‡ and in all thy company, which *is* in the midst of thee, shall fall into the † midst of the seas, in the day of thy ruine.

28 The ‡ [m] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitternesse of heart, *and* bitter wailing.

[a] Which serveth all the world with thy merchandise.

† Heb. *perfect of beauty.*

‡ Heb. *heart.*

† Heb. *built.*

[b] This mountain was called Hermon: but the Amorites called it Senir, Deut. 3. vers. 9.

‡ Or, *they have made thy hatches of ivory well wroden.*

† Heb. *the daughter.*

[c] Which is taken for Grecia in Italie.

‡ Or, *purple and scarlet.*

† Or, *stoppers of chinks.*

‡ Heb. *strengtheners.*

[d] Meaning, that they built the walls of the citie, which is here meant by the ship: and of these were the builders of Solomons temple, 1 King 5: 18.

[e] That is, they of Cappadocia, or Pigmies and dwarfs, which were so called, because that out of the high towres they seemed little.

[f] Of Grecia, Italie, and Cappadocia.

[g] By selling slaves.

‡ Or, *merchandise.*

[h] Which are taken for a people of Asia minor.

[i] Meaning, unicorns horns, and elephants teeth.

† Heb. *work.*

‡ Or, *chrysopraso.*

[k] Where the best wheat growed.

‡ Or, *rosin.*

‡ Or, *Mouzal.*

† Heb. *clothes of freedome.*

† Heb. *they were the merchants of thy hand.*

‡ Or, *excellent things.*

† Heb. *foldings.*

[l] That is, Nebuchad-nezzar.

† Heb. *heart.*

‡ Or, *even with all.*

† Heb. *heart.*

‡ Or, *waves.*

[m] That is, the cities neare about thee, as was Zidon, Arvad and others.

636

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *citie is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people, thou didst enrich the kings of the earth, with the multitude of thy riches, and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

† Heb. *terrours.*
† Heb. shalt *not* be *for ever.*
n Whereby is meant a long time: for it was prophesied to be destroyed but seventie yeares, as Isa. 23: 15.

36 The merchants among the people shall hisse at thee, thou shalt be † a terrour, and † never *shalt be* [n] any more.

Chap. XXVIII.

1 Gods judgement upon the prince of Tyrus, for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sinne. 20 The judgement of Zidon. 24 The restauration of Israel.

THe word of the Lord came again unto me, saying,

2 Sonne of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart *is* lifted up, and thou hast said, [a] I *am* a god, I sit *in* the seat of God, in the † midst of the seas; * yet thou *art* a man and not God, though thou set thine heart as the heart of God:

a I am safe that none can come to hurt me, as God is in the heaven.
† Heb. *heart.*
* Isai. 31: 3.

3 Behold, thou *art* wiser than [b] Daniel; there is no secret that they can hide from thee.

b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this.

4 With thy wisdome, and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

† Heb. *by the greatnesse of thy wisdome.*

5 † By thy great wisdome, *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God:

7 Behold therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdome, and they shall defile thy brightnesse.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man and no God in the hand of him that ‡ slayeth thee.

‡ Or, *woundeth.*

c Like the rest of the heathen and infidels, which are Gods enemies.

10 Thou shalt die the deaths of the [c] uncircumcised, by the hand of strangers: for I have spoken *it*, saith the Lord God.

11 ¶ Moreover the word of the Lord came unto me, saying,

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

12 Sonne of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the summe full of [d] wisdome and perfect in beauty.

13 Thou hast been in Eden the garden of God? every precious stone *was* thy covering, the ‡ sardius, topaz, and the diamond, the ‡ beryl, the onyx, and the jasper, the saphire, the ‡ emerald, and the carbuncle, and gold: the workmanship of thy tabrets, and of thy pipes was prepared in thee, in the day that thou wast created.

‡ Or, *rubie.*
‡ Or, *chrysolite.*
‡ Or, *chrysoprase.*

14 Thou art the [e] anointed cherub that covereth: and I have set thee *so*; thou wast upon the holy [f] mountain of God; thou hast walked up and down in the midst of the [g] stones of fire.

e He meaneth the royall state of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word *anointed*, he signifieth the same.
f I did thee this honour to make thee one of the builders of my temple, which was when Hiram sent unto Solomon things necessarie for the work.
g To wit, among my people Israel which shined as precious stones.

15 Thou *wast* perfect in thy wayes from the day that thou wast [h] created, till iniquitie was found in thee.

h Which was when I first called thee to this dignitie.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the [i] mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

i Thou shalt have no part among my people.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdome by reason of thy brightnesse: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devoure thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

k That is, the honour whereunto I called them.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be † a terrour, and never *shalt* thou *be* any more.

† Heb. *terrours.*

20 ¶ Again the word of the Lord came unto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I *am* against thee, O Zidon, and I will be [l] glorified in the midst of thee: and they shall know that I *am* the Lord, when I shall have executed judgements in her, and shall be sanctified in her.

l By executing my judgements against thy wickednesse.

23 For I will send into her, pestilence, and [m] bloud into her streets, and the wounded shall be judged in the midst of her by the sword upon her on every side: and they shall know that I *am* the Lord.

m That is, cruel slaughters by the Babylonian armie.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all that *are* round about them that despised them, and they shall know that I *am* the Lord God.

n He sheweth for what cause God will assemble his church, and preserve it still, though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be [n] sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Jacob.

26 And they shall dwell ‡ safely therein, and

‡ Or, *with confidence.*

and shall build houses, and plant vineyards: yea, they shall dwell with confidence when I have executed judgements upon all those that ‡ despise them round about them, and they shall know that I *am* the Lord their God.

‡ Or, *spoil.*

Chap. XXIX.

1 The judgement of Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restauration thereof after fourty yeares. 17 Egypt the reward of Nebuchadrezzar, 21 Israel shall be restored.

IN the [a] tenth yeare, in the tenth *moneth*, in the twelfth *day* of the moneth, the word of the Lord came unto me, saying,

a To wit, of the captivity of Jeconiah, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, read Jer. 27 1.

2 Sonne of man, set thy face against Pharaoh king of Egypt, and prophesie against him, and against all Egypt.

3 Speak and say, Thus saith the Lord God, Behold, I *am* against thee, Pharaoh king of Egypt, the great * [b] dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for my self.

* Psal. 74: 13, 14. Isa. 27: 1. and 51: 1.
b He compareth Pharaoh to a dragon, which hideth himself in the river Nilus, as Isa. 51: 9.

4 But I will put [c] hooks in thy chaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

c I will send enemies against thee, which shall pluck thee and thy people, which trust in thee, out of thy fare places.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the † open fields, thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

† Heb. *face of the field.*

6 And all the inhabitants of Egypt shall know that I *am* the Lord, because they have been a [d] staff of reed to the house of Israel.

d Read 2 King 18. vers. 21. Isa 36: 6.

7 When they took hold of thee by thy hand, thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loyns to be at a [e] stand.

e When they felt their hurt, they would stay no more upon thee, but stood upon their feet, and put their trust in others.

8 ¶ Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste, *and* they shall know that I *am* the Lord; because he hath said, The [f] river *is* mine, and I have made *it*.

f Thus God cannot suffer that man should arrogate any thing to himself, or put his trust in any thing save in him alone.

10 Behold therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt † utterly waste and desolate, from the tower of † Syene even unto the border of Ethiopia.

† Heb. *waste of waste.*
† Heb. *Seveneh.*

11 No foot of man shall passe through it, nor foot of beast shall passe through it, neither shall it be inhabited fourty yeares.

12 And I will make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities among the cities that are laid waste, shall be desolate fourty yeares: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 ¶ Yet thus saith the Lord God, At the * end of fourty yeares will I gather the Egyptians from the people whither they were scattered.

* Psal. 19: 21. Jer. 46: 26.

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their † habitation, and they shall be there a † [g] base kingdome.

‡ Or, *birth.*
† Heb. *lowe.*
g Meaning, that they should not have full dominion, but be under the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them, but learn to depend on God.

15 It shall be the baasest of the kingdomes, neither shall it exalt it self any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* [h] iniquitie to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

h Lest I should by this means punish their sinnes.

17 ¶ And it came to passe in the [i] seven and twentieth yeare, in the first *moneth*, in the first *day* of the moneth, the word of the Lord came unto me, saying,

i Counting from the captivity of Jeconiah.

18 Sonne of man, Nebuchadrezzar king of Babylon caused his army to [k] serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no [l] wages, nor his army for Tyrus, for the service that he had served against it.

k He took great pains at the siege of Tyrus, and his army was sore handled.
l Signifying, that Nebuchad-nezzar had more pains than profit by the taking of Tyrus.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and † take her spoil, and take her prey, and it shall be the wages for his army.

† Heb. *spoil his spoil, and prey.*

20 I have given him the land of Egypt ‡ for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

‡ Or, *for his hire.*

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I *am* the Lord.

Chap. XXX.

1 The desolation of Egypt, and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the Lord came again unto me, saying,

2 Sonne of man, prophesie and say, thus saith the Lord God, Howl ye, wo worth the day.

3 For the day *is* neare, even the day of the Lord *is* neare, a cloudy day, it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great ‡ pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

‡ Or, *fear.*

5 Ethiopia, and † Lybia, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

‡ Or, *Africa.*
† Heb. *Phut.*
† Heb. *children.*

6 Thus saith the Lord, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of

b Which was a strong city of Egypt, chap. 29. veri. 10.

b Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countreys that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed.

† Heb. *broken.*

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

† Heb. *drought.*

12 And I will make the rivers † dry, and sell the land into the hand of the wicked, and I will make the land waste, and † all that is therein, by the hand of strangers: I the LORD have spoken *it*.

† Heb. *the fulnesse thereof.*

* Zech. 13: 2.

13 Thus saith the Lord GOD. I will also * destroy the idols, and I will cause *their* images to cease out of Noph: and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

‡ Or, *Tanis.*

14 And I will make Pathros desolate, and will set fire in ‡ Zoan, and will execute judgements in No.

‡ Or, *Telusium.*

15 And I will poure my fury upon ‡ Sin, the strength of Egypt, and I will cut off the multitude of No.

16 And I will set fire in Egypt, Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

‡ Or, *Heliopolis.*
‡ Or, *Pubastum.*

17 The young men of ‡ Aven and of ‡ Phibeseth, shall fall by the sword: and these *cities* shall go into captivitie.

‡ Or, *restrained.*
e Meaning, that there shall be great sorrow and affliction.
d That is, the strength and force.

18 At Tehaphnehes also the day shall be ‡ [e] darkened, when I shall break there the [d] yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgements in Egypt: and they shall know that I *am* the LORD.

e Of the captivity of Jeconiah, or of Zedekiahs reigne.

20 ¶ And it came to passe in the [e] eleventh yeare, in the first *moneth*, in the seventh *day* of the moneth, *that* the word of the LORD came unto me, saying,

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Jer. 46: 2.

21 Sonne of man, I have [f] broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to binde it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will break his [g] arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

g His force, and power.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaohs arms, and he shall grone before him with the gronings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, [h] when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

h Whereby we see that tyrants have no power of themselves, neither can do any more harm than God appointeth, and when he will they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.*

AND it came to passe in the [a] eleventh yeare, in the third *moneth*, in the first *day* of the moneth, *that* the word of the LORD came unto me, saying,

a Of Zedekiahs reigne, or of Jeconiahs captivity.

2 Sonne of man, speak unto Pharaoh king of Egypt, and to his multitude, [b] Whom art thou like in thy greatnesse?

b Meaning, that he was not like in strength to the King of the Assyrians whom the Babylonians overcame.

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon † with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs.

† Heb. *fair of branches.*

4 The waters ‡ made him great, the deep ‡ set him up on high with her rivers running round about his plants, and sent out her † [c] little rivers unto all the trees of the field.

‡ Or, *nourished.*
‡ Or, *brought him up.*
† Heb. *conduits.*
c Many other nations were under their dominion.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‡ when he shot forth.

‡ Or, *when it sent them forth.*

6 All the * fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

* Dan. 4.

7 Thus was he fair in his greatnesse, in the length of his branches: for his root was by great waters.

8 The cedars in the * garden [d] of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

* Gen. 2.
d Signifying, that there was no greater power in the world than his was.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thy self in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have

11 I have therefore delivered him into the hand of the [c] mighty one of the heathen: † he shall surely deal with him, I have driven him out for his wickednesse.

12 And strangers, the terrible of the nations have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are [f] broken by all the rivers of the land, and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruine shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ‡ stand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he went down to the grave, I caused a mourning, I [g] covered the deep for him, and I restrained the flouds thereof, and the great waters were stayed; and I caused Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be [h] comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword, and *they that were* his arm *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the [k] uncircumcised, with them that be slain by the sword: this *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearfull fall of Egypt.* 11 *The sword of Babylon shall destroy it.* 17 *It shall be brought down to hell among all the uncirmumcised nations.*

AND it came to passe in the [a] twelfth yeare in the twelfth moneth, in the first *day* of the moneth, *that* the word of the LORD came unto me, saying,

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, & say unto him, Thou art like a young [b] lion of the nations, and thou *art* as a † whale in the seas: and thou camest forth with thy rivers, and [c] troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will therefore * spread out my net over thee, with a company of many people, and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and [d] fill the valleys with thy height.

6 I will also water with thy bloud ‡ the land wherein thou [e] swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall ‡ [f] put thee out, * I will cover the heaven, and make the starres thereof dark: I will cover the sunne with a cloud, and the moon shall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and set [g] darknesse upon thy land, saith the Lord GOD.

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countreys which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them, and they shall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the [h] pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from besides the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their [i] waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the countrey shall be † destitute of that whereof it was full when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her *even* for Egypt and for all her multitude, saith the Lord GOD.

17 ¶ It came to passe also in the twelfth yeare, in the fifteenth *day* of the moneth, *that* the word of the LORD came unto me, saying,

18 Sonne of man, wail for the multitude of Egypt, and [k] cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou passe in [l] beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them

[c] That is, of Nebuchad-nezzar who afterward was the monarch, and onely ruler of the world.
† Heb. *in doing he shall do unto him.*

[f] Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

‡ Or, *stand upon themselves for their height.*

[g] The deep waters that caused him to mount so high (meaning his great abundance and pomp) shall now lament as though they were covered with sackcloth.
† Heb. *to be black.*

[h] To cause this destruction of the king of Assyria to seem more horrible, he setteth forth other kings and princes which are dead, as though they rejoyced at the fall of such a tyrant.
[i] Meaning, that Pharaohs power was nothing so great as his was.

[k] Read Chap. 28. vers. 10.

[a] Which was the first yeare of the generall captivity under Zedekiah.

[b] Thus the scriptures compare tyrants to cruel and huge beasts, which devoure all that be weaker than they, and such as they may overcome.
‡ Or, *dragon.*
[c] Thou preparedst great armies.
* Chap. 12: 13. and 17: 20.

[d] With heaps of the carcases of thine armie.
‡ Or, *the land of thy swimming.*
[e] As Nilus overfloweth Egypt, so will I make the bloud of thine host to overflow it.
† Or, *extinguish.*
‡ The word signifieth, to be put out as a candle is put out.
* Isa. 13: 10. Joel 2: 31. and 3: 15. Matth. 24: 29.
† Heb. *light of the light in heaven.*
† Heb. *them dark.*
[g] By this manner of speech is meant the great sorrow that shall be for the slaughter of the king and his people.
† Heb. *provoke to anger or grief.*

[h] This came to passe in lesse than foure yeares after this prophesie.

[i] To wit, of the Chaldeans thine enemies, which shall quietly enjoy all thy commodities.

† Heb. *desolate from the fulnesse thereof.*

[k] That is, prophesie, that they shall be cast down: thus the Lord giveth his prophets power both to plant and to destroy by his word, reade Jerem. 1: 10.
[l] Have not other kingdomes more beautifull than thou, perished?

640

that are slain by the sword: † [m] she is delivered to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak to [n] him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword; which caused ‡ terrour in the land of the living.

24 There *is* [o] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the neither parts of the earth, which caused their terrour in the [p] land of the living, yet have they born their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him, all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There *is* [q] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

27 And they shall not lie with the mighty, *that are* fallen of the [r] uncircumcised, which are gone down to hell †with their weapons of warre: and they have laid their sword under their bones, though *they were* the terrour of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There *is* Edom, her kings and all her princes, which with their might are † laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [s] north all of them, and all the Zidonians, which are gone down with the slain, with their terrour they are ashamed of their might, and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [t] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my [u] terrour in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

‡ Or, *the sword is laid.*

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shal meet and marvell at him, reade Isa. 4: 9.

‡ Or, *disinaying.*

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians & Italians, or Spanjards, as Josephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat-armour, and signes of honour.

† Heb. *with weapons of their warre.*

† Heb. *given* or *put.*

s The kings of Babylon.

t As the wicked rejoyce when they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused others to feare them.

CHAP. XXXIII.

1 *According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his wayes towards the penitent, and toward revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, he propheseth the desolation of the land.* 30 *Gods judgement upon the mockers of the prophets.*

AGain the word of the LORD came unto me, saying,

2 Sonne of man, speak to the children of thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [a] watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, & warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his bloud shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning, his bloud shall be upon him: but he that taketh warning, shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his [b] iniquity: but his bloud will I require at the watchmans hand.

7 ¶ * So thou, O sonne of man, I have set thee a watchman unto the house of Israel: therefore thou shalt heare the word at my [c] mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his bloud will I [d] require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquitie, but thou hast delivered thy soul.

10 ¶ Therefore, O thou sonne of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sinnes *be* upon us, and we pine away in them, [e] how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, * I have no [f] pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil wayes; for * why will ye die, O house of Israel?

12 Therefore, thou sonne of man, say unto the children of thy people, [g] The righteousnesse of the righteous shall not deliver him in the day of his transgression: as for the wickednesse of the wicked, he shall not fall thereby in the day that he turneth from his wickednesse; neither shall the righteous be able to live *for his righteousnesse* in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live: if he trust to his own righte-

† Heb. *When I bring a sword upon her.*

a He sheweth, that the people ought to have continually governours and teachers which may have a care over them, and to warn them ever of the dangers which are at hand.

† Heb. *he that hearing heareth.*

b Signifying, that the wicked shall not escape punishment though the watchmen be negligent, but if the watchman blow the trumpet, and then they will not obey, he shall deserve double punishment.

* Chap. 3: 17. &c.

c Which teacheth that he that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answer for the bloud of all that perish, through his negligence.

e Thus the wicked when they hear Gods judgements for their sinnes, despair of his mercies, and murmure.

* 2 Sam. 14: 14.

f Reade chap. 18, vers. 32.

* Chap. 18: 31.

* Chap. 18: 24.

g Reade of this righteousnesse, Chap. 18: 22, 24.

righteousnesse, and commit iniquity; all his righteousnesse shall not be remembred, but for his iniquitie that he hath committed he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sinne, and do † that which is lawfull and [b] right;

† Heb. *judgement and justice.*

h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits, that is, in obeying Gods commandements, and by godly life.

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquitie; he shall surely live, he shall not die.

16 None of his sinnes that he hath committed, shall be mentioned unto him: he hath done that which is lawfull and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equall: but as for them, their way is not equall.

18 When the righteous turneth from his righteousnesse, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickednesse, and do that which is lawfull and right, he shall live thereby.

20 Yet ye say, * The way of the Lord is not equall: O ye house of Israel, I will judge you every one after his wayes.

* Chap. 18: 25.

21 ¶ And it came to passe in the twelfth yeare of [i] our captivity, in the tenth *moneth*, in the fifth *day* of the moneth, *that* one that had escaped out of Jerusalem, came unto me, saying, * The city is smitten.

i When the prophet was led away captive with Jeconiah.

* 2 Kings 25.

22 Now the [k] hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth untill he came to me in the morning, and my [l] mouth was opened, and I was no more dumbe.

k I was indued with the spirit of prophesie, Chap. 8: 2.

l Whereby is signified, that the ministers of God cannot speak till God give them courage, and open their mouths, Chap. 24: 27. and 29: 21. Ephes. 6: 19.

23 Then the word of the LORD came unto me, saying,

24 Sonne of man: they that inhabit those wastes of the land of Israel, speak, saying, [m] Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

m Thus the wicked think themselves more worthy to enjoy Gods promise then the saints of God, to whom they were made: and would binde God to be subject to them, though they would not be bound to him.

25 Wherefore say unto them, Thus saith the Lord GOD, Ye [n] eat with the bloud, and lift up your eyes toward your idols, and shed bloud: and shall ye possesse the land?

n Contrary to the law, Levit. 17. vers. 14.

26 Ye [o] stand upon your sword, ye work abomination, and ye defile every one his neighbours wife; and shall ye possesse the land?

o As they that are readie still to shed bloud.

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts † to be devoured: and they that *be* in the forts and in the caves, shall die of the pestilence.

† Heb. *to devoure him.*

28 For I will lay the land † most desolate, and the * pomp of her strength shall cease: and the mountains of Israel shall be desolate, that none shall passe through.

† Heb. *desolation and desolation.*

* Chap. 7: 24. and 24: 21. and 30: 6, 7.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also thou sonne of man, the children of the people still are [p] talking against thee by the walls, and in the doores of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and heare what is the word that cometh forth from the LORD.

p In derision.

31 And they come unto thee † as the people cometh, and ‡ they sit before thee *as* my people; and they heare thy words, but they will not do them: for with their mouth † [q] they shew much love, *but* their heart goeth after their covetousnesse.

† Heb. *according to the coming of the people.*

‡ Or, *my people sit before thee.*

† Heb. *they make loves, or jests.*

q This declareth, that we ought to heare Gods word with such zeal and affection, that we should in all points obey it, else we abuse the word to our own condemnation, and make of his ministers as though they were jests to serve mens foolish fantasies.

32 And lo, thou *art* unto them as † a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they heare thy words, but they do them not.

† Heb. *a song of loves.*

33 And when this cometh to passe (lo it will come) then shall they know that a prophet hath been among them.

CHAP. XXXIIII.

1 *A reproof of the shepherds.* 7 *Gods judgement against them.* 11 *His providence for his flock.* 20 *The kingdome of Christ.*

AND the word of the LORD came unto me, saying,

2 Sonne of man, prophesie against the * shep-herds of Israel, prophesie and say unto them, Thus saith the Lord GOD unto the [a] shepherds, Wo *be* to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?

* Jer. 23: 1.

a By the shepherds he meaneth the king, the magistrates, priests, and prophets.

3 Ye eat the [b] fat, and ye clothe you with the wooll, ye kill them that are fed: *but* ye feed not the flock.

b Ye seek to enrich your selves by their commodities, and so spoil their riches and substance.

4 The [c] diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with * force and with cruelty have ye ruled them.

c He describeth the office and dutie of a good pastor: who ought to love and succour his flock and not to be cruell toward them.

* 1 Pet. 5: 3.

5 And they were [d] scattered ‡ because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

d For lack of good government and doctrin they perished.

‡ Or, *without a shepherd*, and so vers. 8.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore ye shepherds, heare the word of the LORD:

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9 Therefore O ye shepherds, heare the word of the LORD;

10 Thus saith the Lord GOD, Behold: I *am* against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deli-

642

deliver my flock from their [e] mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, I, *even* I will both search my sheep, and seek them out.

12 † As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the [f] cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the countrey.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will binde up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the [g] strong, I will feed them with [h] judgement.

17 And as for you, O my flock, thus saith the Lord GOD, Behold, I judge between † cattel and cattel, between the rammes and the † he-goats.

18 *Seemeth* it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your [i] pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have troden with your feet: and they drink, that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattel, and between the lean cattel.

21 Because ye have thrust with side and with shoulder, and pusht all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattel and cattel.

23 And I will set up one * shepherd over them, and he shall feed them, *even* my servant [k] David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them, I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: & they shall dwell [l] safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill, a blessing; and I will cause the showre to come down in his season: there shall be showres of blessing.

27 And the [m] tree of the field shall yeeld her fruit, and the earth shall yeeld her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devoure them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [n] plant ‡ of renown: and they shall be no more †consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my * flock the flock of my pasture *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgement of mount Seir, for their hatred of Israel.

MOreover, the word of the LORD came unto me, saying;

2. Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a ‡ perpetuall hatred, and hast † shed *the bloud of* the children of Israel by the † force of the sword, in the time of their calamitie, in the time *that their* [b] iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto bloud, and bloud shall pursue thee: sith thou hast not [c] hated bloud, even bloud shall pursue thee.

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] return, and ye shall know that I *am* the LORD.

10 Because thou hast said, These [e] two nations, and these two countreys shall be mine, and we will * possesse it, ‡ whereas the LORD was [f] there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to [g] thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make

---

e By destroying the covetous hirelings, and restoring true shepheards, whereof we have a sign as oft as God lendeth true preachers, who both by doctrin and life labour to feed his sheep in the pleasant pastures of his word.

† Heb. *according to the feeking.*

f In the day of their affliction and miserie: and this promise is to comfort the church in all dangers.

g Meaning, such as lift up themselves above their brethren, and think they have no need to be governed by me.

h That is, by putting difference, between the good and the bad, and so give to either, as they deserve.

† Heb. *small cattel of lambes and kids.*

† Heb. *great he-goats.*

i By good pasture and deep water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poore, till they had corrupt it.

* Isa. 40: 11. John 10: 12.

k Meaning, Christ, of whom David was a figure, Jerem. 30: 9. Hose. 3: 5.

l This declareth, that under Christ the flock should be truly delivered from sinne and hell, and so be safely preserved in the church where they should never perish.

m The fruits of Gods graces shall appear in great abundance in his church.

n That is, the rod that shall come out of the root of Ishai, Isa. 11: 1. Jerem. 23: 5.

‡ Or, *for renown.* † Heb. *taken away.*

* John 10: 11.

a Where the Idumeans dwelt.

† Heb. *desolation and desolation.*

‡ Or, *hatred of old.* † Heb. *poured out the children.* † Heb. *hands.*

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

† Heb. *a desolation and desolation.*

d To wit, to their former estate.

e Meaning, Israel and Juda.

* Psalm 83: 4.

† Or, *though the Lord was there.*

f And so by fighting against Gods people, they shall go about to put him out of his own possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

make my ſelf known amongſt [h] them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us † to conſume.

13 Thus with your mouth ye have † boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord GOD, When the whole earth rejoyceth, I will make thee deſolate.

15 As thou didſt rejoyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the LORD.

CHAP. XXXVI.

1 The land of Iſrael is comforted, both by deſtruction of the heathen, who ſpitefully uſed it, 8 and by the bleſſings of God promiſed unto it. 16 Iſrael was rejected for their ſinne, 21 and ſhall be reſtored without their deſert. 25 The bleſſings of Chriſts kingdome.

ALſo thou ſonne of man, propheſie unto the * mountains of Iſrael, and ſay, Ye mountains of Iſrael, heare the word of the LORD.

2 Thus ſaith the Lord GOD, Becauſe the [a] enemy had ſaid againſt you, Aha, even the ancient [b] high places are ours in poſſeſſion:

3 Therefore propheſie and ſay, Thus ſaith the Lord GOD, † Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ‡ ye are taken up in the lips of [c] talkers, and *are* an infamie of the people:

4 Therefore ye mountains of Iſrael, heare the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains and to the hills, to the ‡ rivers and to the valleys, to the deſolate waſtes, and to the cities that are forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord GOD, Surely in the fire of my jealouſie have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have [d] appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpitefull mindes to caſt it out for a prey.

6 Propheſie therefore concerning the land of Iſrael, and ſay unto the mountains and to the hils, to the rivers and to the valleys, Thus ſaith the Lord GOD, Behold, I have ſpoken in my jealouſie and in my furie, becauſe ye have born the [e] ſhame of the heathen.

7 Therefore thus ſaith the Lord GOD, I have [f] lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall [g] ſhoot forth your branches, and yeeld your fruit to my people of Iſrael, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better unto you than at your [h] beginnings, and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon [i] you, *even* my people Iſrael, and they ſhall poſſeſſe thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD, Becauſe they ſay unto you, [k] Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devoure men no more, neither † bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe men to heare in thee † the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſſe of a removed woman.

18 Wherefore I poured my fury upon them for the bloud that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countreys: according to their way and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they * profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pitie for mine holy [l] name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for [m] mine holy names ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctifie my great name which was profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you, before ‡ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your own land.

25 ¶ Then will I ſprinkle [n] clean water up-

h Shewing, that when God puniſheth the enemies, the Godly ought to conſider that he hath a care over them, and ſo praiſe his name: and alſo that the wicked rage as though there were no God, till they feel his hand to their deſtruction.
† Heb. *to devoure.*
† Heb. *magnified.*

* Chap. 6: 2.

a That is, the Idumean.
b That is, Jeruſalem, which for Gods promiſes was the chiefeſt of all the world.
† Heb. *becauſe for becauſe.*

‡ Or, *ye are made to come upon the lip of the tongue.*
c Ye are made a matter of talk and deriſion to all the world.

‡ Or, *bottoms*, or *dales.*

d They appointed with themſelves to have it, and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.

e Becauſe you have been a laughing ſtock unto them.
f By making a ſolemn oath, read chap. 20: 5.

g God declareth, his mercies and goodneſſe toward his church, who ſtill preſerveth his, even when he deſtroyeth his enemies.

h Which was accompliſhed under Chriſt, to whom all theſe temporall deliverances did direct them.
i That is, upon the mountains of Jeruſalem.

k This the enemies imputed as the reproach of the land, which God did for the ſinnes of the people according to his juſt judgements.
‡ Or, *cauſe to fall.*

* Iſa. 52: 5. Rom. 2: 24.

l And therefore would not ſuffer my name to be had in contempt as the heathen would have reproached me, if I had ſuffered my church to perish.
m This excludeth from man all dignity, and mean to deſerve any thing by, ſeeing that God referreth the whole to himſelf and that onely for the glory of his holy name.

* Or, *your.*

n That is, his Spirit, whereby he reformeth the heart, and regenerateth him, Iſa. 44: 3.

644

upon you, and ye shall be clean: from all your filthinesse, and from all your idols will I cleanse you.

* Jer. 32: 39. Chap. 11: 19.

26 A * new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

* Chap. 11: 19.

27 And I will put my * spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses, and I will call for the ° corn, and will increase it, and lay no famine upon you.

° Under the abundance of temporall benefits he concludeth the spirituall graces.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil wayes, and your doings that *were* not good, and shall ᵖ loathe your selves in your own sight, for your iniquities, and for your abominations.

ᵖ Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods creatures for your ingratitude against him.

32 Not for your sakes do I *this*, saith the Lord GOD: be it known unto you: be ashamed and confounded for your own wayes, O house of Israel.

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of * Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

* Chap. 28: 13.

36 Then the heathen that are left round about you, shall ᵠ know that I the LORD build the ruined places, *and* plant that that was desolate: I * the LORD have spoken *it*, and I will do *it*.

ᵠ He declareth that it ought not to be referred to the soil or plentifulnesse of the earth, that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare, when he maketh it barren.

* Chap. 17: 24. and 22. 14. and 37: 14.

37 Thus saith the Lord GOD, I will yet for this be enquired of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men, and they shall know that I *am* the LORD.

† Heb. *flock of holy things.*

CHAP. XXXVII.

1 *By the resurrection of drie bones,* 11 *the dead hope of Israel is revived* 15 *By the uniting of two sticks,* 28 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christs kingdome.*

ª He sheweth by a greater miracle, that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raise them up again.

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of ª bones,

2 And caused me to passe by them round about, and behold, *there were* very many in the open † valley, and lo, *they were* very drie.

† Or, *champian.*

3 And he said unto me, Sonne of man, can these bones live? and I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesie upon these bones, and say unto them, O ye drie bones, heare the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then said he unto me, Prophesie unto the † winde, prophesie, sonne of man, and say to the winde, Thus saith the Lord GOD, Come from the foure ᵇ windes, O breath, and breathe upon these slain, that they may live.

† Or, *breather.*

ᵇ Signifying, all parts, whereas the Israelites were scattered: that is, the faithfull shall be brought to the same unity of spirit, and doctrin, wheresoever they are scattered through the world.

10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Sonne of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost, we are cut off for our parts.

12 Therefore prophesie and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, ᶜ when I have opened your graves, O my people, and brought you up out of your graves,

ᶜ That is, when I have brought you out of those places and towns where you are captives.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou sonne of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take ᵈ another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions.

ᵈ Which signifieth the joyning together of the two houses of Israel and Judah.

17 And joyn them one to another into one stick, and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of ᵉ Joseph which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

ᵉ That is, the house of Israel.

and make them one ſtick, and they ſhall be one in mine hand.

20 ¶ And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord GOD, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and * one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdomes any more at all,

* Iohn 10: 16.

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And * David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgements, and obſerve my ſtatutes, and do them.

* Iſa. 40: 11. Jer. 23: 5. and 30: 9. Chap. 34: 23.

25 And they ſhall dwell in the [f] land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their childrens children for ever, and my ſervant David *ſhall be* their prince for ever.

f Meaning, that the elect by Chriſt ſhall dwell in the heavenly Jeruſalem, which is meant by the land of Canaan.

26 Moreover, I will make a * covenant of peace with them, it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my * ſanctuary in the midſt of them for evermore.

* Pſal. 89: 3. Chap. 34: 25.

* 2 Cor. 6: 16.

27 My tabernacle alſo ſhall be with them: yea, I will be * their God, and they ſhall be my people.

* Chap. 11: 20. and 14: 11.

28 And the heathen ſhall know that I the LORD do ſanctifie Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1 *The armie,* 8 *and malice of Gog.* 14 *Gods judgement againſt him.*

AND the word of the LORD came unto me, ſaying;

2 Sonne of man, ſet thy face againſt * [a] Gog, the land of Magog, ‡ the chief prince of Meſhech and Tubal, and propheſie againſt him,

3 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Gog the chief prince of Meſhech and Tubal.

4 And * I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts *of armour, even* a great company with [b] bucklers and ſhields, all of them handling ſwords.

5 [c] Perſia, Ethiopia, and ‡ Libya with them; all of them with ſhield and helmet:

6 [d] Gomer, and all his bands, the houſe of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

* Rev. 20: 8.

a Which was a people that came of Magog, the ſon of Iaphet, Gen. 10. verſ. 2. Magog alſo here ſignifieth a certain countrey, ſo that by theſe two countries, which had the government of Grecia and Italy, he meaneth the principall enemies of the church.

‡ Or, *prince of the chief.*

* Chap. 39: 2.

b He ſheweth that the enemies ſhould bend themſelves againſt the church, but it ſhould be to their own deſtruction.

c The Perſians, Ethiopians, and men of Africa.

‡ Or, *Phut.*

d Gomer was Japhets ſon, and Togarmah the ſon of Gomer, and are thought to be they that inhabit Aſia minor.

7 Be thou prepared, and [e] prepare for thy ſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

e Signifying, that all the people of the world ſhould aſſemble themſelves againſt the church, and Chriſt their head.

8 ¶ After many dayes thou ſhalt be viſited: in the latter yeares thou ſhall come into the land that is brought back from the ſword, *and* is gathered out of many people againſt the mountains of Iſrael, which have been alwayes waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord GOD, it ſhall alſo come to paſſe, *that* at the ſame time ſhall things come into thy minde, and thou ſhalt ‡ think an [f] evil thought.

‡ Or, *conceive a miſchievous purpoſe.*

f That is, to moleſt and deſtroy the church.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages, I will go to [g] them that are at reſt, that dwell ‡ ſafely, all of them dwelling without walls, and having neither barres nor gates,

g Meaning, Iſrael which had now been deſtroyed, & was not yet built again: declaring hereby the ſimplicity of the godly, who ſeek not ſo much to fortifie themſelves by outward force, as to depend on the providence and goodneſſe of God.

‡ Or, *confidently.*

12 † To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places that are *now* inhabited, and upon the people that are gathered out of the nations, which have gotten cattel and goods, that dwell in the † midſt of the land.

† Heb. *to ſpoil the ſpoil, and to prey the prey.*

† Heb. *navel.*

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, [h] Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil?

h One enemy ſhall envie another, becauſe every one ſhall think to have the ſpoil of the church.

14 ¶ Therefore, ſonne of man, propheſie and ſay unto Gog, Thus ſaith the Lord GOD, In that day when my people of Iſrael [i] dwelleth ſafely, ſhalt thou not know it?

i ſhalt not thou ſpy thine occaſions to come againſt my church when they ſuſpect nothing?

15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the [k] latter dayes, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be [l] ſanctified in thee, O Gog, before their eyes.

k Meaning, in the laſt age, and from the coming of Chriſt unto the end of the world.

l Signifying, that God will be ſanctified by maintaining his church, and deſtroying his enemies, as Chap. 36: 23. and 37: 28.

17 Thus ſaith the Lord GOD, *Art* thou he of whom I have ſpoken in old time † [m] by my ſervants the prophets of Iſrael; which propheſied in thoſe dayes *many* yeares, that I would bring thee againſt them?

† Heb *by the hand.*

m Hereby he declareth that none affliction can come to the church, whereof they have not been advertiſed afore time, to teach them to indure all things with more patience when they know that God hath ſo ordained.

18 And it ſhall come to paſſe at the ſame time when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſie, *and* in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael:

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ‡ [n] ſteep places ſhall fall, and every wall ſhall fall to the ground.

‡ Or, *towers*, or *ſtairs*.
n All meanes whereby man ſhould think to ſave himſelf ſhall fail, the affliction in thoſe dayes ſhall be ſo great, and the deſtruction ſhall be ſo terrible.

21 And I will call for a ſword againſt him [o] throughout all my mountains, ſaith the Lord GOD: every mans ſword ſhall be againſt his brother.

o Againſt the people of Gog and Magog.

22 And I will plead againſt him with peſtilence and with bloud, and I will rain upon him and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone.

23 Thus will I * magnifie my ſelf, and ſanctifie my ſelf, and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

* Chap 36: 23. and 37: 28.

CHAP. XXXIX.

1 Gods judgement upon Gog. 8 Iſraels victory. 11 Gogs buriall in Hamon-gog. 17 The feaſt of the fowls. 23 Iſrael having been plagued for their ſinnes, ſhall be gathered again with eternall favour.

THEREFORE, thou ſonne of man, propheſie againſt Gog, and ſay, Thus ſaith the Lord GOD: Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

2 And I will turn thee back, and [a] leave but the ſixth part of thee, and will cauſe thee to come up from † the north-parts, and will bring thee upon the mountains of Iſrael:

a Or, *ſtrike thee with ſix plagues*, or *draw thee back with an hook of ſix teeth*, as Chap. 38: 4.
† Heb. *the ſides of the north.*

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou [b] ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † ſort, and to the beaſts of the field † to be devoured.

b Meaning, that by the vertue of Gods word, the enemy ſhall be deſtroyed whereſoever he aſſaileth his church.
† Heb. *wing.*
† Heb. *to devoure.*
† Heb. *the face of the field.*

5 Thou ſhalt fall upon † the open field, for I have ſpoken *it*, ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell ‡ careleſly in the [c] iſles, and they ſhall know that I *am* the LORD.

‡ Or, *confidently.*
c That is, among all nations where the enemies of my people dwell, ſeem they never ſo far ſeparate.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen ſhall know that I *am* the LORD, the holy one in Iſrael.

8 ¶ Behold, [d] it is come, and it is done, ſaith the Lord GOD, this *is* the day whereof I have ſpoken.

d That is, this plague is fully determined in my counſel, and cannot be changed.

9 And they that dwell in the cities of Iſrael ſhall [e] go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the ‡ handſtaves and the ſpears, and they ſhall ‡ burn them with fire ſeven yeares.

e After this deſtruction the church ſhall have great peace and tranquillitie, and burn all their weapons, becauſe they ſhall no more feare the enemy: and this is chiefly meant of the accompliſhment of Chriſts kingdom, when by their head Chriſt, all enemies ſhall be overcome.
‡ Or, *javelins.*
‡ Or, *make a fire of them.*

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts: for they ſhall burn the weapons with fire, and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 ¶ And it ſhall come to paſſe at that day *that* I will give unto Gog [f] a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea: and it ſhall ſtop the ‡ [g] *noſes* of the paſſengers, and there ſhall they burie Gog, and all his multitude, and they ſhall call *it*, the valley of ‡ Hamon-gog.

f Which declareth, that the enemies ſhall have an horrible fall.
‡ Or, mouthes.
g For the ſtink of the carcaſes.
‡ That is, *the multitude of Gog.*

12 [h] And ſeven moneths ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

h Meaning, a long time.

13 Yea, all the people of the land ſhall bury *them*, and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out † men of continuall employment, paſſing through the [i] land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven moneths ſhall they ſearch.

† Heb. *men of continuance.*
i Partly, that the holy land ſhould not be polluted, and partly, for the compaſſion that the children of God have, even on their enemies.

15 And the paſſengers *that* paſſe through the land, when *any* ſeeth a mans bone, then ſhall he † ſet up a ſigne by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. *build.*

16 And alſo the name of the city *ſhall be* ‡ Hamonah: thus ſhall they cleanſe the land.

‡ That is, *the multitude.*

17 ¶ And thou ſonne of man, Thus ſaith the Lord GOD, Speak † unto every feathered fowl, and to every beaſt of the field, [k] aſſemble your ſelves, and come, gather your ſelves on every ſide to my ‡ ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh, and drink bloud.

† Heb. *to the fowl of every wing.*
k Whereby he ſignifieth the horrible deſtruction upon the enemies of his church.
‡ Or, *ſlaughter.*

18 Ye ſhall eat the fleſh of the mighty, and drink the bloud of the princes of the earth, of rams, of lambes, and of † goats, of bullocks, all of them fatlings of Bashan.

† Heb. *great goats.*

19 And ye ſhall eat fat till ye be full, and drink bloud till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye ſhall be filled at my table with horſes and chariots, with mighty men, and with all men of warre, ſaith the Lord GOD.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgement that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they [l] treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies; ſo fell they all by the ſword.

l The heathen ſhall know that they overcame not my people by their ſtrength, neither yet by the weakneſſe of mine arm, but that this was for my peoples ſinnes.

24 According to their uncleanneſſe, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name:

26 After that they have born their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies

enemies lands, and * am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, † which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have * poured out my spirit upon the house of Israel, saith the Lord GOD.

k Chap. 36: 23.

† Heb. *by my causing of them, &c.*

* Joel 2: 28. Acts 2: 17.

CHAP. XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east-gate,* 20 *of the north-gate,* 24 *of the south-gate,* 32 *of the east-gate,* 35 *and of the north-gate.* 39 *Eight tables.* 44 *The chambers,* 28 *The porch of the house.*

IN the five and twentieth yeare of our captivity, in the [a] beginning of the yeare, in the tenth *day* of the moneth, in the fourteenth yeare after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

a The Jews counted the beginning of the year after two sorts: for their feasts they began to count in March, and for their other affairs in September: so that this is to be understood of September.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, ‡ by which *was* as the frame of a city on the south.

‡ Or, *upon which.*

3 And he brought me thither, and behold, *there was* a [b] man, whose appearance *was* like the appearance of brasse, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

b Which was an angel in form of a man, that came to measure out this building.

4 And the man said unto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee, *art* thou brought hither: declare all that thou seest, to the house of Israel.

5 And behold, a wall on the outside of the house round about, and in the mans hand a measuring-reed of six cubits *long*, by the cubit, and an hand-breadth: so he measured the breadth of the building, one reed, and the height one reed.

† Heb. *whose face was the way toward the east.*

6 ¶ Then came he unto the gate † which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threshold of the gate, by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits, and the posts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward, *were* three on this side, and three on that side, they three *were* of one measure, and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

12 The † space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side, and the little chambers *were* six cubits on this side, and six cubits on that side.

† Heb. *limit, or bound.*

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, doore against doore.

14 He made also posts, of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* † narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ‡ arches: and windows *were* round about ‡ inward: and upon *each* post *were* palm-tres.

† Heb. *closed.*

‡ Or, *galleries or porches.*

‡ Or, *within.*

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirtie chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate, unto the forefront of the inner court ‡ without, an hundred cubits east-ward and north-ward.

‡ Or, *from without.*

20 ¶ And the gate of the outward court † that looked toward the north, he measured the length thereof, and the breadth thereof.

† Heb. *whose face was.*

21 And the little chambers thereof *were* three on this side, and three on that side, and the posts thereof, and the ‡ arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

‡ Or, *galleries or porches.*

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh towards the east, and they went up unto it by seven steps, and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east, and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south, and he measured the posts thereof, and the arches thereof according to these measures.

25 And there *were* windows in it, and in the arches thereof round about, like those windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this side, and another on that side upon the posts thereof.

27 And *there was* a gate in the inner court toward the south, and he measured from gate

648

to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures.

29 And the little chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures, and *there were* windows in it, and in the arches thereof round about: *it was* fiftie cubits long, and five and twentie cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 ¶ And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps.

32 ¶ And he brought me into the inner [c] court toward the eaſt, and he meaſured the gate according to theſe meaſures.

c In all he maketh ſix courts, two on the eaſt ſide, two on the north, and two on the ſouth ſide.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north-gate, and meaſured *it* according to theſe meaſures.

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fiftie cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the uttercourt, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to *it had* eight ſteps.

d He ſpeaketh of ſix chambers, which were in the porch of the inner court on the north ſide.

38 And the [d] chambers, and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſinne-offering, and the treſpaſſe-offering.

‡ Or, *at the ſtep.*

40 And at the ſide without, ‡ as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Foure tables *were* on this ſide, and foure tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.*

42 And the foure tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

‡ Or, *andirons*, or *the two hearth ſtones.*

43 And within *were* ‡ hooks, an hand broad, faſtened round about, and upon the tables *was* the fleſh of the offering.

44 ¶ And without the innner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, having the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the ‡ charge of the houſe.

‡ Or, *ward* or *ordinance*, and ſo verſe 46.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge of the altar: theſe *are* the ſonnes of Zadok among the ſonnes of Levi, which come neare to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, foureſquare, and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* [e] poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

e By the poſts of the porch, he meaneth the wall which was five cubits thick on either ſide of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the ‡ doore *was* ten cubits, and the ſides of the doore *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof fourty cubits, and the breadth twenty cubits.

‡ Or, *entrance.*

3 Then went [a] he inward, and meaſured the poſts of the doore two cubits, and the doore ſix cubits, and the breadth of the doore ſeven cubits.

a The angel went into the moſt holy place.

4 So he meaſured the length thereof, twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place.*

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber foure cubits round about the houſe on every ſide.

6 And the ſide-chambers *were* three, † one over another, and ‡ thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about: that they might † have hold, but they had not hold in the wall of the houſe.

† Heb. *ſide-chamber over ſide-chamber.*

‡ Or, *three and thirty times*, or *foot.*

† Heb. *be holden.*

7 And † *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

† Heb. *it was made broader and went round.*

8 I ſaw

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſſe of the wall which *was* for the ſide-chamber without, *was* five cubits, and that which was left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſſe of twenty cubits round about the houſe on every ſide.

11 And the doores of the ſide-chambers *were* toward the place that was left, one doore toward the north, and another doore toward the ſouth, and the breadth of the place that was left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over againſt the ſeparate place which *was* behinde it, and the ‡ galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court.

‡ Or, *ſeverall walks*, or *walks with pillars*.

16 The doore-poſts, and the narrow windows, and the galleries round about on their [d] three ſtories, over againſt the doore † cieled with wood round about, ‡ and from the ground up to the windows, and the windows *were* covered.

[d] He declareth that whatſoever was of ſtone work from the bottom to the top, was covered with wood on the eaſt, ſouth, and north ſides.

† Heb. *cieling of wood.*

‡ Or, *and the ground unto the windows.*

17 To that above the doore, even unto the inner houſe and without, and by all the wall round about within and without, by † meaſure.

† Heb. *meaſures.*

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the doore *were* cherubims and palm-trees made, and on the wall of the temple.

† Heb. *poſt.*

21 The † poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other.*

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple and the ſanctuary had two doores.

24 And the doores had two leaves *a piece*, two turning leaves; two *leaves* for the one doore, and two leaves for the other *doore.*

25 And *there were* made on them, on the doores of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and upon the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1 The chambers for the prieſts. 13 The uſe thereof. 19 The meaſures of the outward court.

THen he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-doore, and the breadth *was* fifty cubits.

3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories.*

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doores toward the north.

5 Now the upper [a] chambers *were* ſhorter: for the galleries ‡ were higher than theſe, † than the lower and than the middlemoſt of the building.

[a] Theſe chambers were contrary fashioned to them of the temple.

† Or, *did eat of theſe.*

‡ Or, and *the building* conſiſted *of the lower and the middlemoſt.*

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* [b] fifty cubits: and lo, before the temple *were* an hundred cubits.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

9 And † from under theſe chambers *was* ‡ the [c] entry on the eaſt-ſide, ‡ as one goeth into them from the utter court.

‡ Or, *from the place.*

† Or, *he that brought me.*

[c] Under theſe chambers were entries, or doores to paſſe from one place to another.

10 The chambers *were* in the thickneſſe of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building.

‡ Or, *as he came.*

11 And the way before them *was* like the appearance of the chambers, which *were* toward the north, as long as they, *and* as broad as they and all their goings out *were* both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers that *were* toward the ſouth, *was* a doore in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them.

13 ¶ Then ſaid he unto me, The north-chambers *and* the ſouth-chambers, which *are*

650 before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſinne-offering, and the treſpaſſe-offering, for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy place into the utter court, but there they ſhall lay their garments, wherein they miniſter: for they *are* holy, and ſhall put on other garments, and ſhall approach to thoſe things which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate, whoſe proſpect is toward the eaſt, and meaſured it round about.

† Heb. winds. 16 He meaſured the eaſt-† ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about.

17 He meaſured the north-ſide five hundred reeds, with a meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He meaſured it by the foure ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary *and* the profane place.

CHAP. XLIII.

1 The returning of the glory of God into the temple. 7 The ſinne of Iſrael hindred Gods preſence. 10 The prophet exhorteth them to repentance, and obſervation of the law of the houſe. 13 The meaſures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and * his voice *was* like a noiſe of many waters, and the earth ſhined with his glory.

* Chap. 1:24.

3 And *it was* * according to the appearance of the viſion which I ſaw, *even* [a] according to the viſion that I ſaw, ‡ when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* Chap. 1:4. and 8:4.
a When I prophecied the deſtruction of the city by the Caldeans.
‡ Or, *when I came to* prophecie *that the city ſhould be deſtroyed.* See Chap. 9:2, 3.

4 And the [b] glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

b Which was departed afore, Chap. 10:4, and 11:23.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Sonne of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, [c] by their whoredome, nor by the carcaſes of [d] their kings in their high places.

c By their idolatries.
d He alludeth to Ammon and Manaſſeh, who were buried in their gardens neare the temple, and there had erected up monuments to their idols.

8 In their ſetting of their threſhold by my thresholds, and their poſt by my poſts, ‡ and the wall between me and them, they have even defiled my holy name by their abminations that they have committed: wherefore I have conſumed them in mine anger.

‡ Or, *there was but a wall between me and them.*

9 Now let them put away their whoredome, and the carcaſes of their kings farre from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſonne of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the ‡ pattern.

‡ Or, *ſumme or number.*

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, & all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof: round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

† Heb. *boſome.*
† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle even to the greater ſettle *ſhall be* foure cubits, and the breadth *one* cubit.

15 So † the altar *ſhall be* foure cubits, and from † the altar and upward *ſhall be* foure horns.

† Heb. *Harel*, that is, *the mountain of God.*
† Heb. *Ariel*, that is, *the lion of God.*

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the foure ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the foure ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Sonne of man, thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle bloud thereon.

19 And thou ſhalt give to the prieſts the Levites that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſinne-offering.

20 And thou ſhalt take of the bloud thereof, and put *it* on the foure horns of it, and on the foure corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſinne-offering, and he ſhall burn it in the appointed

appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sinne-offering, and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock, without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the LORD.

25 Seven dayes shalt thou prepare every day a goat for a sinne-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven dayes shall they purge the altar and purifie it, and they shall † consecrate themselves.

† Heb. *fill their hands.*

27 And when these dayes are expired, it shall be *that* upon the eighth day and so forward, the priests shall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, saith the Lord GOD.

‡ Or, *thank-offerings.*

CHAP. XLIIII.

1 The east-gate assigned onely to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters uncapable of the priests office. 15 The sonnes of Zadok are accepted thereto. 17 Ordinances for the priests.

THen he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it *was* shut.

2 Then said the Lord unto me, This gate shall be [a] shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entred in by it, therefore it shall be shut.

a Meaning, from the common people, but not from the priests, nor the prince, read Chap. 46: 8, 9.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north-gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Sonne of man, † mark well, and behold with thine eyes, and heare with thine eares all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entring in of the house, with every going forth of the sanctuary.

† Heb. *set thine heart.*

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought into my sanctuary † [b] strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the bloud, and they have broken my covenant, because of all your abominations.

† Heb. *children of a stranger.*
b For they had brought idolaters which were of other countries, to teach them their idolatry, Chap. 23: 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have set keepers of my ‡ charge in my sanctuary for your selves.

c Ye have not offered unto me according to my laws,

‡ Or, *ward, or ordinance*, and so vers. 14, and 16.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the [d] Levites that are gone away farre from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquitie.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the priests office, although they had been of the house of Aaron, but must serve in the inferiour offices, as to watch and to keep the doores, reade 2 Kings 23: 9.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministring to the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them:

12 Because they ministred unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

† Heb. *were for a stumbling-block of iniquity unto, &c.*

13 And they shall not come near unto me to do the office of a priest unto me, nor to come neare to any of my holy things, in the most holy *place*: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sonnes of Zadok, that [e] kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come neare to me to minister unto me, and they shall stand before me to offer unto me the fat and the bloud, saith the Lord GOD.

e Which observed the law of God, and fell not to idolatry.

16 They shall enter into my sanctuarie: and they shall come neare to my table to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to passe, *that* when they enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linnen bonnets upon their heads, and shall have linnen breeches upon their loyns: they shall not gird *themselves* †† with any thing that causeth sweat.

† Or, *in sweating places.*
†† Heb. *in, or with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctifie the people with their garments.

20 Neither shall they [f] shave their heads, nor suffer their locks to grow long, they shall onely poll their heads.

f As did the infidels and heathen.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a * widow, or her that is † put away: but they shall take maidens of the seed of the house of

* Levit. 21: 13.
† Heb. *thrust forth.*

652

Iſrael, or a widow † that had a prieſt before.

† Heb. *from a prieſt.*

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſie they ſhall ſtand in judgement: and they ſhall judge it according to my judgements: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths.

* Lev. 21: 1, 11. 25 And they ſhall come at no * dead perſon to defile themſelves: but for father or for mother, or for ſonne or for daughter, for brother or for ſiſter that hath had no husband, they may ᵍ defile themſelves.

g They may be at their burial, which was a defiling.

26 And after he is cleanſed, they ſhall reckon unto him ſeven dayes.

27 And in the day that he goeth into the ſanctuary, unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſinne-offering, ſaith the Lord GOD.

* Num. 18: 20. Deut. 10: 9. and 18: 1, 2. Joſh. 13: 14, 33. 28 And it ſhall be unto them for an inheritance; I * *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſinne-offering, and the treſpaſſe-offering and every ‡ dedicate thing in Iſrael ſhall be theirs.

‡ Or, *devoted.*

‡ Or, *chief.* * Exod. 13: 2. and 22: 29, 30. Num. 3: 13. and 18: 12. 30 And the ‡ * firſt of all the firſt-fruits of all things, and every oblation of all of every ſort of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

* Exod. 22: 31. Levit. 22: 8. 31 The prieſts ſhall not eat of any thing that is * dead of it ſelf or torn, whether it be fowl, or beaſt.

CHAP. XLV.

1 The portion of land for the ſanctuary, 6 for the citie. 7 and for the prince. 9 Ordinances for the prince.

† Heb. *when ye cauſe the land to fall.* † Heb. *holineſſe.* ª Of all the land of Iſrael the Lord only requireth this portion for the temple, and for the prieſts, for the citie, and for the prince.

MOreover, † when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, † an ª holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about, and fifty cubits round about, for the ‡ ſuburbs thereof.

‡ Or, *void places.*

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary, *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come neare to miniſter unto the LORD, and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five & twenty thouſand of length, & the ten thouſand of breadth ſhal alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael.

7 ¶ And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion* and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſt-ward and from the eaſt-ſide eaſt-ward; and the length *ſhall be* over againſt one of the portions, from the weſt-border unto the eaſt-border.

8 In the land ſhall be his poſſeſſion in Iſrael, & my princes ſhall no more oppreſſe my people, and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus ſaith the Lord GOD, Let it ᵇ ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgement and juſtice, take away your † exactions from my people, ſaith the Lord God.

ᵇ The prophet sheweth that the heads muſt be firſt reformed afore any good order can be eſtabliſhed among the people.

† Heb. *expulſion.*

10 Ye ſhall have juſt * balances, and a juſt ᶜ ephah, and a juſt bath.

* Lev. 19: 35, 36.

ᶜ Ephah and bath were both of one quantity, ſave that ephah contained in drie things, that which bath did in liquor, Lev. 5. verſ. 11. 1 Kings 5: 11.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the * ſhekel *ſhall be* twenty gerahs: twenty ſhekels, ᵈ five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

* Exod. 30: 13. Lev. 27: 25. Num. 3: 47.

ᵈ That is, threeſcore ſhekels make a weight called Mina: for he joyneth theſe three parts to a mina.

13 This *is* the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths, for ten baths *are* an homer.

15 And one ‡ lambe out of the flock, out of two hundred, out of the fat paſtures of Iſrael for a meat-offering, and for a burnt-offering, and for † peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

‡ Or, *kid.*

† Or, *thank-offerings.*

16 All the people of the land † ſhall *give* this oblation ‡ for the prince in Iſrael.

† Heb. *ſhall be for.* ‡ Or, *with.*

17 And it ſhall be the princes part *to give* burnt-offerings, and meat-offerings, and drink offerings, in the feaſts, and in the new moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſinne-offering, and the meat-offering, and the burnt-offering, and the † peace-offerings, to make reconciliation for the houſe of Iſrael.

† Or, *thank-offering.*

18 Thus ſaith the Lord GOD, In the firſt *moneth* in the firſt *day* of the ᵉ moneth, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

ᵉ Which was Niſan, containing part of March, and part of Aprill.

19 And the prieſt ſhall take of the bloud of the ſinne-offering, and put it upon the poſts of the houſe, and upon the foure corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And

20 And ſo thou ſhalt do the ſeventh *day* of the moneth, for every one that erreth, and for him that is ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *moneth*, in the fourteenth day of the moneth, ye ſhall have the paſſeover, a feaſt of ſeven dayes, unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock for a ſinne-offering.

23 And ſeven dayes of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven dayes, and a kid of the goats daily for a ſinne-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an [f] hin of oyl for an ephah.

[f] Reade Exod. 29. verſ. 40.

25 In the ſeventh *moneth*, in the fifteenth day of the moneth ſhall he do the like in the * feaſt of the ſeven dayes, according to the ſinne-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

* Num. 29: 12.

CHAP. XLVI.

1 Ordinances for the prince in his worſhip, 9 and for the people. 16 An order for the princes inheritance. 19 The courts for boiling and baking.

THus ſaith the Lord GOD, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-dayes: but on the ſabbath it ſhall be opened, and in the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the prieſts ſhall prepare his burnt-offering, & his peace-offerings, and he ſhall worſhip at the threshold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut untill the evening.

3 Likewiſe the people of the land ſhall worſhip at the doore of this gate before the Lord, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath-day, *ſhall be* ſix lambes without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambes, † [a] as he ſhall be able to give, and an hin of oyl to an ephah.

† Heb. *the gift of his hand.*
[a] That is, as much as he will.

6 And in the day of the new moon *it ſhall be* a young bullock without blemiſh, and ſix lambes, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambes [b] according as his hand ſhall attain unto, and an hin of oyl to an ephah.

[b] Meaning, as he ſhall think good.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of that gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambes as he is able to give, and an hin of oyl to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering and his peace-offerings, as he did on the ſabbath-day, then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD, of a lambe † of the firſt yeare without blemiſh, thou ſhalt prepare it † every morning.

† Heb. *of his yeare.*

† Heb. *morning by morning.*

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oyl, to temper with the fine floure; a meat-offering continually, by a perpetuall ordinance unto the LORD.

15 Thus ſhall they prepare the lambe, and the meat-offering, and the oyl, every morning, for a continuall burnt-offering.

16 ¶ Thus ſaith the Lord GOD, If the prince give a gift unto any of his ſonnes, the inheritance thereof ſhall be his ſonnes, *it ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [c] yeare of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſonnes for them.

[c] Which was at the jubile, Lev. 25: 9.

18 Moreover, the prince ſhall [d] not take of the peoples inheritance by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſonnes inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

[d] But be content with that portion that God hath aſſigned him, as Chap. 45: 8.

19 ¶ After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſſe-offering and the ſinne offering, where they ſhall bake the meat offering: that they bear *them* not out into the utter court, to [e] ſanctifie the people.

[e] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawfull for them to eat them.

21 Then he brought me forth into the utter court, & cauſed me to paſſe by the foure corners of the court, and behold, † in every corner of the court *there was* a court.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

22 In the foure corners of the court *there* *were* courts ‡ joyned of fourty *cubits* long, and thirty broad: these † foure corners *were* of one measure.

‡ Or, *made with chimneys.*
† Heb. *cornered.*

23 And *there was* a new *building* round about in them, round about them foure, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil where the ministers of the house shall boil the sacrifice of the people.

Chap. XLVII.

1 The vision of the holy waters. 6 The vertue of them. 13 The borders of the land. 22 The division of it by lot.

AFterward he brought me again unto the doore of the house, and behold, waters issued out from under the threshold of the house east-ward: for the forefront of the house *stood* toward the east, and the [a] waters came down from under from the right side of the house, at the south-side of the altar.

[a] Whereby are meant the spirituall graces that should be given to the church under the kingdome of Christ.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh east-ward, and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand, went forth east-ward, he measured a thousand cubits, and he brought me through the waters: the † waters *were* to the ankles.

† Heb. *waters of the ankles.*

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to the loyns.

5 Afterward he measured a thousand, *and* *it was* [b] a river that I could not passe over: for the waters were risen, † waters to swim in, a river that could not be passed over.

[b] Signifying, that the graces of God should never decrease, but ever abound in his church.
† Heb. *waters of swimming.*

6 ¶ And he said unto me, Sonne of man, hast thou seen *this*? then he brought me and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many * [c] trees on the one side and on the other.

† Heb. *lip.*
* Revel. 22: 2.
[c] Meaning, the multitude of them that should be refreshed by the spirituall waters.

8 Then said he unto me, These waters issue out toward the east-countrey, and go down into the † desert, and go into the [d] sea: *which* being brought forth into the sea, the [e] waters shall be healed.

‡ Or, *plain.*
[d] Shewing, that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the Sea called Mediterraneum, Zeph. 14: 8.
[e] The waters which of nature are salt and unwholsome, shall be made sweet and comfortable.

9 And it shall come to passe, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

† Heb. *two rivers.*

10 And it shall come to passe, *that* the [f] fishers shall stand upon it, from En-gedi even unto [g] En-eglaim; they shall be a *place* to spread forth nets, their fish shall be according to their kindes as the fish of the [h] great sea, exceeding many.

[f] Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching win many.

11 But the [i] mirie places thereof, and the marishes thereof, † shall not be healed, they shall be given to salt.

[g] Which were cities at the corners of the salt or dead sea.
[h] They shall be here of all sorts, and in as great abundance as in the great Ocean whereby they are bred.
[i] That is, the wicked and reprobate.
‡ Or, *and that which shall not be healed.*

12 And by the river upon the bank thereof on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‡ new fruit according to his moneths, because their waters they issued out of the sanctuary, & the fruit thereof shall be for meat, and the leaf thereof ‡ for medicine:

† Heb. *shall come up.*
‡ Or, *principall.*
‡ Or, *bruises and sores.*
* Revel. 22: 2.

13 ¶ Thus saith the Lord God, This *shall* *be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: concerning the which I ‡ * lifted *up* mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

‡ Or, *sware.*
* Gen. 27: 7. and 17: 8. and 26: 3. and 28: 13.

15 And this *shall be* the border of the [k] land toward the north-side, from the great sea, the way of Hethlon, as men go to Zedad.

[k] By the land of promise he signifieth the spirituall land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus, and the border of Hamath: † Hazar-hatticon, which *is* by the coast of Hauran.

† Or, *the middle village.*

17 And the border from the sea, shall be Hazar-enan, the border of Damascus, and the north north-ward, and the border of Hamath: and *this is* the north side.

18 And the east-side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea: & *this is* the east-side.

† Heb. *from between.*

19 And the south side south-ward from Tamar, even to the waters of ‡ strife *in* Kadesh, the ‡ river to the great sea: and *this is* the southside ‡ south-ward.

‡ Or, *Meribah.*
‡ Or, *valley.*
‡ Or, *toward Teman.*

20 The west-side also *shall be* the great sea from the border, till a man come over against Hamath: this *is* the west-side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 ¶ And it shall come to passe, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as born in the countrey among the children of Israel: [l] they shall have inheritance with you among the tribes of Israel.

[l] Meaning, that in this spiritual kingdome, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And it shall come to passe, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

Chap. XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOw these *are* the names of the [a] tribes, from the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are his sides east *and* west) a *portion* for Dan.

[a] The tribes after that they entred into the land under Joshua, divided the land some what otherwise than is here set forth by this vision.

2 And by the border of Dan, from the east-side unto the west-side, a *portion* for Asher.

3 And

3 And by the border of Asher, from the east-side even unto the west-side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east-side unto the west-side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the east-side unto the west-side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the east-side even unto the west-side, a *portion* for Reuben.

7 And by the border of Reuben, from the east-side unto the west-side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east-side unto the west-side, [b] shall be the offering which they shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east-side unto the west-side, and the sanctuary shall be in the midst of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord which shall be divided into three parts: for the priests, for the prince, and for the citie.

9 The oblation that ye shall offer unto the Lord, *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests shall be *this* holy oblation, toward the north, five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length, and the sanctuary of the Lord shall be in the midst thereof.

‡ Or, *the sanctified portion shall be for the priests.*

11 ‡ *It shall be* for the priests that are sanctified, of the sonnes of Zadok, which have kept my ‡ charge, which went not astray when the children of Israel went astray, as the Levites went astray.

‡ Or, *ward, or ordinance.*

12 And *this* oblation of the land that is offered, shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling and for suburbs, and the city shall be in the midst thereof.

c Meaning, that it should be square.

16 And these *shall be* the measures thereof, the north-side foure thousand and [c] five hundred, and the south-side foure thousand and five hundred, and on the east-side foure thousand and five hundred, and the west-side foure thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fiftie, and toward the south two hundred and fiftie, and toward the east two hundred and fiftie, and toward the west two hundred and fiftie.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand east-ward, and ten thousand west-ward: and it shall be over against the oblation of the holy *portion*, and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

d Every way it shall be five and twenty thousand.

20 All the oblation *shall be* five and twenty thousand, by [d] five and twenty thousand: ye shall offer the holy oblation foure-square, with the possession of the city.

21 ¶ And the residue *shall be* for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand, of the oblation toward the east-border, and west-ward over against the five and twenty thousand toward the west-border, over against the portions for the prince, and it shall be the holy oblation, and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst of that which is the princes, between the border [e] of Judah and the border of Benjamin, shall be for the prince.

e So that Judah was on the north side of the princes and Levites portions, and Benjamin on the south side.

23 As for the rest of the tribes, from the east-side unto the west-side, Benjamin *shall have* † a *portion*.

† Heb. *one* portion.

24 And by the border of Benjamin, from the east-side unto the west-side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east-side unto the west-side, Issachar a *portion*.

26 And by the border of Issachar, from the east-side unto the west-side, Zebulun a *portion*.

27 And by the border of Zebulum, from the east-side unto the west-side, Gad a *portion*.

28 And by the border of Gad, at the south-side south-ward, the border shal be even from [f] Tamar *unto* the waters of ‡ strife *in* Kadesh, *and* to the [g] river toward the great sea.

f Which was Jericho the citie of palm-trees.

‡ Or, *Meribah-kadesh.*

g Meaning, Nilus, that runneth into the sea, called Mediterraneum.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the citie on the north-side, foure thousand and five hundred measures.

31 And the gates of the citie *shall be* after the names of the tribes of Israel, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east-side foure thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south-side foure thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west-side foure thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*: and the name of the city from that day *shall be*, † The LORD *is* there.

† Heb. *Jehovah shammah.*

THE

THE BOOK OF DANIEL.

THE ARGUMENT.

THe great providence of God, and his ſingular mercie toward his church are moſt lively here ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpeciall revelations of ſuch things as ſhould come to the church, even from the time that they were in captivitie, to the laſt end of the world, and to the generall reſurrection, as of the four monarchies and empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo, of the certain number of the times even unto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreover, he ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the beginning, God ever exerciſed his people under the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his church untill the dead riſe again, and Chriſt gather his into his kingdome in the heavens.

CHAP. I.

1 Jehoiakims captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8. They refusing the kings portion, do prosper with pulse and water. 17 Their excellencie in wisdome.

a Read 2 King 24. verſ. 1. and Jer. 25: 1.

* 2 Chron. 36: 6.

IN the [a] third year of the reigne of Jehoiakim king of Judah, * came Nebuchadnezzar king of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of [b] Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god.

3 ¶ And the king ſpake unto [c] Aſhpenaz the maſter of his [d] eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the [e] kings ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but [f] wel-favoured, and skillfull in all wiſdome, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the kings palace, and whom they might teach the [g] learning and the tongue of the Caldeans.

5 And the king appointed them a daily [h] proviſion of the kings meat, and of † the wine which he drank: ſo nouriſhing them [i] three yeares, that at the end thereof they might [k] ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he [l] gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhech; and to Azariah, of Abed-nego.

8 ¶ But Daniel purpoſed in his heart, that he would not [m] defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces † worſe liking than the children which *are* of your ‡ ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to ‡ Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, [o] ten dayes, and let them give us † [p] pulſe † to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten dayes.

15 And at the end of ten dayes, their [q] coun-

b Which was a plain by Babylon, where was the temple of their great god, and is here taken for Babylon.

c Who was as maſter of the wards.

d He calleth them eunuchs whom the king nouriſhed and brought up to be rulers of other countries afterward.

e His purpoſe was to keep them as hoſtages, and that he might ſhew himſelf victorious, and alſo by their good intreaty and learning of his religion, they might favour rather him than the Jews, and ſo to be able to ſerve him as governours in their land: moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe noble men.

f The king required three things, that they ſhould be of noble birth, that they ſhould be witty and learned, and that they ſhould be of a ſtrong and comely nature, that they might do him better ſervice: this did he for his own commoditie, therefore it is not to praiſe his liberalitie: yet in this he is worthy praiſe, that he eſteemed learning, and knew that it was a neceſſarie mean to govern by.

g That they might forget their own religion and countrey fashions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledge that was not godly: in all points he refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eat the meat that the king appointed him, but was content to learn the knowledge of naturall things.

h That by their good entertainment they might learn to forget the mediocritie of their own people † Heb. *the wine of his drink.*

i To the intent that in this time they might both learn the manners of the Chaldeans, and alſo their tongue.

k As well to ſerve at the table, as in other offices.

l That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of ſome point of religion: therefore this was a great tentation, and a ſigne of ſervitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meat or drink (for afterward he did eat) but becauſe the king ſhould not entiſe him by this ſweet poiſon to forget his religion and accuſtomed ſobrietie, and that in his meat & drink he might daily remember of what people he was: and Daniel bringeth this in, to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a prophet.

n He ſuppoſed they did this for their religion which was contrary to the Babylonians, and therefore herein he repreſented them, which are of no religion; for neither he would condemn theirs, nor maintain his own.

† Heb. *ſadder.*

‡ Or, *term*, or *continuance.*

‡ Or, *the ſteward.*

o Meaning, that within this ſpace he might have the triall, and that no man ſhould be able to diſcern it: and thus he ſpake, being moved by the ſpirit of God. † Heb. *of pulſe.*

p Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did, but if they ſhould have hereby been won to the king, and have refuſed their own religion, that meat and drink had been accurſed. † Heb. *that we may eat, &c.*

q This bare feeding, and that alſo of Moſes when he fled from the court of Egypt, declareth, that we muſt live in ſuch ſobrietie, as God doth call us unto, ſeeing he will make it more profitable unto us, than all dainties: for his bleſſing onely ſufficeth.

tenances

tenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the kings meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them pulſe.

17 ¶ As for theſe foure children, God gave them knowledge and skill in all learning and [r] wiſdome, and ‡ Daniel had underſtanding in all [f] viſions and dreams.

18 Now at the [t] end of the dayes that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore ſtood they before the king.

20 And in all matters of † wiſdome *and* underſtanding that the king enquired of them he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued even unto the [u] firſt yeare of king Cyrus.

r Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 13: 11.
‡ Or, *he made Daniel underſtand.*
f So that he onely was a prophet and none of the other: for by dreams and viſions God appeared to his prophets, Num. 12: 6.
t Of the three yeats above mentioned, verſ. 5.
† Heb. *wiſdome of underſtanding.*

u That is, he was eſteemed in Babylon as a prophet, ſo long as that common-wealth ſtood.

Chap. II.

1 *Nebuchadnezzar forgetting his dream, requireth it of the Caldeans, by promiſes and threatnings.* 10 *They acknowledging their inability, are judged to die.* 14 *Daniel obtaining ſome reſpite, findeth the dream.* 19 *He bleſſeth God.* 24 *He ſtaying the decree, is brought to the king.* 31 *The dream.* 36 *The interpretation.* 40 *Daniels advancement.*

AND in the ſecond [a] yeare of the reigne of Nebuchadnezzar, Nebuchadnezzar dreamed [b] dreams, wherewith his ſpirit was [c] troubled, and his [d] ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the [e] Caldeans, for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the [f] Caldeans to the king in Syriack, *O king, live for ever: tell thy ſervants the dream, & we will ſhew the interpretation.

5 The king anſwered and ſaid to the Caldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye [g] ſhall be * † cut in pieces, & your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and ‡ rewards, & great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell [h] his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would † gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Caldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the kings matter: therefore *there is* no king, lord, nor ruler, *that* asked ſuch things at any magician, or aſtrologer, or Caldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe-men of Babylon.

13 And the decree went forth that the wiſemen ſhould be ſlain; and they [i] ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel † anſwered with counſel and wiſdome to Arioch the ‡ † captain of the kings guard, which was gone forth to ſlay the wiſe-men of Babylon:

15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſtie from the king? then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Mishael, and Azariah his companions:

18 That they would deſire mercies † of the God of heaven concerning this ſecret: ‡ that Daniel and his fellows ſhould not perish with the reſt of the wiſe-men of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, * Bleſſed be the name of God for ever and ever: for wiſdome and might are his.

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdome unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſſe, and the [k] light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my [l] fathers, who haſt given me wiſdome and [m] might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe-men of Babylon: he went and ſaid thus unto him, Deſtroy not the [n] wiſe-men of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, † I have

i Which declareth that God would not have his ſervants joyned in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, and therefore juſtly ought to die, though the king did it upon a rage, and no zeal.
† Cald. *returned.*
‡ Or, *chief marſhall.*
† Cald. *chief of the executioners*, or *ſlaughter-men.*

a The father and the ſon were both called by this name: ſo that this is meant of the ſonne when he reigned alone: for he reigned alſo after a ſort with his father.
b Not that he had many dreams, but becauſe many matters were contained in this dream.
c Becauſe it was ſo rare and ſtrange a dream, that he had not had the like.
d He was ſo heavie with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.
e For all theſe aſtrologers and ſorcerers called themſelves by this name of honour, as though all the wiſdome and knowledge of the countrey depended upon them, and that all other countreys were void of the ſame.
f That is, in the Syrian tongue, which differed not much from the Caldean, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpake it: as the Jewiſh writers do to this day.
* Chap. 3: 9.
g This is a juſt reward of their arrogancie (which vaunted of themſelves that they had the knowledge of all things) that they ſhould be proved fools, and that to their perpetuall ſhame and confuſion. * Chap. 3: 29.
† Cald. *made pieces.* ‡ Or, *fee.* Chap. 5: 17. h Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tell the dream, except he entred them into the matter, and therefore they would pretend knowledge where was but meer ignorance, and ſo as deluders of the people, they were worthie to die. † Cald, *buy.*

k He ſheweth that man hath neither wiſedome nor knowledge, but very dark blindneſſe and ignorance of himſelf: for it cometh onely of God, that man underſtandeth any thing.
l To whom thou madeſt thy promiſe, & who lived in thy fear: whereby he excludeth all other gods.
m Meaning, power to interpret it.
n Whereby appeareth that many were ſlain, as verſ. 13. and the reſt at Daniels offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the king proceeded according to his wicked affection, and not conſidering, if their ſcience were lawfull or no.
† Cald. *that I have found.*

658

† Cald. *children of the captivity of Judah.*

have found a man of the † captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise-men, the astrologians, the magicians, the soothsayers shew unto the king;

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the understanding onely thereof must come of God: whereby he smiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high mysteries, that should be revealed.

28 But there is a God in ° heaven that revealeth secrets, and † maketh known to the king Nebuchadnezzar, what shall be in the latter dayes. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts † came into *thy minde*, upon thy bed, what should come to passe hereafter: and he that revealeth secrets maketh known unto thee what shall come to passe.

30 But as for me, this secret is not revealed to me, for any wisdome that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, † sawest, and behold, a great image: this great image whose brightnesse *was* excellent, stood before thee, and the form thereof was terrible.

32 This images head *was* of fine ᵍ gold, his breast and his arms of silver, his belly and his ‡ thighs of brasse,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‡ without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brasse, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floores, and the winde carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation *thereof* before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdome, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this ʳ head of gold.

39 And after thee shall arise another kingdome ˢ inferiour to thee, and another ᵗ third kingdome of brasse, which shall bear rule over all the earth.

40 And the fourth kingdome shall be strong as iron: forasmuch as iron breaketh in pieces, & subdueth all things: and as iron that breaketh all these, shall it break in ᵘ pieces, & bruise.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdome shall be ˣ divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with mirie clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay: *so* the kingdome shall be partly strong, and partly ‡ broken.

43 And whereas thou sawest iron mixt with mirie clay, they shall mingle themselves with ʸ the seed of men: but they shall not cleave ᵗ one to another, even as iron is not mixed with clay.

44 And in † the dayes of these kings shall the God of heaven set up a kingdome, * which ᶻ shall never be destroyed: and the † kingdome shall not be left to other people, *but* it shall break in pieces, and consume all these kingdomes, and it shall stand for ever.

45 Forasmuch as thou sawest that the ᵃ stone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the brasse, the clay, the silver, and the gold; the great God hath made known to the king what shall come to passe † hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and ᵇ worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your ᶜ God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveale this secret.

48 Then the king made Daniel a great man, and gave him many great ᵈ gifts, and made him ruler over the whole province of Babylon, and * chief of the governours over all the wise-men of Babylon.

49 Then Daniel ᵉ requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon: but Daniel *sat* in the ᶠ gate of the king.

q By gold, silver, brasse, and iron, are meant the Caldean, Persian, Macedonian, and Romane kingdomes, which should successively rule all the world, till Christ (which is here called the stone) come himself, and destroy the last: and this was to assure the Jews, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie.

r Daniel leaveth out the kingdome of the Assyrians', which was before the Babylonians, both because it was not a monarchie and generall empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it self wicked and cruel. s Meaning, the Persians which were not inferiour in dignity, power and riches, but were worse touching ambition, cruelty, and all kinde of vice, shewing, that the world should grow worse and worse, till it was restored by Christ. t That is, of the Macedonians shall be of brasse, not alluding to the hardnesse thereof, but to the vilenesse, in respect of silver.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall have civill warres and continuall discords among themselves.

y They shall by marriages and affinities think to make themselves strong: yet shall they never be joyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remain for ever.

a Meaning Christ, who was sent of God, and not set up by man, whose kingdome at the beginning should be small, and without beauty to mans judgement, but should at length grow and fill the whole earth, which he calleth a great mountain, as vers. 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his church, and to every members thereof, shall be eternall: for the spirit that is in them is life eternall Rom. 8: 10.

b Though this humbling of the king seemed to deserve commendation, yet because he joyned Gods honour with the prophets, it is to be reproved, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it. c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9: 27, 28. but his heart was not touched as appeared soon afterward. d Not that the prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivitie, & also he received them lest he should offend this cruel king, which willingly gave them. * Chap. 4: 9. e He did not this for their private profite, but that the whole church which was then there in affliction, might have some release and ease by this benefit. f Meaning, that either he was a judge or that he had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They being threatned, make a good confession.* 19 *God delivered them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle, blesseth God.*

NEbuchadnezzar the king made ᵃ an image of gold, whose height *was* threescore

a Under pretence of religion, and holinesse, in making an image to his idol Bel, he sought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked when they are overcome with the greatnesse of his works. The Greek interpreters write, That this was done eighteen year after the dream, and as may appear the king feared lest the Jews by their religion should have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnesse, than Gods glory.

cubits,

cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governours, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the [b] dedication of the image which Nebuchadnezzar the [c] king had set up.

3 Then the princes, the governours, and captains, the judges, the treasurers, the counsellers, the sheriffs, & all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herauld cried † aloud, To you † it is commanded, O people, [d] nations, and languages,

5 *That* at what time ye heare the sound of the cornet, flute, harp, sackbut, psaltery, ‡ † dulcimer, and all kindes of musick, ye fall down, and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth, shall the same houre be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kindes of musick, all the people, the nations, and the languages fell down *and* worshipped the golden image, that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Caldeans came neare and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall heare the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kindes of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshipperh, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, [e] Shadrach, Meshach, & Abed-nego: these men, O king, † have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego: then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ‡ true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 [f] Now if ye be ready that at what time ye heare the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kindes of musick, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same houre into the midst of a fiery furnace, and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we [g] *are* not carefull to answer thee in this matter.

17 If it be *so*, our God whom we serve, is [h] able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded, that they should heat the furnace one seven [i] times more than it was wont to be heat.

20 And he commanded the † most mighty men that *were* in his armie, to binde Shadrach, Meshach, and Abed-nego *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‡ coats, their hosen, and their ‡ hats, and their *other* garments, and were cast into the midst of the burning fierie furnace.

22 Therefore because the kings † commandment was urgent, and the furnace exceeding hot, the ‡ flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake and said unto his ‡ counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see foure men loose, walking in the midst of the fire, and † they have no hurt, and the form of the fourth is like the [k] sonne of God.

26 ¶ Then Nebuchadnezzar came neare to the † mouth of the burning fierie furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, [l] came forth of the midst of the fire.

27 And the princes, governours and captains, and the kings counsellers being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [m] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the kings word, and yeelded their bodies, that they might not serve nor worship any god, except their own God.

29 There

b Shewing, that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customes are received and used, and the consent of the people is there, then of a block they think they have made a god.

c This was sufficient with the wicked at all times to approve their religion, if the kings authority were alleadged for the establishing thereof, not considering in the mean season what Gods word did permit.

† Cald. *with might.*

† Cald. *they command.*

d These are the two dangerous weapons wherewith satan useth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Jews might by little and little learn to forget their true religion.

‡ Or, *singing.*

† Cald. *symphonie.*

e It seemeth, that they named not Daniel, because he was greatly in the kings favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image, was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

† Cald. *have set no regard upon thee.*

‡ Or, *of purpose*, as Exod. 21: 13.

f Signifying, that he would receive them to grace, if they would now at the length obey his decree,

g For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first, on the power and providence of God over them, and secondly, on their cause, which was Gods glory, and the testifying of his true religion with their bloud, and so make open confession, that they will not so much as outwardly consent to idolatry.

† Cald. *filled.*

i This declareth that the more that tyrants rage, and the more witty they shew themselves in inventing strange and cruell punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the cruelty of their punishment, for either he delivereth them from death, or else for this life giveth them a better.

† Cald. *mighty of strength.*

‡ Or, *mantles.*

‡ Or, *turbants.*

† Cald. *word.*

‡ Or, *spark.*

‡ Or, *governours.*

† Cald. *there is no hurt in them.*

k For the angels were called the sons of God, because of their excellency: therefore the king called this angel, whom God sent to comfort his in these great torments, the Son of God.

† Cal. *a doore.*

l This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the ark till the Lord called him forth.

m He was moved by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoined, without the which there can be no faith.

660

29 Therefore † I make a decree, That every people, nation, and language, which speak † any thing ° amiſſe againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be * †cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other god that can deliver after this ſort.

† Cald. *a decree is made by me.*
† Cald. *errour.*
° If this heathen king moved by Gods ſpirit, would not ſee blaſpheny unpuniſhed, but made a law, and ſet a puniſment to ſuch transgreſſours, much more ought all they that profeſſe religion, take order that ſuch impiety reign not,

30 Then the king † promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

leſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

* Chap. 2:5. † Cald. *made pieces.* † Cald. *made to proſper.*

CHAP. IV.

1 *Nebuchadnezzar confeſſeth Gods kingdome, 4 maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interprets it.* 28 *The ſtory of the event.*

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the ° earth. Peace be multiplied unto you.

° Meaning, ſo far as his dominion extended.

2 † I thought it good to ſhew the ſignes and wonders that the high God hath wrought toward me.

† Cald. *it was ſeemly before me.*

3 How great *are* his ſignes! and how mighty *are* his wonders! his kingdome *is* * an everlaſting kingdome, and his dominion *is* from generation to generation.

* Chap. 2:44.

4 ¶ I Nebuchadnezzar was at [a] reſt in mine houſe, and flouriſhing in my palace.

a There was no trouble that might cauſe me to dream, and therefore it came onely of God.

5 I ſaw a [b] dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

b This was another dream beſides that which he ſaw of the foure empires: for Daniel both declared what that dream was, and what it meant: and here he only expoundeth the dream.

6 Therefore made I a decree, to bring in all the wiſe-men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Caldeans, and the ſoothſayers: and I told the dream before them; but [c] they did not make known unto me the interpretation thereof.

c In that that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſitie, and then they ſpare no flatterings.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* [d] Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy gods) and before him I told the dream, *ſaying*,

d This no doubt, was a great grief to Daniel, not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did, to make him forget the true religion of God.

9 O Belteſhazzar, * [e] maſter of the magicians, becauſe I know that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

* Chap. 2:48.

e Which alſo was a great grief to the prophet, to be numbred among the ſorcerers, and men whoſe practiſes were wicked, and contrarie to Gods word.

10 Thus *were* the viſions of mine head in my bed, † I ſaw, and behold, [f] a tree in the midſt of the earth, and the height thereof *was* great.

† Cal. *I was ſeeing.*

f By the tree is ſignified the dignity of a king, whom God ordaineth to be a defence for all kinde of men, and whoſe ſtate is profitable for mankinde.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, [g] a watcher, and an holy one came down from heaven.

g Meaning, the angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods will and is not infected with mans corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that ſhould not be cut down by man, but by God.

14 He cried † aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

† Cald. *with might.*

15 Nevertheleſſe, leave the ſtump of his roots in the earth, even with a band of iron and braſſe, in the tender graſſe of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſſe of the earth.

16 [h] Let his heart be changed from mans, and let a beaſts heart be given unto him, and let ſeven times paſſe over him.

h Hereby he meaneth that Nebuchad-nezar ſhould not onely for a time loſe his kingdome, but be like a beaſt.

17 [i] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

i God hath decreed this judgement, and the whole army of heaven have, as it were ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them that lift up themſelves againſt God.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Belteshazzar, declare the interpretation thereof, foraſmuch as all the wiſe men of my kingdome are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteshazzar) was [k] aſtonied for one houre, and his thoughts troubled him: the king ſpake, and ſaid, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

k He was troubled for the great judgement of God which he ſaw ordained againſt the king: and ſo the prophets uſed on the one part, to denounce Gods judgements for the zeal they bare to his glory: and on the other part to have compaſſion upon man, and alſo to conſider, that they ſhould be ſubject to Gods judgements, if they did not regard them with pitie.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth:

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It is thou, O king, that are grown and become ſtrong: for thy greatneſſe is grown and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſſe in the tender graſſe of the field, and let it be wet with the dew of heaven, and let his portion be with the beaſts of the field, [i] till ſeven times paſſe over him:

i Whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven months and others ſeven weeks, but it ſeemeth he meant of years.

24 This *is* the interpretation, O king, and this *is* the decree of the moſt high, which is come upon my lord the king:

25 That they ſhall * drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſſe [m] as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſſe over thee, till thou know that the [n] moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will.

* Chap. 5:21, &c.

m Not that his ſhape or form was changed into a beaſt, but that he was either ſtriken mad, and ſo avoided mans company, or was caſt out for this tyrannie, and ſo wandred among the beaſts, and ate herbs and graſſe.

n Daniel ſheweth the cauſe why God thus puniſhed him.

26 And whereas they commanded to leave the

the ſtump of the tree-roots, thy kingdome ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and [o] break off thy ſinnes by righteouſneſſe, and thine iniqnities by ſhewing mercy to the poore; if it may be ‡ [p] a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve [q] moneths he walked ‡ in the palace of the kingdome of Babylon,

30 The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdome, by the might of my power, and for the honour of my majeſtie?

31 While the word *was* in the kings mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdome is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field; they ſhall make thee to eat graſſe as oxen, and ſeven times ſhall paſſe over thee, untill thou know that the moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will.

33 The ſame houre was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſſe as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the [r] dayes, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* * an everlaſting dominion, and his kingdome *is* from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doeth [s] according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, * What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdome, mine honour and brightneſſe returned unto me, & my [t] counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdome, and excellent majeſtie was added unto me.

37 Now I Nebuchadnezzar [u] praiſe, and extoll and honour the King of heaven, all whoſe works *are* truth, and his wayes judgement, and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 *Belshazzars impious feaſt.* 5 *A hand-writing unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought,* 17 *He reproving the king of pride and idolatry.* 25 *readeth and interpreteth the writing.* 30 *The monarchy is tranſlated to the Medes.*

BElſhazzar the [a] king made a great feaſt to a thouſand of his lords, and drank wine [b] before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his [c] father Nebuchadnezzar had * taken out of the temple which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God, which *was* at Jeruſalem: and the king and his princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the [d] gods of gold, and of ſilver, of braſſe, of iron, of wood, and of ſtone.

5 ¶ In the ſame houre came forth fingers of a mans hand, and wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the kings palace; and the king ſaw the part of the hand that wrote.

6 Then the kings † countenance † was changed, and his thoughts troubled him, ſo that the ‡ † joynts of his loyns were looſed, and his [f] knees ſmote one againſt another.

7 The king cried † aloud to bring in [g] the aſtrologers, the Caldeans, and the ſoothſayers: *and* the king ſpake and ſaid to the wiſe-men of Babylon, Whoſoever ſhall reade this writing, and ſhew me the interpretation thereof, ſhall be clothed with ‡ ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdome.

8 Then came in all the kings wiſe-men, but they could not reade the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his † countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the [h] queen by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 * There is a man in thy kingdome, in whom *is* the ſpirit of the holy gods, and in the dayes of thy ‡ father light and underſtanding and wiſdome like the wiſdome of the gods, was found in him; whom the king Nebuchadnezzar thy ‡ father, the king, *I ſay*, thy father made * maſter of the [i] magicians, aſtrologers, Caldeans, *and* ſoothſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, ‡ interpreting of dreams, and ſhewing of hard ſentences, and ‡ diſſolving of † doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake, and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ‡ father brought out of Jewry?

14 I have even heard of thee, that [k] the ſpirit of the gods *is* in thee, and *that* light, and under-

o Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance.

‡ Or, *an healing of thine errour.*

p Suffer the errours of thy former life to be redreſſed.

q After that Daniel had declared this viſion: and this his pride, declareth that it is not in man to convert to God, except his ſpirit move him, ſeeing that theſe terrible, threatnings could not move him to repent.

‡ Or, *upon.*

r When the term of theſe ſeven years was accompliſhed.

* Chap. 7: 14. Micah. 4: 7. Luke 1: 33.

s He confeſſeth Gods will to be the rule of all juſtice, and a moſt perfect law whereby he governeth both man and angels, and devils, ſo that none ought to murmure, or aſk a reaſon of his doing, but only to ſtand content therewith, and give him the glory.

* Job 9: 12. Iſa. 45: 9.

t By whom it ſeemeth that he had been put from his kingdome before.

u He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault, that God may only have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

a Daniel reciteth this hiſtory of king Belshazzar Evilmerodachs ſon, to ſhew Gods judgements againſt the wicked for the deliverance of his church, and how the prophecy of Jeremiah was true, that they ſhould be delivered after ſeventie years. b The kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power and how little he fet by his enemie which then beſieged Babylon, he made a ſolemne banquet, and uſed exceſſe in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

c Meaning, his grandfather.

† Cald. *brought forth.*

d In contempt of the true God they praiſed their idols not that they thought, that the gold or ſilver were gods, but that there was a certain vertue and power in them to do them good, which is alſo the opinion of all idolaters.

e That it might the better be ſeen.

† Cald. *brightneſſes.*

† Cald. *changed it.*

‡ Or, *girdles.*

† Cald. *bindings, or knots.*

f So he that before contemned God, was moved by this ſight to tremble for fear of Gods judgements.

† Cald. *with might.*

g Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the only comfort in all afflictions.

‡ Or, *purple.*

† Cald. *brightneſſe.*

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange news.

* Chap. 2: 48.

‡ Or, *grandfather.*

‡ Or, *grandfather.*

* Chap. 4: 9.

i Read chap. 4: 6. and this declareth that both this name was odious unto him, and alſo that he did not uſe theſe vile practiſes, becauſe he was not among them when all were called.

† Or, *of an interpreter, &c.*

‡ Or, *of a diſſolver.*

† Cald. *knots.*

‡ Or, *grandfather.*

k For the idolaters thought that the angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of propheſie and underſtanding came of them.

662

understanding, and excellent wiſdome is found in thee.

15 And now the wiſe-men, the aſtrologers have been brought in before me, that they ſhould reade this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt † make interpretations, and diſſolve doubts: now if thou canſt reade the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdome.

† Cald. *interpret.*

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and give thy ‡ rewards to another, yet I will reade the writing unto the king, and make known to him the interpretation.

‡ Or, *fee*, as Chap. 2: 6.

18 O thou king, the moſt high God gave [l] Nebuchadnezzar thy father a kingdome, and majeſtie, and glory, and honour.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderfull work toward his grandfather, and ſo sheweth, that he doth not ſinne of ignorance, but of malice.

19 And for the majeſtie that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his minde hardened ‡ in pride, he was † depoſed from his kingly throne, and they took his glory from him.

‡ Or, *to deal proudly.*
† Cald. *made to come down.*

21 And he was * driven from the ſonnes of men, and ‡ his heart was made like the beaſts, and his dwelling was with the wilde aſſes: they fed him with graſſe like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdome of men, and that he appointed over it whomſoever he will.

* Chap. 4: 32.
‡ Or, *he made his heart equall, &c.*

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this.

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſſe, iron, wood, and ſtone, which ſee not, nor heare, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy wayes, haſt thou not glorified.

24 [m] Then was the part of the hand ſent from him, and this writing was written.

m After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

25 ¶ And this *is* the writing that was written, [n] MENE MENE, TEKEL UPHARSIN.

n This word is twice written for the certaintie of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a term for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdome, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdome is divided, and given to the Medes and Perſians.

29 Then commanded Belshazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdome.

30 ¶ In that night was Belshazzar the king of the Caldeans ſlain.

o Cyrus his ſon in law gave him this title of honour, although Cyrus in effect had the dominion.

31 And Darius [o] the Median took the kingdome, † *being* ‡ about threeſcore and two yeares old.

† Cald. he as *the ſonne of, &c.*
‡ Or, *neer.*

CHAP. VI.

1 *Daniel is made chief of the preſidents.* 4 *They conſpiring againſt him, obtain an idolatrous decree.* 10 *Daniel accuſed of the breach thereof, is caſt into the lions den.* 18 *Daniel is ſaved.* 24 *his adverſaries devoured,* 25 *and God magnified by a decree.*

IT pleaſed Darius to ſet over the kingdome [a] an hundred and twenty princes, which ſhould be over the whole kingdome;

a Reade Eſter, Chap. 1: 1.

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel [b] was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

b This heathen king preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him than in others.

4 ¶ Then the preſidents and princes [c] ſought to finde occaſion againſt Daniel concerning the kingdome, but they could finde none occaſion nor fault: foraſmuch as he *was* faithfull, neither was there any errour or fault found in him.

c Thus the wicked cannot abide the graces of God in others, but ſeek by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedie than to walk uprightly in the feat of God, and to have a good conſcience.

5 Then ſaid theſe men, We ſhall not finde any occaſion againſt this Daniel, except we finde *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes ‡ aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

† Or, *came tumultuouſly.*

7 All the preſidents of the kingdome, the governours, and the princes, the counſellers and the captains have conſulted together to eſtabliſh a royall ſtatute, and to make a firm ‡ decree, that whoſoever ſhall ask a petition of any God or man for thirtie dayes, ſave of thee, O king, he ſhall be caſt into the den of lions.

‡ Or, *interdict.*
* Eſther 1: 19. and 8: 8.

8 Now, O king, eſtabliſh the decree, and ſigne the writing; that it be not changed, according to the * law of the Medes and Perſians which † altereth not.

† Cald. *paſſeth not.*

9 Wherefore king Darius [d] ſigned the writing and the decree.

d Herein is condemned the wickedneſſe of the king who would be ſet up as a god, and paſſed not what wicked laws he approved for the maintenance of the ſame.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his [e] windows being open in his chamber* toward Jeruſalem, he kneeled upon his knees * three times a day, and prayed, and gave thanks before his God, as he did afore-time.

e Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windows toward Jeruſalem when he prayed: both to ſtirre up himſelf with the remembrance of Gods promiſes to his people when they ſhould pray toward that temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few dayes, to any thing that was contrary to Gods glorie.

* 1 King. 8: 48.
* Pſalm 55: 17.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came neare, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that ſhall

ſhall aſk *a petition* of any God or man, within thirty dayes, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard theſe words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſunne, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be [f] changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were ‡ inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, [g] able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouthes that they have not hurt me: foraſmuch as before him [h] innocencie was found in me; and alſo before thee, O king, have I done [i] no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he [k] beleeved in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they [l] caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages that dwell in all the earth. Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdome, men tremble and fear [m] before the God of Daniel: for he *is* the [n] living God and ſtedfaſt for ever, and his kingdome *that* which ſhall not be * deſtroyed, and his dominion *ſhall be* even unto the end.

27 He delivereth and reſcueth, and he worketh ſignes and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of * Cyrus the Perſian.

onely life in himſelf, but is the onely fountain of life, and quickneth all things, ſo that without him there is no life. * Chap. 2: 44. and 4: 3. and 7: 14, 27. Luke 1: 33. † Heb. *hand*. * Chap. 1: 21.

CHAP. VII.

1 *Daniels viſion of the foure beaſts*, 9 *of Gods kingdome.*
15 *The interpretation thereof.*

IN the firſt yeare of Belshazzar king of Babylon, Daniel † had a dream, and viſions of his head upon his bed: [a] then he wrote the dream, *and* told the ſumme of the ‡ matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the foure windes of the heaven ſtrove upon [b] the great ſea.

3 And foure great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a [c] lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, ‡ and it was lifted up from the earth, and made ſtand upon the feet as a man, and a mans heart was given to it.

5 And behold, another beaſt, a ſecond like to a [d] bear, and † it raiſed up it ſelf on [e] one ſide, and *it had* three ribs in the [f] mouth of it between the teeth of it: [g] and they ſaid thus unto it, Ariſe, devoure much fleſh.

6 After this I beheld, and lo, another like a [h] leopard, which had upon the back of it [i] foure wings of a fowl, the beaſt had alſo foure heads; and [k] dominion was given to it.

7 After this I ſaw in the night viſions, and behold, a [l] fourth beaſt, dreadfull and terrible, and ſtrong exceedingly; and it had [m] great iron teeth: it devoured and brake in pieces, and ſtamped [n] the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had [o] ten horns.

8 I conſidered the horns, and behold, there came up among them another little [p] horn,

heart. ‡ Or, *wherewith*. d Meaning the Perſians, which were barbarous and cruel. ‖ Or, *it raiſed up one dominion*. e They were ſmall in the beginning, and were ſhut up in the mountaines, and had no bruit. f That is, deſtroyed many kingdomes, and was inſatiable. g To wit, the angels by Gods commandement, who by this meanes punished the ingratitude of the world. h Meaning, Alexander the king of Macedonia. i That is, his foure chief captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander, and after him, Antipater was king of Macedonia, and Ptolemeus had Egypt. k It was not of himſelf, nor of his own power, that he gat all theſe countreis: for his armies contained but thirty thouſand men, and he overcame in one battel Darius, which had ten hundred thouſand when he was ſo heavie with ſleep, that his eyes were ſcarce open, as the ſtories report: therefore this power was given him of God. l That is, the Roman empire, which was a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it. m Signifying, the tyrannie and greedineſſe of the Romans. n That which the Romans could not quietly enjoy in other countreis, they would give it to other kings, and rulers, that at all times when they would they might take it againe: which liberalitie is here called, the ſtamping of the reſt under the feet. o That is, ſundry and divers provinces which were governed by the deputies and proconſuls, whereof every one may be compared to a king. p Which is meant of Julius Ceſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this propheſie the prophets purpoſe is chiefly to comfort the Jews unto the revelation of Chriſt. Some take it for the whole body of Antichriſt.

m This proveth not that Darius did worſhip God aright, or elſe was converted: for then he would have deſtoyed all ſuperſtition and idolatrie, and not onely given God the chief place, but alſo have ſet him up, and cauſed him to be honoured according to his word: but this was a certain confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not

f Thus the wicked maintain evil laws by conſtancie and authoritie, which is oftimes either lightneſſe, or ſtubbornneſſe, when as the innocents thereby perish: and therefore governours neither ought to feare, nor be aſhamed to break ſuch.

‡ Or, *table*.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My juſt cauſe and uprightneſſe in this thing wherein I was charged, is approved of God.

i For he did diſobey the kings wicked commandement to obey God, and ſo did no injurie to the king, who ought to command nothing whereby God ſhould be diſhonoured.

k Becauſe he committed, himſelf wholly unto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come unto him? wherein we ſee the power of faith, as Hebr. 11. verſ. 33.

l This is a terrible example againſt all the wicked, which doe againſt their conſcience make cruel laws to deſtroy the children of God, and alſo admoniſheth princes how to punish ſuch, when their wickedneſſe is come to light: though not in everie point, or with ſuch like circumſtances, yet to execute true juſtice upon them.

before whom there were [q] three of the first horns pluckt up by the roots: and behold, in this horn *were* [r] eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the [s] thrones were cast down, and the [t] ancient of dayes did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fierie flame, *and* his wheels *as* burning fire.

10 A fiery stream issued, and came forth from before him: * thousand thousands ministred unto him, and ten [u] thousand times ten thousand stood before him: the judgement was set, and the * [x] books were opened.

11 I beheld then, [y] because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As [z] concerning the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 I saw in the night visions, and behold, [a] *one* like the sonne of man, came with the clouds of heaven, and [b] came to the ancient of dayes, and they brought him neare before him.

14 And there was given him [c] dominion and glory, and a kingdome, that all people, nations and languages should serve him: his dominion *is* * an everlasting dominion, which shall not passe away, and his kingdome *that* which shall not be destroyed.

15 ¶ I Daniel was [d] grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came neare unto [e] one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great beasts, which are foure, *are* foure kings, *which* shall arise out of the earth.

18 But the saints of the † [f] most high shall take the [g] kingdome, and possesse the kingdome for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was [h] diverse † from all the others, exceeding dreadfull, whose teeth *were* of iron, and his nails of brasse, *which* devoured, brake in pieces, and stamped the [i] residue with his feet,

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose [k] look *was* more stout than his fellows.

21 I beheld, and the same [l] horn made warre with the saints, and prevailed against them;

22 Untill [m] the ancient of dayes came, and judgement was given to the saints of the most high: and the time came that the saints possessed the kingdome.

23 Thus he said, The fourth beast shall be the fourth kingdome upon earth, which shall be diverse from all kingdomes, and shall devoure the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdome *are* ten kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue [n] three kings.

25 And he shall speak great words against [o] the most high, and shall wear out the saints of the most high, and think to [p] change times and laws: and they shall be given into his hand, untill a [q] time and times and the dividing of time.

26 But the [r] judgement shall sit, and they shall take away his dominion, to consume, and to destroy *it* unto the end.

27 And the * [s] kingdome and dominion, and the greatnes of the kingdome under the whole heaven, shall be given to the people of the saints of the most high, whose kingdome is an everlasting kingdome, and all ‡ [t] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my [u] cogitations much troubled me, and my conntenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniels visiõn of the ram, and he-goat.* 13 *The two thousand three hundred dayes of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the visiõn.*

IN the third yeare of the reigne of king Belshazzar a visiõn appeared unto me, *even* unto me Daniel [a] after that which appeared unto me at the first.

2 And I saw in a visiõn (and it came to passe when I saw, that I *was* at Shushan *in* the palace, which *is* in the province [b] of Elam) and I saw in a visiõn, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river, a [c] ram which had two horns, and the two horns *were* high: but one *was* [d] higher than † the other, and the higher came up last.

4 I saw the ram pushing west-ward, and north-ward, and south-ward: so that no [e] beasts might stand before him, neither *was* there any that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was considering, behold, an [f] he-goat came from the west on the face of the whole earth, and ‡ touched not the ground: and

---

q Meaning, a certaine portion of the ten horns: that is, a part from the whole estate was pluckt away, for Augustus took from the Senate the libertie of chusing the deputies to send into the provinces, and took the government of certaine countries to himself.

r These Romane Emperours at the first used a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might have the profit, and therefore in elections and counsels would behave themselves according as did other Senatours: yet against their enemies, and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

s Meaning, the places where God and his angels should come to judge these monarchies, which judgement should begin at the first comming of Christ.

t That is, God, which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

* Revel. 5: 11.

u That is, an infinite number of angels, which were ready to execute his Commandement.

* Revel. 20: 12.

x This is meant of the first comming of Christ, when as the will of God was plainly revealed by his gospel.

y Meaning, that he was astonied, when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subject to men of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have,

and they that patiently abide Gods appointment, shall enjoy the promises. † Cald. *a prolonging in life was given them.* a Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his divinitie. b To wit, when he ascended into the heavens, and his divine majestie appeared, and all power was given unto him in respect of that, that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his church in earth continually, till the time that he brought them to eternall life. * Chap. 2: 44. Mich. 4: 7. Luke 1: 33. d Through the strangenesse of the visiõn. † Cald. *sheath.* e Meaning of the angels, as verse 10. † Cald. *high ones*, that is, *things*, or *places*. f That is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth. g Because Abraham was appointed heire of all the world, Rom. 4: 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should invade and usurp untill the world were restored by Christ: and this was to confirm them that were troubles, that their afflictions should have an end at length. h For the other three Monarchies were governed by a king, and the Romane Empire by Consuls: the Romanes changed their governours yearely, and the other Monarchies retained them for term of life: also the Romans were the strongest of all the other, and were never quiet among themselves. ‡ Cald *from all those.* i Read verse 7.

k This is meant of the fourth beast, which was more terrible than the other.

l Meaning the Romane Emperours, who were most cruell against the church of God both of the Jews and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the gospel gave unto him some rest, and so obtained a famous name in the world, and were called the church of God, or the kingdome of God.

n Read the exposition hereof, verse. 8.

o That is, shall make wicked decrees and proclamations against Gods word, and lend throughout all their dominion, to destroy all that did professe it.

p These Emperours shall not consider that they have their power of God, but think it is in their own power to change Gods laws and mans, and as it were the order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, but at length he will asswage these troubles, and shorten the times for his elects sake, Matth. 24: 22. which is here meant by the dividing of time. r God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again. * Luke 1: 33. s He sheweth wherefore the beast should be destroyed, to wit, that his church might have rest and quietnesse, which though they doe not fully enjoy here, yet they have it in hope, and by the preaching of the gospel enjoy the beginning thereof, which is meant, by these words, *under the heaven:* and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull have by the participation that they have with Christ their head. ‡ Or, *rulers.* t That is, some of every sort that beare rule. u Though he had many motions in his heart, which moved him to and fro to seek out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the church.

a After the generall visiõn he cometh to certain particular visiõns: as touching the destruction of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which representeth the kingdome of the Persians and Medes, which were joyned together.

d Meaning, Cyrus, which after grew greater in power than Darius his uncle and father in law.

† Heb. *the second.*

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia, with great speed and expedition.

‡ Or, *none touched him in the earth.*

and the goat *had* † a notable g horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram and he was moved with choler against him, and h smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was strong, the great i horn was broken: and for it came up foure notable ones, toward * k the foure windes of heaven.

9 And out of one of them came forth l a little horn, which waxed exceeding great, toward the m south, and toward the n east, and toward the * o pleasant *land*.

10 And it waxed great, even ‡ to the p host of heaven, and it cast down *some* of the host, and of the starres to the ground, and stamped upon them.

11 Yea, he magnified *himself* even ‡ to the q prince of the host, and ‡ by him the r daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And ‡ s an host was given *him* against the daily *sacrifice* by reason of transgression, and it t cast down the truth to the ground, and it practised, and prospered.

13 ¶ Then I heard one u saint speaking, and another saint said unto ‡ † that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression ‡ of x desolation, to give both the sanctuary and the y host to be troden under foot?

14 And z he said unto me, Unto two thousand and three hundred † a dayes; then shall the sanctuary be † cleansed.

15 ¶ And it came to passe, when I, *even* I Daniel had seen the vision, and sought for the meaning, then behold, there stood before me b as the appearance of a man.

16 And I heard a mans voice between *the banks of* Ulai, which called, and said, * Gabriel, c make this man to understand the vision.

17 So he came neare where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O sonne of man; for d at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and † set me upright.

19 And he said, Behold, I will make thee know what shall be in the last e end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having two horns, *are* the kings of Media and Persia.

21 And the rough goat is the king of Grecia, and the great horn that *is* between his eyes, is the first king.

22 Now that being broken, whereas foure stood up for it, foure kingdomes shall stand up out f of the nation, but not g in his power.

23 And in the latter time of their kingdome, when the transgressours † are come to the full, a king of h fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not i by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mighty, and the † holy people.

25 And through his l policie also he shall cause craft to prosper in his hand, and he shall magnifie *himself* in his heart. and by ‡ m peace shall destroy many: he shall also stand up against the n prince of princes, but he shall be * broken o without hand.

26 And the vision of the p evening and the morning which was told, is true: wherefore shut thou up the vision, for it *shall be* for many dayes.

27 And I Daniel fainted and was sick q *certain* dayes; afterward I rose up and did the kings businesse, and I was astonished at the vision, but none understood *it*.

CHAP. IX.

1 *Daniel considering the time of the captivitie, 3 maketh confession of sinnes, 16 and prayeth for the restauration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.*

IN the first yeare of Darius the sonne of a Ahasuerus, of the seed of the Medes, ‡ which was made king over the b realm of the Caldeans;

2 In the first yeare of his reigne, I Daniel understood by c books the number of the yeares, whereof the word of the LORD came to * Jeremiah the prophet, that he would accomplish seventy yeares in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD to d seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O * Lord, the e great and dreadfull God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 * We have sinned and have committed iniquitie, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord,

---

† Heb. *a horn of sight.*
g Though he came in the name of all Grecia, yet he bare the title and dignity of the generall captain, so that the strength was attributed to him, which is meant by this horn.
h Alexander overcame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.
i Alexanders great power was broken, for when he had overcome all the east, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.
* Chap. 11: 4.
k That is, which were famous: for almost in the space of fifteen yeare, there were fifteen divers successours before this Monarchie was divided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdome, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemais
* Psal. 48: 2. Ezek. 20: 6.
o That is, Judea.
‡ Or, *against the host.*
p Antiochus raged against the elect of God, and trod his precious stars under feet, which are so called, because they are separated from the world.
‡ Or, *against.*
q That is, God who governeth and maintaineth his church.
‡ Or, *from him.*
r He laboured to abolish all religion, and therefore cast Gods service out of his temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon.
† Or, *the host was given over for the transgression against the daily* sacrifice.
s He sheweth, that their sins are the cause of all these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer utterly to abolish his religion.
t This horn shall abolish for a time the true doctrine, and so corrupt Gods service.
u Meaning, that he heard one of the angels asking this question of Christ, whom he calleth a certain one, or a secret one, or a marvellous one.
‡ *The numberer of secrets*, or *the wonderfull numberer.*
† Heb. *Palmoni.*
‡ Or, *making desolate.*
x That is, the Jews sins, which were the cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered me for the comfort of the church
‡ Heb. *evening morning.*
a That is, untill so many naturall dayes be past, which make six yeares three moneths and an half: for so long under Antiochus was the temple prophaned.
† Heb. *justified.*
b Which was Christ, who in this manner declared himself to the old fathers, how he would be God manifested in the flesh.
* Chap. 9: 21.
c This power to command the angel, declared that he was God.
d The effect of his vision shall not yet appear, but a long time after,
‡ Heb. *made me stand upon my standing.*

e Meaning, that great rage which Antiochus should shew against the church
f That is, out of Grecia.
g They shall not have like power as had Alexander.
† Heb. *are accomplished.*
h Noting, that this king Antiochus was impudent and cruel, and also crafty, that he could not be deceived.
i That is, not like Alexanders strength.
k Both the Gentiles that dwelt about him, and also the Jews.
† Heb *people of the holy ones.*
l Whatsoever he goeth about by his craft, he shall bring it to passe.
‡ Or, *prosperity.*
m That is, under pretence of peace? or as it were in sport.
n Meaning, against God.
* 2 Mach. 9: 9.
o For God would destroy him with a notable plague, and so comfort his church.
p Read. verse 14.
q For feare and astonishment.

a Who was also called Assyages.
‡ Or, *in which he, &c.*
b For Cyrus led with ambition, went about wars in other countreis, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent prophet, yet he daily increased in knowledge by reading of the scriptures.
* Jerem. 25: 12. and 29: 10.
d He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliverance prophesied by Jeremiah.
* Deut. 7: 9. Nehem. 1: 5.
e That is, hast all power in thy self to execute thy terrible judgements against obstinate sinners, as thou art rich in
* Baruch, 2: 19.

mercy to comfort them which obey thy word, and love thee.

7 O Lord [f] righteouſneſſe ‡ *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael that are neare, and that are farre off, through all the countreys whither thou haſt driven them, becauſe of their treſpaſſe that they have treſpaſſed againſt thee.

8 O Lord,* to us *belongeth* confuſion of face, to our [g] kings,, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the [h] voice of the LORD our God, to walk in his laws which he ſet before us, by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice, therefore the [i] curſe is poured upon us, and the oath that *is* written in the * law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As * *it is* written in the law of Moſes, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt † gotten thee * renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy [k] righteouſneſſe, I beſeech thee, let thine anger and thy fury be turned away from thy citie Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, heare the prayer of thy ſervant, and his ſupplications, and cauſe thy face to [l] ſhine upon thy ſanctuary that is deſolate, for the [m] Lords ſake.

18 O my God, encline thine eare and heare; open thine eyes, and behold our deſolations, and the city, † which is called by thy name: for we do not † preſent our ſupplications before thee for our [n] righteouſneſſe, but for thy great mercies.

19 O Lord heare, O Lord forgive, O Lord [o] hearken and do, deferre not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man * Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to flie † ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth † to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the † commandment came forth, and I am come to ſhew *thee*; for thou *art* † greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy [p] weeks are determined upon [q] thy people, and upon thy holy city, ‡ to finiſh the tranſgreſſion, and ‡ to make an end of [r] ſinnes, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſſe, and to ſeal up the viſion and † propheſie, and to anoint the moſt holy.

25 Know therefore and underſtand, *that* from [s] the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven [t] weeks; and [u] threeſcore and two weeks the ſtreet † ſhall be built again, and the ‡ wall, even † in troublous times.

26 And after threeſcore and [x] two weeks ſhall Meſſiah be cut off, ‡ but [y] not for himſelf: and the people of [z] the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a floud, and unto the end of the warre ‡ deſolations are determined.

27 And he [a] ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe [c] and ‡ for the overſpreading of * abominations, he ſhall make *it* deſolate, even untill the conſummation, and that determined ſhall be poured upon the deſolate.

---

f He sheweth that whensoever God punisheth, he doth it for just cause: and thus the godly never accuse him of rigour as the wicked doe, but acknowledge that in themselves, there is just cause why he should so intreat them.

‡ Or, *thou* haſt, &c.

* Baruch. 1: 15.

g He doth not excuse the kings because of their authority, but prayeth chiefly for them as the chief occasions of these great plagues.

h He sheweth that they rebell against God, which serve him not according to his commandement and word.

i As Deut. 27: 15. or the curse confirmed by an oath. * Levit. 26. vers. 14. &c. Deut. 28: 15. &c. and 29: 20. &c. and 30: 17, 18. and 31: 17. &c. and 32: 19. &c.

* Levit. 26: 14. &c. Deut. 28: 15. Lam. 2: 17.

† Heb. *intreated the face.*

† Heb. *made thee a name.*

* Exod. 14: 18.

k That is, according to all thy mercifull promises and the performance thereof.

l Shew thy self favourable.

m That is, for thy Christs sake, in whom thou wilt accept all our prayers.

† Heb. *wherupon thy name is called.*

† Heb. *cause to fall.*

n Declaring, that the godly flee only unto Gods mercies, and renounce their own works, when they seek for remission of their sinnes.

o Thus he could not content himself with any vehemencie of words: for he was so led with a fervent zeal, considering Gods promise made to the citie, in respect of his church, and for the advancement of Gods glorie.

p He alludeth to Jeremias propheſie, who propheſied that their captivitie should be ſeventie years: but now Gods mercie should ſevenfold exceed his judgement, which should be foure hundred and ninetie years, even to the coming of Chriſt, and ſo then it should continue for ever.

q Meaning, Daniels nation, over whom he was carefull.

‡ Or, *to reſtrain.*

‡ Or, *to ſeal up.*

r To shew mercie, and to put ſinne out of remembrance.

† Heb. *prophet.*

s That is, from the time that Cyrus gave them leave to depart.

t These weeks make fourtie nine yeare, whereof 46 are referred to the time of the building of the temple, and three to the laying of the foundation.

u Counting from the sixt yeare of Darius, who gave the second commandement for the building of the temple, are 62 weeks, which make 439 yeares, which comprehend the time from this building of the temple unto the baptiſme of Chriſt.

† Heb. *ſhall return and be built.* ‡ Or, *breach*, or *ditch.* † Heb. *in ſtraits of times.* x In this laſt week of the ſeventie ſhall Chriſt come and preach, and ſuffer death. ‡ Or, *and ſhall have nothing.* y He ſhall ſeem to have no beauty, nor to be of any eſtimation, as Iſaiah 53: 2. z Meaning, Titus Veſpaſianus ſon, who ſhould come and deſtroy both the temple and the people, without all hope of recoverie. ‡ Or, *it ſhall be cut off by deſolations.* a By the preaching of the goſpel he confirmed his promiſe, firſt to the Jews, and after to the Gentiles. b Chriſt accompliſhed this by his death and reſurrection. c Meaning, that Jeruſalem and the Sanctuarie ſhould be utterly deſtroyed for their rebellion againſt God, and their idolatry: or, as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them. ‡ Or, *with the abominable armies.* * Matth. 24: 15. Mark 13: 14. Luke 21: 20.

CHAP. X.

1 Daniel having humbled himſelf, ſeeth a viſion. 10 Being troubled with fear, he is comforted by the angel.

IN the [a] third yeare of Cyrus king of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* † [b] long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe dayes I Daniel was mourning three † full weeks.

a He noteth this third yeare, becauſe at this time the building of the temple began to be hindered by Cambyſes, Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to haſten too much, but patiently to abide the iſſue of Gods promiſe.

Daniel. † Heb. *great.* b Which is to declare that the godly should

† Heb. *weeks of dayes.*

† Heb. *bread of desires.*

3 I ate no † pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as [d] I was by the side of the great river, which *is* * Hiddekel:

5 Then I lift up mine eyes and looked, and behold, † a certain man [e] clothed in linnen, whose loyns *were* * girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his armes and his feet like in colour to polished brasse, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for [f] my ‡ * comelinesse was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, an [g] hand touched me, which † set me upon my knees, and *upon* the palms of my hands.

11 And he said unto me. O Daniel, † a man greatly beloved, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

13 But the [h] prince of the kingdome of Persia withstood me one and twenty dayes: but lo, [i] Michael ‡ one of the chief princes came to help me, and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter dayes: for yet the [k] vision *is* for *many* dayes.

15 And when he had spoken such words unto me, I set my face toward the ground and I became dumbe.

16 And behold [l] *one* like the similitude of the sonnes of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, [m] by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can ‡ the servant of this my lord, talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not, [n] peace *be* unto thee, be strong, yea, be strong: and when he had spoken unto me, I [o] was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the [p] prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth, [q] and *there is* none that † holdeth with me in these things, but Michael your prince.

Alexander the king of Macedonia. q For this angel was appointed for the defence of the church under Christ, who is the head thereof. † Heb. *strengtheneth himself.*

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romanes.*

ALso I, in the first yeare of Darius the Mede, *even* I [a] stood to confirm and to strengthen him.

2 And now will I shew thee the truth, Behold, there shall stand up yet [b] three kings in Persia, and the fourth shall be farre richer than *they* all: and by his strength through his riches he shall stirre up [c] all against the realm of Grecia.

3 And a [d] mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, [e] his kingdome shall be broken, [f] and shall be divided toward [g] the foure windes of heaven; and not to his [h] posteritie, nor according to his [i] dominion which he ruled: for his kingdome shall be pluckt up, even for others besides [k] those.

5 ¶ And the [l] king of the south shall be strong, and *one* of [m] his princes, and he shall be strong above him; and have dominion: his dominion *shall be* a great dominion.

6 And in the end of yeares they † shall joyn themselves together; for the kings [n] daughter of the south shall come to the king of the north to make † an agreement: but she shall not retain the power of [o] the arm, neither shall [p] he stand, nor his [q] arm; but she shall be given up, and they that brought her, and ‡ he [r] that begat her, and he that strengthened her in these times.

7 But out of a branch of her [r] root shall *one* stand up in his estate, [s] which shall come with an army, and shall enter into the fortresse of the

a The angel assureth Daniel, that God hath given him power to perform these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.

b Whereof Cambyses that now reigned was the first, the second Smerdes, the third Darius the sonne of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For he raised up all the east countreis for to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease, or as some write, was poisoned by Cassander.

f For his twelve chief princes first divided his kingdome among themselves.

g After this his monarchie was divided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolomeus Egypt.

h Thus God revenged Alexanders ambition and cruelnie, in causing his posteritie to be murthered, partly of the fathers chiefs friends, and partly one of another.

i None of these foure shall be able to be compared to the power of Alexander.

k That is, his posteritie having no part thereof.

l To wit, Ptolomeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders Princes shall be more mightie: for he should have both Asia and Syria.

† Heb. *shall associate themselves.*

n That is, Berenice the daughter of Ptolomeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt should have a continuall peace together.

† Heb. *rights.*

o That force and strength shall not continue: for soon after Berenice and her young sonne after her husbands death, was slain of her step sonne Seleucus Calinicus, the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolomeus nor Antiochus.

q Some read, seed, meaning the childe begotten of Berenice.

r Some read, she that begat her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this marriage, were destroyed.

s Meaning, that Ptolomeus Evergates after the death of his father Philadelphus should succeed in the kingdome, being of the same stock that Berenice was.

t To avenge his sisters death against Antiochus Calinicus king of Syria.

king

c Called Abib, which containeth part of March, and part of April.

d Being caried by the spirit of prophesie to have the sight of this river Tygris.

* Gen. 2: 14.

† Heb. *one man.*

e This was the angel of God, which was sent to assure Daniel in this prophesie that followeth.

* Revel. 1. 13, 14, 15.

f The word also signifieth, comelinesse, or beautie, so that for fear he was like a dead man for deformitie.

‡ Or, *vigour.*

* Chap. 7: 28.

g Which declareth, that when we are stricken down with the majestie of God, we cannot rise, except he also lift us up with his hand, which is his power.

† Heb. *moved.*

† Heb. *a man of desires.*

† Heb. *stand upon thy standing.*

h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the temple, but would have further raged, if God had not sent me to resist him, and therefore have I stayed for the profit of the church.

i Though God could by one angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Jesus, the head of angels.

‡ Or, *the first.*

k For though the prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ, for the comfort of his church.

l This was the same angel that spake with him before in the similitude of a man.

m I was overcome with fear and sorrow, when I saw the vision.

‡ Or, *this servant of my lord.*

668

king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt, their gods with their princes, *and* with † their precious vessels of silver and of gold, and he shall continue [u] *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdome, and shall return into his own land.

10 But his [x] sonnes † shall be stirred up, and shall assemble a multitude of great forces: and *one* [y] shall certainly come and overflow, and passe through: then shall he [z] return, and be stirred up even to his fortresse.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great [a] multitude, but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by it*.

13 For the king of the north [b] shall return, and shall set forth a multitude greater than the former, and shall certainly come († after certain yeares) with a great army, and with much riches.

14 And in those times there shall [c] many stand up against the king of the south; also † the robbers of thy [d] people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities, and the arms of the south shall [e] not withstand, neither † his chosen people, neither *shall there be* any strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the ‡ † [f] glorious land which by his hand shall be consumed.

17 He shall also [g] set his face to enter with the strength of his whole kingdome, and ‡ upright ones with him: thus shall he do, and he shall give him the [h] daughter of women † corrupting [i] her: but [k] she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the [l] isles, and shall take many: but a prince [m] † for his own behalf shall cause † the reproach offered by him, to cease; without his own reproach he shall cause *it* to turn upon [n] him.

19 Then he shall turn his face towards the fort of [o] his own land: but he shall stumble and fall, and not be [p] found.

20 [q] Then shall stand up in his estate † a raiser of taxes *in* the glory of the kingdome; but within few dayes he shall be destroyed, neither in † [r] anger, nor in battel.

21 And in his estate shall stand up a [s] vile person, to whom they shall not give the honour of the kingdome: but he shall come in peaceably, and obtain the kingdome by flatteries.

22 And with the [t] arms of a floud shall they be overflown from before him, and shall be broken yea also the prince of the [u] covenant.

23 And after [x] the league *made* with him, he shall work deceitfully; for he shall come up, and shall become strong with a [y] small people.

24 He shall enter ‡ peaceably even upon the fattest places of the province, and he shall do that which his [z] fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: yea, and he shall † forecast his devices against the strong holds, even for a [a] time.

25 And he shall stirre up his power and his courage against the king of the south with a great armie: and the king of the south shall be stirred up to battel with a very great and mighty army; but he shall not [b] stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of [c] his meat, shall destroy him, and his army [d] shall overflow: and many shall fall down slain.

27 And both these kings † hearts *shall be* to do [e] mischief, and they shall speak lies at one table; but it shall not prosper: for [f] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great [g] riches, and his heart *shall be* against the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south, but it shall not be as the former, or as the latter.

30 ¶ For the ships [h] of Chittim shall come against him: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do, he shall even return [i] and have intelligence with them that forsake the holy covenant.

31 And arms [k] shall stand on his part, and they shall pollute the sanctuary [l] of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that ‡ maketh desolate.

32 And such as do wickedly [m] against the covenant, shall he ‡ corrupt by flatteries: but

---

† Heb. *vessels of their desire.*

u For this Ptolomeus reigned six and fourtie yeares.

x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolomeus the sonne of Philopater. Philadelphus.

‡ Or, *shall warre.*

y For his elder brother Seleucus died, or was slain whiles the warres were preparing.

z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also readie to invade Egypt.

a For Antiochus had six thousand horsemen and threescore thousand footmen.

b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heir.

† Heb. *at the end of times of years.*

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

† Heb. *the children of robbers.*

d For under Onias which falsly alledged that place of Isa. 19. vers. 19. certain of the Jews retired with him into Egypt to fulfill this prophesie: also the angel sheweth that all these troubles which are in the church are by the providence and counsel of God.

† Heb. *the citie of munitions.*

e The Egyptians were not able to resist Stopas, Antiochus captain.

† Heb. *the people of his choice.*

‡ Or, *goodly land.*

† Heb. *land of ornament.*

f He sheweth, that he shall not onely afflict the Egyptians, but also the Jews, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods providence.

g This was the second battel that Antiochus fought against Ptolomeus Epiphanes. ‡ Or, *much uprightnesse*, or *equall conditions.* h To wit, a beautifull woman, which was Cleopatra, Antiochus daughter. † Heb. *to corrupt.* i For he regarded not the life of his daughter, in respect of the kingdome of Egypt. k Shee shall not agree to his wicked counsel, but shall love her husband as her dutie requireth, and not seek his destruction. l That is, toward Asia, Grecia, and those isles which are in the Sea, called Mediterraneum: for the Jews called all countries isles: which were divided from them by sea. m For whereas Antiochus was wont to contemn the Romanes, and put their ambassadours to shame in all places, Attilius the Consull, or Lucius Scipio put him to flight, and caused his shame to turn on his own head. † Heb. *for him.* Heb. *his reproach.* n By his wicked life, and obeying of foolish counsel. o For fear of the Romanes he shall flee to his holds. p For when as under the pretence of povertie he would have robbed the temple of Jupiter Dodoneus, the countrey men slew him.

q That is, Seleucus shall succeed his father Antiochus.

† Heb. *one that causeth an exaltour to passe over.*

† Heb. *angers.*

r Not by forreigne enemies or battel, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and usurped the kingdome without the consent of the people.

t He sheweth, that great forreign powers shall come to help the young sonne of Seleucus against his uncle Antiochus, and yet shall be overthrown.

u Meaning, Ptolomeus Philometor Philopaters sonne, who was this childes cosen germane, and is here called the prince of the covenant, because he was the chief, and all other followed his conduct.

x For after the battel, Philometor and his uncle Antiochus made a league.

y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing.

‡ Or, *into the peaceable and fat, &c.*

z Meaning, in Egypt.

† Heb. *think his thoughts.*

a He will content himself with the small holds for a time, but ever labour by craft to attain to the chiefest.

b He shall be overcome with treason.

c Signifying, his princes, and the chief about him.

d Declaring, that his souldiers shall burst out, and venture their life to slay and to be slain for the safeguard of their prince.

† Heb. *their hearts.*

e The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against another.

f Signifying, that it standeth not in the counsel of men to bring things to passe, but in the providence of God, who ruleth the kings by a secret bridle, that they cannot do what they list themselves. g Which he shall take of the Jews in spoiling of Jerusalem and the temple, and this is told them before, to move them to patience, knowing, that all things are done by Gods providence. h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with grief, and to revenge his rage, he came against the people of God the second time. i With the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high priest, and this second time by Menelaus. k A great faction of the wicked Jews shall hold with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set up in the temple the image of Jupiter Olympius, and so began to corrupt the pure service of God.

† Or, *astonisheth.*

m Meaning, such as bear the name of Jews: but indeed were nothing lesse: for they sold their souls, and betrayed their brethren for gain. ‡ Or, *cause to dissemble.*

the

the people that do know their God, shall be strong, and do *exploits*

33 And they that understand among [n] the people, shall instruct many: [o] yet they shall fall by the sword, and by flame, by captivity and by spoil *many* dayes.

34 Now when they shall fall, they shall be holpen with a [p] little help: but many shall cleave to them with [q] flatteries.

35 And *some* of them [r] of understanding shall fall to try ‡ them, and to purge, and to make *them* white, even to the time of the end: because *it is* yet for a time appointed.

36 And the [s] king shall do according to his will, and he shall exalt himself, and magnifie himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation [t] be accomplished: for that that is determined, shall be done.

37 Neither shall he regard the [u] God of his fathers, nor the desire [x] of women, nor regard any god: for he shall magnifie himself above all.

38 But in his estate shall he honour the God of ‡ † [y] forces: and a god whom his fathers knew not, shall he honour with [z] gold and silver, and with precious stones, and † pleasant things.

39 Thus shall he do in the [a] † most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

40 And at the time of the end shall the king of the [b] south push at him, and the king of the north shall come against him like a whirlwinde with chariots, and with horsemen, and with many ships, and he shall enter into the countreys, and shall overflow and passe over:

41 He shall enter also into the ‡ † [c] glorious land, and many *countreys* shall be overthrown but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countreys, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east, and out of the north shall [d] trouble him: therefore he shall go forth [e] with great furie to destroy, and utterly to make away many.

45 And he shall plant the tabernacles [f] of his palace between the seas in the ‡ † glorious holy mountain, yet he shall come to his end, and none shall help him.

n They that remain constant among the people shall teach others by their example, and edifie many in the true religion.

o Whereby he exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure never so long.

p As God will not leave his church destitute, yet will he not deliver it all at once, but so help, as they may still seem to fight under the crosse, as he did in the time of the Maccabees, whereof he here prophesieth.

q That is, there shall be even of this small number, many hypocrites.

r To wit, of them that fear God, and will lose their life for the defence of true religion, signifying also, that the church must continually be tried and purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

‡ Or, *by them.*

s Because the angels purpose is to shew the whole course of the persecutions of the Jews unto the coming of Christ, he now speaketh of the monarchy of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall prevail as God hath appointed to punish his people, but he sheweth it is but for a time.

u The Romanes shall observe no certain form of religion as other nations, but shall change their gods at their pleasure, yea contemn them, and preferre themselves to their gods.

x Signifying, that they should be without all humanity: for the love of women is taken for a singular or great love, as 2 Sam. 1: 26.

‡ Or, *munitions.*

† Heb. *Mauzzim*, or, *as for the Almighty God in his seat he shall honour, yea, he shall honour a God, &c.*

y That is, the God of power and riches: they shall esteem their own power above all their gods, and worship it.

z Under pretence of worshipping the gods, they shall enrich their citie with the most precious jewels of all the world because that hereby all men should have them in admiration for their power and riches. † Heb. *things desired.*

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should have been despised as Atheist: but this was to increase their fame and riches: and when they gat any countrey, they so made others the rulers thereof, that the profit ever came to the Romanes.

† Heb. *fortresses of munitions.* ‡ Heb. *a price.* b That is, both the Egyptians and Syrians shall at the length fight against the Romanes, but they shall be overcome. ‡ Or, *goodly land.*

† Heb. *land of delight*, or *ornament.* c The angel forewarneth the Jews that when they should see the Romanes invade them, and that the wicked should escape their hands, that then they should not think but that all this was done by Gods providence, forasmuch as he warneth them of it so long afore, and therefore he would still preserve them. † Heb. *send forth.* d Hearing that Crassus was slain, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost.

f The Romanes after this reigned quietly through all countries, and from sea to sea, and

in Judea: but at length for their cruelty God shall destroy them. ‡ Or, *goodly.* † Heb, *mountain of delight of holinesse.*

Chap. XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that [a] time shall Michael stand up, the great prince which standeth for the children of thy people, & there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people *shall be* delivered, every one that *shall be* found written in the book.

2 And many [b] of them that sleep in the dust of the earth shall awake, * some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be ‡ [c] wise shall * shine as the brightnesse of the firmament, and they that [d] turn many to righteousnesse, as the starres for ever and ever.

4 But thou, O Daniel, [e] shut up the words, and seal the book even to the [f] time of the end: many shall run to and fro, and knowledge shall be increased,

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the † bank of the [g] river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in * linnen, which *was* ‡ upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linnen, which *was* upon the waters of the river, when he * held up his [h] right hand, and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a [i] time, times, and † an half: and when he shall have accomplished [k] to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these things?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time that the [l] daily *sacrifice* shall be taken away, and † the abomination that ‡ maketh desolate set up, *there* [m] *shall be* a thousand two hundred and ninetie dayes.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and [n] five and thirty dayes.

13 But go [o] thou thy way till the end *be*: ‡ for thou shalt rest, and stand in the lot at the end of the dayes.

a The angel here noteth two things: first, that the church shall be in great affliction and trouble at Christs coming, and next, that God will send his angel to deliver it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the gospel.

b Meaning; all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should have ever their respect to that: for in the earth there shall be no sure comfort.

* Matth. 25: 46. John 5: 29.

‡ Or, *teachers.*

c Who have kept the true feat of God, and his religion.

* Matth. 13: 43.

d He chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keep thou it sure, and esteem it as a treasure.

f Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the gospel.

† Heb. *lip.*

g Which was Tygris.

* Chap. 10: 5.

‡ Or, *from above.*

* Revel. 10: 5.

h Which was as it were a double oath, and did the more confirm the thing.

i Meaning, a long time, a longer time, and at length a short time: signifying, that their troubles should have an end.

‡ Or, *part.*

k When the church shall be scattered and diminished in such sort, as it shall seem to have no power.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law.

† Heb. *to set up the abomination, &c.*

‡ Or, *astonisheth.* m Signifying, that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged though it be deferred. n In this number he addeth a moneth and an half to the former number, signifying, that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The angel warneth the prophet patiently to abide, till the time appointed come, signifying, that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his church. ‡ Or, *and thou, &c.*

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and ſubtill counſell of Jeroboam the ſon of Nebat, and inſtead of his true ſervice commanded by his word, worshipped him according to their own fantaſies and traditions of men, giving themſelves to moſt vile idolatry & ſuperſtition, the Lord from time to time ſent them prophets to call them to repentance: but they grew ever worſe and worſe, and ſtill abuſed Gods benefits. Therefore now when their proſperity was at the higheſt under Jeroboam the ſon of Joash, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah and Micah to them of Judah) to condemn them of their ingratitude, and whereas they thought themſelves to be greatly in the favour of God, and to be his people, the prophet calleth them baſtards, and children born in adultery: and therefore ſheweth them that God would take away their kingdome, and give them to the Aſſyrians to be led away captives. Thus Hoſea faithfully executed his officee for the ſpace of ſeventy yeares, though they remained ſtill in their vices and wickedneſſe, and derided the prophets, and contemned Gods judgements. And becauſe they ſhould neither be diſcouraged with threatnings onely, nor yet flatter themſelves by the ſweetneſſe of Gods promiſes, he ſetteth before them the two principall parts of the law, which are the promiſe of ſalvation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by whom onely they ſhould have true deliverance: and for the ſecond, he uſeth threatnings and menaces to bring them from their wicked manners & vices, and this is the chief ſcope of all the prophets, either by Gods promiſes to allure them to be godly, or elſe by threatnings of his judgements to feare them from vice: and albeit that the whole law contain theſe two points, yet the prophets moreover note peculiarly both the time of Gods judgements, and the manner.

CHAP. I.

1 *Hoſea, to ſhew Gods judgement for ſpirituall whoredome, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi, 10 The reſtauration of Judah and Iſrael.*

THE word of the LORD that came unto Hoſea, the ſonne of Beeri, in the dayes of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah, [b] kings of Judah, and in the dayes of Jeroboam the ſonne of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea: and the LORD ſaid to Hoſea, Go, take unto thee a wife [c] of whoredomes and children of whoredomes: for the land hath committed great whoredome, *departing* from the LORD.

3 So he went and took [d] Gomer the daughter of Diblaim, which conceived and bare him a ſonne.

4 And the LORD ſaid unto him, Call his name [e] Jezreel; for yet a little *while* and I will † avenge the bloud of Jezreel upon the [f] houſe of Jehu, and will cauſe to ceaſe the kingdome of the houſe of Iſrael.

5 And it ſhall come to paſſe at that [g] day, that I will break the bow of Iſrael in the valley of Jezreel.

6 ¶ And ſhe conceived again, and bare a daughter; and *God* ſaid unto him, Call her name [h] Lo-ruhamah: for † I will no more have mercy upon the houſe of Iſrael, ‡ but I will utterly [i] take them away:

7 But I will have mercy upon the houſe of Judah, and will [k] ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen.

8 ¶ Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſonne.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſſe, *that* ‡ in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſonnes of the living God.

11 * Then ſhall the children of Judah and the children of Iſrael be [n] gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the [o] day of Jezreel.

a Called alſo Azariah, who being a leper was depoſed from his kingdome.
b So that it may be gathered by the reign of theſe 4 kings, that he preached above 60 years.
c That is, one that of long time hath accuſtomed to play the harlot: not that the prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God, to ſet forth under this parable, or figure, the idolatrie of the ſynagogue, and of the people her children.
d Gomer ſignifieth a conſumption or corruption, and Diblaim a cluſters of figs, declaring that they were all corrupt, like rotten figs.
e Meaning, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did prevail with God: but that they were as baſtards, and therefore ſhould be called Jezreelites, that is, ſcatterd people, alluding to Jezreel, which was the chief citie of the ten tribes under Ahab, where Jehu ſhed ſo much bloud, 2 King 10:8, 11. † Heb. *viſit.* f I will be revenged upon Jehu for the bloud that he ſhed in Jezreel: for albeit God ſtirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolattie, which he had deſtroyed. g When the meaſure of their iniquitie is full, and I ſhall take vengeance and deſtroy all their policie and force. h That is, not obtaining mercie, whereby he ſignifieth that Gods favour was departed from them. † Heb. *I will not adde any more to.* ‡ Or *that I ſhould altogether pardon them.* i For the Iſraelites never returned after that they were taken captives by the Aſſyrians.
k For after their captivitie he reſtored them miraculouſly by the means of Cyrus, Ezra 1: 1.
l That is, not my people.
m Becauſe they thought that God could not have been true in his promiſe, except he had preſerved them, he declareth that though they were deſtroyed, yet the true Iſraelites, which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Jews and the Gentiles, Rom. 9: 26.
† Or, *in ſtead of that.*
* Jerem. 3: 18. Ezek. 34: 23.
n To wit, after the captivitie of Babylon, when the Jews were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Jews and Gentiles. o The calamitie and deſtruction of Iſrael ſhall be ſo great, that to reſtore them ſhall be as a miracle.

CHAP. II.

1 *The idolatrie of the people.* 6 *Gods judgements againſt them.* 14 *His promiſes of reconciliation with them.*

SAy ye unto your [a] brethren, ‡ Ammi, and to your ſiſters, † Ruhamah.

2 Plead with your [b] mother, plead: for ſhe *is* not my wife, neither *am* I her husband: let her therefore put away her whoredomes out of her ſight, and her adulteries [c] from betweene her breaſts;

3 [d] Leſt I ſtrip her naked, and ſet her as in

a Seeing, that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering, that ye are my people, on whom I will have mercie.
† That is, *my people.*
‡ That is, *having obtained mercie.*
b God ſheweth, that he forſook them, Iſa. 50: 1. c Meaning, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, Ezek. 16: 25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie, and certain ſignes of his favour, but if they continued ſtill, he would utterly deſtroy them.

the

the day that she was [e] born; and make her as a wilderneſſe, and ſet her like a drie land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the [f] children of whoredomes.

5 For their mother hath plaid the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my [g] lovers, that give *me* my bread and my water, my wooll and my flax, mine oyl and my † drink.

6 ¶ Therefore behold, I will [k] hedge up thy way with thorns, and † make a wall, that ſhe ſhall not finde her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them, and ſhe ſhall ſeek them, but ſhall not finde *them*: then ſhall she ſay, [i] I will go and return to my firſt husband, for then *was it* better with me than now.

8 For she did not know that I gave her [k] corn, and † wine, and oyl, and multiplied her ſilver and gold ‡ *which* they prepared for Baal.

9 Therefore will I return, and take away my [l] corn in the time thereof, and my wine in the ſeaſon thereof, and will † recover my wooll and my flax *given* to cover her nakedneſſe.

10 And now will I diſcover [m] her † lewdneſſe in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moons, and her ſabbaths: and all her ſolemn feaſts.

12 And I will † deſtroy her vines and her fig-trees, whereof she hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a forreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the dayes of [n] Baalim, wherein she burnt incenſe to them, and she decked her ſelf with her [o] eare-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore behold, I will [p] allure her and bring her into the wilderneſſe, and ſpeak † † comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of [q] Achor for a door of hope, and she ſhall [r] ſing there as in the dayes of her youth, and as in the day when she came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, *that* thou ſhalt call me [ſ] Ishi; and ſhalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their [u] name.

18 And in that day will I make a * covenant for them with the [x] beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the ſword, and the battel out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſſe, and in judgement, and in loving kindneſſe, and in mercies.

20 I will even betroth thee unto me in [y] faithfulneſſe, and thou ſhalt know the LORD.

21 And it ſhall come to paſſe in that day, I will heare, ſaith the LORD, I will heare [z] the heavens, and they ſhall heare the earth.

22 And the earth ſhall heare the corn and the wine and the oyl, and they ſhall heare Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I * will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1 By the expiation of an adultereſſe, 4 is ſhewed the deſolation of Iſrael before their reſtauration.

THen ſaid the LORD unto me, [a] Go yet, love a woman (beloved of *her* friend, yet an adultereſſe) according to the love of the LORD toward the children of Iſrael, who look to other gods, and [b] love flagons † of wine.

2 So [c] I bought her to me for fifteen *pieces* of ſilver, and for an homer of barley, and an † half-homer of barley.

3 And I ſaid unto her, Thou ſhalt * abide for [d] me many dayes, thou ſhalt not play the harlot, and thou ſhalt not be for *another* man, ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall [e] abide many dayes without a king, and without a [f] prince, and without a ſacrifice, and without † an image, and without an ephod, and *without* teraphim.

5 Afterwad ſhall the children of Iſrael return, and ſeek the LORD their God, and * [g] David their king, and ſhall fear the LORD, and his goodneſſe in the * latter dayes.

CHAP. IV.

1 Gods judgements againſt the ſinnes of the people, 6 and of the prieſts, 12 and againſt their idolatry. 15 Judah is exhorted to take warning by Iſraels calamitie.

HEare the word of the LORD, ye children of Iſrael: for the LORD [a] hath a controverſie with the inhabitants of the land, becauſe *there is* no truth, nor mercy nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and ‡ [b] bloud toucheth bloud.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh with the beaſts of the field, and with the fowls of heaven, yea the fiſhes of the ſea alſo ſhall be taken away.

4 Yet [c] let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

---

e When I brought her out of Egypt, Ezek. 16: 4, 39.

f That is, baſtards and begotten in adulterie.

g Meaning, the idols which they ſerved, and by whom they thought they had wealth and abundance.

† Heb. *drinks.*

h I will punish thee, that then thou mayeſt ſee whether thine idols can help thee, and bring thee into ſuch ſtraightneſſe that thou ſhalt have no luſt to play the wanton.

† Heb. *wall a wall.*

i This he ſpeaketh of the faithfull which are truly converted, and alſo ſheweth the uſe and profit of Gods rods.

k This declareth that idolaters defraud God of his honour when they attribute his benefits to their idols.

† Heb. *new wine.*

‡ Or, wherewith *they made Baal.*

l Signifying, that God will take away his benefits when man by his ingratitude doth abuſe them.

‡ Or, *take away.*

m That is, all her ſervice, ceremonies, and inventions, whereby she worshipped her idols.

† Heb. *folly*, or, *villanie.*

† Heb. *make deſolate.*

n I will punish her for her idolatrie.

o By ſhewing how harlots trim themſelves to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelves on their holy dayes.

p By my benefits in offering her grace and mercie, even in that place where she ſhall think her ſelf deſtitute of all help and comfort.

‡ Or, *friendly.*

† Heb. *to her heart.*

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Joſh. 7: 26. and is called the doore of hope, becauſe it was a departing from death, and an entrie into life.

r Shee ſhall then praiſe God, as ſhe did when ſhe was delivered out of Egypt.

ſ That is, my husband, knowing that I am joyned to thee by an inviolable covenant. t That is, my maſter: which name was applied to their idols. u No idolatrie ſhall once come into their mouth, but they ſhall ſerve me purely according to my word. * Job 5: 23. x Meaning, that he will ſo bleſſe them, that all creatures ſhall favour them.

y With a covenant that never ſhall be broken.

z Then ſhall the heaven deſire raine for the earth, which ſhall bring forth for the uſe of man.

* Rom. 9: 25. 1 Pet. 2: 10.

a Herein the prophet repreſenteth the perſon of God, which loved his church before he called her, and did not withdraw the ſame when she gave her ſelf unto idols.

b That is, gave themſelves wholly to pleaſures, and could not take up, as they that are given to drunkenneſſe.

† Heb. *of grapes.*

c Yet I loved her, and payed a ſmall portion for her, leſt ſhe perceiving the greatneſſe of my love, ſhould have abuſed me, and not been under durie: for fifteen pieces of ſilver were but half the price of a ſlave Exod. 21: 32.

† Heb. *Lethech.*

* Deut. 21: 13.

d I will trie thee a long time as in they widow-hood, whether thou wilt be mine or no.

e Meaning, not onely all the time of their captivitie, but alſo unto Chriſt. f That is, they ſhould neither have policie nor religion, and their idols alſo wherein they put their confidence, ſhould be deſtroyed. † Heb. *a ſtanding*, or *ſtature.* * Jer. 30: 9. Ezek. 34: 23. g This is meant of Chriſts kingdome, which was promiſed unto David to be eternall, Pſal. 72: 17. * Iſa. 2. 2.

a Becauſe the people would not obey the admonitions of the prophet, he citeth them before the judgement-ſeat of God againſt whom they chiefly offended, Zech. 12: 10. Iſa. 7: 13. Mich. 6: 1, 2.

† Heb. *bloods.*

b In everie place appeareth a libertie to moſt hainous vices, ſo that one followeth in the neck of another.

c As though he would ſay, that it were in vain to rebuke them: for no man can abide it: yea, they will ſpeak againſt the prophets and prieſts, whoſe office it is chiefly to rebuke them.

5 Therefore ſhalt thou fall in the [d] day, and the prophet alſo ſhall fall with thee in the night, and I will † deſtroy thy [e] mother.

6 ¶ My people are † deſtroyed for lack of knowledge: [f] becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing [g] thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 [i] They eat up the ſinne of my people, and they † ſet their heart on their iniquity.

9 And there ſhall be * like people, like [k] prieſt, and I will † punish them for their wayes, and † reward them their doings.

10 For they ſhall eat, and not have enough; they ſhall [l] commit whoredome, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 [m] Whoredome, and wine, and new wine take away the heart.

12 ¶ My [n] people aſk counſel at their ſtocks, and their ſtaff declareth unto them: for the [o] ſpirit of whoredomes hath cauſed *them* to erre, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills under oaks, and poplars, and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall [p] commit whoredome, and your ſpouſes ſhall commit adultery.

14 † I will not [q] punish your daughters when they commit whoredome, nor your ſpouſes when they commit adulterie: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand, ſhall ‡ fall.

15 ¶ Though thou Iſrael play the harlot, *yet* [r] let not Judah offend, and come not ye unto [f] Gilgal, neither go ye up to * [t] Beth-aven, nor ſwear, The LORD liveth:

16 For Iſrael ſlideth back as a back-ſliding heifer: now the LORD will feed them as a [u] lambe in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink † is ſowre: they have committed whoredome continually: her † rulers *with* ſhame do love, [x] Give ye.

19 The winde hath [y] bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

d Ye ſhall periſh all together: the one, becauſe he would not obey, and the other, becauſe he would not admoniſh.
† Heb. *cut off.*
e That is, the ſynagogue, wherein thou boaſteſt.
† Heb. *cut off.*
f That is, the prieſts ſhall be caſt off, becauſe that for lack of knowledge they are not able to execute their charge, and inſtruct others, Deut. 33: 3. Malach. 2: 7.
g Meaning, the whole bodie of the people, which were wearie with hearing the word of God.
h The more I was beneficiall unto them.
i To wit, the prieſts ſeek to eat the peoples offerings, and flatter them in their ſinnes.
† Heb. *lift up their ſoul to their iniquity.*
* Iſa. 24: 2.
k Signifying, that as they haveſinned together, ſo ſhall they be puniſhed together.
† Heb. *viſit upon.*
† Heb. *cauſe to return.*
l Shewing, that their wickedneſſe ſhall be puniſhed on all ſorts: for though they think by the multitude of wives to have many children, yet they ſhall be deceived of their hope.
m In giving themſelves to pleaſures, they become like brute beaſts.
n Thus he ſpeaketh by deriſion in calling them his people, which now for their ſins they were not: for they ſought help of ſtocks and ſticks.
o They are carried away with a rage.
p Becauſe they take away Gods honour, and give it to idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, Rom. 1: 28.
‡ Or, *ſhall it not, &c.*
q I will not correct your ſhame to bring you to amendment, but let you run headlong to your own damnation.
‡ Or, *be puniſhed.*
r God complaineth that Judah is infected, and willeth them to learn by their example to return in time.
f For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither.
* 1 Kings 12: 29.
t He calleth Beth-el, that is, the houſe of God, Beth-aven, that is, the houſe of iniquity, becauſe of their abominations ſet up there, ſignifying, that no place is holy, where God is not purely worſhipped.
u God will ſo diſperſe them, that they ſhall not remain in any certain place.
† Heb. *is gone.*
† Heb. *ſhields.*
x They are ſo impudent in receiving bribes, that they will commit ſin to bring them unto them.
y To carry them ſuddenly away.

CHAP. V.

1 *Gods judgements againſt the prieſts, the people, and the princes of Iſrael for their manifold ſinnes,* 15 *untill they repent.*

HEare ye this O prieſts, and hearken, ye houſe of Iſrael, and give ye eare, O houſe of the king; for judgement *is* toward you, becauſe ye have been a [a] ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make [b] ſlaughter, ‡ though I *have been* † a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredome, *and* Iſrael is defiled.

4 † ‡ They will not frame their doings to turn unto their God: for the ſpirit of whoredomes *is* in the midſt of them, and they have not known the LORD.

5 And the [e] pride of Iſrael doth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them.

6 They ſhall go with their flocks, and with their herds to ſeek the LORD: but they ſhall not finde *him*, he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten [f] ſtrange children, now ſhall [g] a moneth devoure them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O [h] Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made [i] known that which ſhall ſurely be.

10 The princes of Judah were like them that [k] remove the bound: *therefore* I will poure out my wrath upon them like water.

11 Ephraim *is* oppreſſed, *and* broken in judgement: becauſe he willingly walked after the [l] commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the houſe of Judah as ‡ rottenneſſe.

13 When Ephraim ſaw his ſickneſſe, and Judah *ſaw* his wound, then went Ephraim to the [m] Aſſyrian, and ſent ‡ to king [n] Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I will tear and go away; I will take away, and none ſhall reſcue *him*.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

a The prieſts and princes catched the poore people in their ſnares, as the foulers did the birds in theſe two high mountains.
b Notwithſtanding they ſeemed to be given altogether to holineſſe, and to ſacrifices, which here he calleth ſlaughter in contempt.
‡ Or, *and, &c.*
† Heb. *a correction.*
c Though I had admoniſhed them continually by my prophets.
d They boaſted themſelves not only to be Iſraelites, but alſo Ephraimites, becauſe their king Jeroboam came of that tribe.
† Heb. *they will not give.*
‡ Or, *their doings will not ſuffer them.*
e Meaning, their contemning of all admonitions.
f That is, their children are degenerate, ſo that there is no hope in them.
g Their deſtruction is not far off.
h That is, all Iſrael comprehended under this part, ſignifying, that the Lords plagues ſhould purſue them from place to place, till they were deſtroyed.
i By the ſucceſſe they ſhall know that I have ſurely determined this.
k They have turned upſide down all politicall order, and all manner of religion.
l To wit, after king Jeroboams commandement, and did not rather follow God.
‡ Or, *a worm.*
m In ſtead of ſeeking for remedy at Gods hand.
† Or, *to the king of Jareb: or to the king that ſhould plead.*
n Who was king of the Aſſyrians.
† Heb. *till they be guilty.*

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſſe and iniquitie.*

COme and let us [a] return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will binde us up.

2 * After two dayes will [b] he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter *and* former raine unto the earth.

a He ſheweth the people how they ought to turn to the Lord, that he might call back his plagues.
* 1 Cor. 15: 4.
b Though he correct us from time to time, yet his help will not be far off, if we return to him.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for [c] your ‡ goodnesse *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I [d] hewed *them* by the prophets: I have slain them by the words of my mouth, ‡ and thy [e] judgements *are as* the light *that* goeth forth.

6 For I desired * [f] mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they [g] ‡ like men have transgressed the covenant: there have they dealt treacherously against me.

8 [h] Gilead *is* a citie of them that work iniquitie; *and is* ‡ polluted with bloud.

9 And as troups of robbers wait for a man, *so* the company of priests murder in the way † by consent: for they commit ‡ lewdnesse.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredome of Ephraim, Israel is defiled.

11 Also O Judah, he hath set an [i] harvest for thee, when I returned the captivitie of my people.

c You seem to have a certain holinesse and repentance, but it is upon the sudden, and as a morning cloud.
‡ Or, *mercie* or, *kindnesse.*
d I have still labored by my prophets, and as it were framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them, but a sword to slay them.
‡ Or, *that thy judgements might be, &c.*
e My doctrine which I taught thee, was most evident.
* 1 Sam. 15: 22. Eccles 5: 1. Matth. 9: 13. and 12: 7.
f He sheweth to what scope his doctrine tended, that they should joyne the obedience of God, and the love of their neighbour with outward sacrifice.
g That is, like light and weak persons.
i Or, *like Adam.*
h Which was the place where the priests dwelt, and which should have been best instructed in my word. ‡ Or, *cunning for bloud.* † Heb. *with one shoulder*, or *to Shechem.* ‡ Or, *enormitie.* i That is, doth imitate thine idolatry, and hath taken graffs of thy trees.

Chap. VII.

1 A reproof of manifold sinnes. 11 Gods wrath against them for their hypocrisie.

WHen I would have healed Israel, then the iniquitie of Ephraim was discovered, and the † wickednesse of Samaria: for they commit falshood: and [a] the thief cometh in, *and* the troup of robbers † spoileth without.

2 And they † consider not in their hearts, *that* I remember all their wickednesse: now their own doings have beset them about, they are before my face.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They *are* all adulterers, as an [c] oven heated by the baker, ‡ *who* ceaseth ‡ from raising after he hath kneaded the dough, untill it be leavened.

5 In the [d] day of our king, the princes have made *him* sick ‡ with bottles of wine, he stretched out his hand with scorners.

6 For they have ‡ made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have [e] devoured their judges; all their kings are fallen, there is none among them that calleth unto me.

8 Ephraim, he hath [f] mixed himself among the people, Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, [g] gray hairs are † here and there upon him, yet he knoweth not.

‡ Heb. *evils.*
a Meaning, that there was not one kinde of vice among them, but that they were subject to all wickednesse, both secret and open.
† Heb. *stripeth.*
‡ Heb. *say not to.*
b They esteem their wicked king Jeroboam above God, and seek but how to flatter and please him.
c He compareth the rage of the people to a burning oven which the baker heateth still, till his dough be leavened and raised.
‡ Or, *the raiser will cease.*
‡ Or, *from waking.*
d They used all riot and excesse in their feasts and solemnities, whereby their king was overcome with surfet, and brought into diseases, and delighted in flatteries.
‡ Or, *with heat through wine.*
‡ Or, *applied.*
e By their occasion God hath deprived them of all good rulers.
f That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither through hot nor through cold, but partly a Jew, and partly a Gentile.
† Heb. *sprinkled.*
g Which are a token of his manifold afflictions.

10 And the * pride of Israel testifieth to his face, and they do not return to the LORD * their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without [h] heart; they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their [i] congregation hath heard.

13 Wo unto them, for they have fled from me: † destruction unto them, because they have transgressed against me: though I have [k] redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart [l] when they howled upon their beds: [m] they assemble themselves for corn and wine, *and* they rebell against me.

15 Though I ‡ have bound, *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most high: they are like a deceitfull bow: their princes shall fall by the sword for the * rage [n] of their tongue: this *shall be* their derision in the land of Egypt.

* Chap. 5: 5.
h That is, without all judgement, as they that cannot tell whether it is better to cleave onely to God, or to seek the help of man.
i According to my curses made to the whole congregation of Israel.
† Heb. *spoil.*
k That is, divers times redeemed them, & delivered them from death.
l When they were in affliction, and cried out for pain, they sought not unto me for help.
m They onely seek their own commodity and wealth, and passe not for me their God.
‡ Or, *chastened.*
* Psalm 73: 9.
n Because they boast of their own strength, and passe not what they speak against me and my servants, Psalm 73: 9.

Chap. VIII.

1, 12 Destruction is threatned for their impiety, 5 and idolatrie.

SEt the trumpet to † thy [a] mouth, *he shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall [b] cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They have set up [c] kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long will it be ere they attain to [d] innocencie?

6 [e] For from Israel *was* it also, the workmen made it, therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have [f] sown the winde, and they shall reap the whirlwind: it hath no ‡ stalk: the bud shall yeeld no meal: if so be it yeeld, the strangers shall swallow it up.

8 Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a [g] wilde asse alone by himself: Ephraim hath hired † lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall ‡ sorrow a little for the [h] burden of the king of princes.

11 Because Ephraim hath made many altars to sinne, altars shall be unto him to sinne.

12 I have written to him the great things

† Heb. *the roof of thy mouth.*
a God encourageth the prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Jeroboam, by whom they sought their own libertie, and not to obey my will.
d That is, upright judgement, and godly.
e Meaning, the calf was invented by themselves, and of their fathers in the wildernesse.
f Shewing, that their religion hath but a shew, and in it self is but vanitie.
‡ Or, *standing-corn.*
g They never cease, but run to and fro to seek help.
† Heb. *lovers.*
‡ Or, *begin.*
h That is, for the tribute which the king and the princes shall lay upon them: which means the Lord useth, to bring them to repentance.

674

of my law, *but* they were counted as a [i] strange thing.

13 ‡ They sacrifice flesh for the sacrifices of mine offerings, and eat *it*; *but* the [k] LORD accepteth them not: now will he remember their iniquity, and visit their sinnes; they shall return to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devoure the palaces thereof.

i Thus the idolaters count the word of God as strange in respect of their own inventions.
‡ Or, *in the sacrifices of mine offerings they, &c.*
k Saying, that they offer it to the Lord, but he accepteth no service which he himself hath not appointed.

CHAP. IX.

The distresse and captivity of Israel for their sinnes and idolatry.

REjoyce not, O Israel, for joy, [a] as *other* people: for thou hast gone a whoring from thy God, thou hast loved [b] a reward ‡ upon every corn-floore.

2 [c] The floore and the ‡ wine-presse shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORDS land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer [d] wine-*offerings* to the Lord, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread [e] for their soul shall not come into the house of the LORD;

5 What will ye do [f] in the solemne day, and in the day of the feast of the LORD?

6 For lo they are gone, because of † [g] destruction: Egypt shall gather them up, Memphis shall bury them: ‡ † the pleasant *places* for their silver, nettles shall possesse them: thorns *shall be* in their tabernacles.

7 The dayes of visitation are come, the dayes of recompense are come, Israel shall know *it*: [h] the prophet *is* a fool, the † spirituall man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim [i] *was* with my God: *but* the prophet *is* a snare of a fowler in all his wayes, *and* hatred ‡ in the house of his God.

9 They [k] have deeply corrupted *themselves*, as in the dayes of * Gibeah: *therefore* he will remember their iniquity, he will visit their sinnes.

10 I found Israel like [l] grapes in the wilderness: I saw your fathers as the first-ripe in the fig-tree at her first-time: *but* they went to * Baal-peor, and separated themselves unto that shame; and *their* abominations were according as [m] they loved.

11 As for Ephraim: their glory shall flie away like a bird; from the birth [n] and from the wombe, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there shall* not *be* a man *left*: yea, wo also to them when I depart from them,

13 Ephraim, as I saw [o] Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a † [p] miscarrying wombe, and dry breasts.

15 All their wickednesse * *is* in [q] Gilgal: for there I hated them: for the wickednesse of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even † the beloved *fruit* of their wombe.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to have thy barns filled, Jer. 44: 17. as an harlot that had rather live by playing the whore, than to be entertained of her own husband.
‡ Or, *in, &c.*
c Their outward things that thou seekest shall be taken from thee.
† Or, *wine-fat.*
d All these doings both touching policy and religion shall be rejected as things polluted.
e The meat offering, which they offered for themselves.
f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captivity, when ye shall see your selves cut off from God.
† Heb. *spoil.*
g Though they think to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
‡ Or, *their silver shall be desired, the nettle, &c.*
† Heb. *the desire.*
h Then they shall know that they were deluded by them who challenged to themselves to be their prophets and spirituall men.
† Heb. *man of the spirit.*
i The prophets duty is to bring men to God, and not to be a snare to pull them from God.
‡ Or, *against.*
k This people is so rooted in their wickednesse, that Gibeah, which was like to Sodom, was never more corrupt, Jud. 19: 22.
* Jud. 19: 18.
l Meaning, that he so esteemed them, and delighted in them.
* Num. 25: 3.
m They were as abominable unto me, as their lovers the idols.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus, to preserve them from the cold aire of the Sea, so was Ephraim at the first unto me, but now I will give him to the slaughter.
† Heb. *that casteth the fruit.*
p The prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great slaughter should come upon their children.
* Chap. 12: 11.
q The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.
† Heb. *the desires.*

CHAP. X.

Israel is reproved and threatned for their impiety and idolatry.

ISrael *is* ‡ an [a] empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the [b] goodnesse of his land, they have made goodly † images.

2 ‡ Their heart is [c] divided; now shall they be found faulty: he shall † break down their altars: he shall spoil their images.

3 For now they shall say, We have no [d] king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsly in making a [e] covenant: thus [f] judgement springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall [g] fear, because of the calves of Beth-aven: for the people thereof shall mourn over it, and ‡ the [h] priests thereof *that* rejoyced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to * king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the fome upon † the water.

8 The high places also of [i] Aven, the sin of Israel shall be destroyed: the thorn and the thistle shall come up on their altars; * and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battel in Gibeah against the children of iniquity did not [m] overtake them.

10 *It is* in my desire [n] that I should chastise them: and the people shall be gathered against them, ‡ when they shall binde themselves in their two [o] furrows.

11 And Ephraim *is as* an heifer that is

‡ Or, *a vine emptying the fruit which it giveth.*
a Whereof though the grapes were gathered, yet ever as it gathered new strength it increased new wickednesse, so that the correction which should have brought them to obedience did but utter their stubbornesse.
b As they were rich, and had abundance.
† Heb. *statues*, or *standing images.*
‡ Or, *he hath divided their heart.*
c To wit, from God.
† Heb. *behead.*
d The day shall come, that God shall take away their king, & then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 King 17. vers. 6: 7.
e In promising to be faithfull toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and grief.
g When the calf shall be carried away.
‡ Or, *Chemarims*, h Chemarims were certain idolatrous priests, which did weare black apparell in their sacrifices, and cried with a loud voice, which superstition Elijah derided, 1 Kings 18. vers 27. read 2 Kings 23: 5.
* Chap. 5: 13.
† Heb. *the face of the water.*
i Thus he speaketh in contempt of Beth-el, read Chap. 4: 15.
* Isa. 2: 19. Luke 23: 30. Revel 6: 16. and 9: 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeal could not be good in executing Gods judgements, seeing thine own deeds were as wicked as theirs. l To wit, to fight, or the Israelites remained in that stubbornesse from that time. m The Israelites were not movedby their example to cease from their sinnes. n Because they are so desperate, I will delight to destroy them. ‡ Or, *when I shall binde them for their two transgressions*, or *in their two habitations.* o That is, when they have gathered all their strength together.

taught,

taught, *and* loveth [p] to tread out *the corn*, but I passed over upon † her [q] fair neck: I will make Ephraim to ride: Judah shall plow, *and* Jacob shall break his clods.

12 Sow to your selves in righteousnesse, reap in mercy: [r] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousnesse upon you.

13 Ye have plowed wickednesse, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as [s] Shalman spoiled * Beth-arbel in the day of battel: the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you, because of † your great wickednesse: in a morning shall the king of Israel utterly be cut off.

CHAP. XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgement. 8 Gods mercy toward them.

WHen Israel [a] *was* a childe, then I loved him, and * called my sonne out of Egypt.

2 *As* they called them, so they [b] went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.

4 I drew them with cords [c] of a man, with bands of love, and I was to them as they that † take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his [d] king, because they refused to return.

6 And the sword shall abide on his cities and shall consume his branches, and devoure *them*, because of their own counsels.

7 And my people are bent to back-sliding from me: though [e] they called them to the most high, † none at all would exalt *him*.

8 [f] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as * [g] Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, [h] my repentings are kindled together.

9 I will not execute the fiercenesse of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man, the holy one in the midst of thee, and I will not [i] enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 [k] They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, & the house of Israel with deceit: but Judah yet ruleth with [l] God, & is faithfull † with the saints.

p Wherein is pleasure, as in ploughing is labour and pain.
† Heb. *the beauty of her neck.*
q I will lay my yoke upon her fat neck.
r Reade Jer. 4: 4.

s That is, Shalmanazzar in the destruction of that city, spared neither kinde nor age.
* 2 Kings 18: 34. and 19: 13.
† Heb. *the evil of your evil.*

a Whiles the Israelites were in Egypt, and did not provoke my wrath by their malice & ingratitude.
* Matth. 2: 15.
b They rebelled, and went a contrary way when the Prophets called them to repentance.

c That is, friendly: and not as beasts or slaves.
† Heb. *lift up.*

d Seeing they contemned this kindnesse, they shall be led captive into Assyria.

e To wit, the Prophets.
† Heb. *together they exalted not.*
f God considereth with himself, and that with a certain grief how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29: 23.
* Gen. 19: 24. Amos 4: 11.
h Meaning, that his love wherewith he first loved them, made him between doubt & assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his judgements, as he declareth in the next verse.
i To consume thee, but wil cause thee to yeeld, and so receive thee to merey: and this is meant of the small number who shall walk after the Lord.
k The Egyptians and Assyrians shall be afraid when the Lord maintaineth his people.
l Governeth their state according to Gods word, and doth not degenerate.
‡ Or, *with the most holy.*

CHAP. XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraims sinnes provoke God.

EPhraim feedeth [a] on winde, and followeth after the east-winde: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, *and* [b] oyl is carried into Egypt.

2 The LORD hath also a controversie with Judah, and will † punish Jacob according to his wayes; according to his doings will he recompense him.

3 ¶ He took his brother * by the heel in the wombe, and by his strength he † * had [d] power with God:

4 Yea, he had [e] power over the angel and prevailed, he wept and made supplication unto him: [f] he found him *in* * Beth-el, and there he spake with us.

5 Even the LORD God of hosts, the LORD *is* his * memoriall.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 ¶ *He is* ‡ [g] a merchant, the balances of deceit *are* in his hand: he loveth to ‡ oppresse.

8 And Ephraim said, Yet I am become rich, I have found me out substance: † *in* all my labours they shall finde none iniquitie in me, † [h] that *were* sinne.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in [i] the dayes of the solemne feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, † by the ministerie of the prophets.

11 *Is there* [k] iniquitie in Gilead? surely they are vanitie, they sacrifice bullocks in * Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 [l] And Jacob * fled into the countrey of Syria, and Israel * served for a wife, and for a wife he kept *sheep*.

13 * And by a [m] prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger † most bitterly: therefore shall he leave his † bloud upon him: and his reproach shall his Lord return unto him.

a That is, flattereth himself with vain confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
† Heb. *visit upon.*

* Gen. 25: 26.
† Heb. *was a prince* or *behaved himself princely.*
* Gen. 32: 24. &c.
d Seeing that God did thus praise Jacob their father, Judahs ingratitude was the more to be abhorred.
e Read Gen. 32: 28.
f God found Jacob as he lay sleeping in Beth-el. Gen. 28: 12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.
* Gen. 35: 9, 10.
* Exod. 3: 15.
‡ Or, *Canaan.*
g As for Ephraim he is more like the wicked Canaanites than godly Abraham or Jacob.
‡ Or, *deceive.*
† Or, *all my labours suffice me not* he shall have *punishment of iniquity in whom is sinne.*
† Heb. *which.*
h Thus the wicked measure Gods favour, by outward prosperity, and like hypocrites cannot abide that any should reprove their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feast of the Tabernacles; which thou doest now contemn.
† Heb. *by the hand.*
k. The people thought that no man durst have spoken against Gilead, that holy place, and yet the prophet saith that all their religion was but vanity. Chap. 4: 15. and 9: 15.
l If you boast of your riches and nobility, ye seem to reproach your father who was a poore fugitive and servant.
* Gen. 28: 5.
* Gen. 29: 20, 28.
* Exod. 12: 50, 51. and 13: 3.
m Meaning, Moses, whereby appeareth, that whatsoever they have, it cometh of Gods free goodnesse.
† Heb. *with bitternesses.*
† Heb. *bloods.*

CHAP. XIII.

1 Ephraims glorie, by reason of idolatry, vanisheth. 5 Gods anger for their unkindnesse. 9 A promise of Gods mercie. 15 A judgement for rebellion.

WHen Ephraim spake, [a] trembling, he [b] exalted himself in Israel; but when he offended in Baal, [c] he died.

a He sheweth the excellencie and authority that this time had above all the rest.
b He made a king of his tribe.
c The Ephramites are not farre from destruction, and have lost their authority.

676

2 And now † they sinne more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‡ men [d] that sacrifice, kisse the calves.

3 Therefore they shall be as the morning cloud, and as the early dew it passeth away, as the chaff *that* is driven with a whirlwinde out of the floore, and as the smoke out of the chimney.

4 Yet* I *am* the LORD thy God [e] from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

5 ¶ I did know thee in the wilderneſſe in the land of † great drought.

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion, as a leopard by the way will I observe *them*.

8 I will meet them as a bear that is bereaved *of her whelps*, and will rent the caul of their heart, and there will I devoure them like a lion: † the wilde beast shall tear them.

9 ¶ O Israel, thou [f] hast destroyed thy self, but in me † *is* thine help.

10 [g] I will be thy king; where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a * king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* [h] bound up: his sinne *is* hid.

13 The sorrows of a travailing woman shall come upon him, he *is* an unwise sonne, for he should not stay † long in *the place of* the [i] breaking forth of children.

14 I will ransome them from † the power of the grave: I will redeem them from death * O [k] death, I will be thy plagues; O grave, I will be thy destruction; [l] repentance shall be hid from mine eyes.

15 ¶ Though he be fruitfull among *his* brethren,* an east-winde shall come, the winde of the LORD shall come up from the wilderneſſe, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all † pleasant vessels.

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with childe shall be ript up.

CHAP. XIIII.

1 *An exhortation to repentance.* 4 *A promise of Gods blessing.*

O Israel [a] return unto the LORD thy God for thou hast fallen by thine iniquitie.

2 Take with you words, and turn to the LORD, say unto him, [b] Take away all iniquitie, and ‡ receive *us* graciously: so will we render the * calves of our [c] lips.

3 Asshur shall [d] not save us, we will not ride upon horses, neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherlesse findeth mercy.

4 ¶ [e] I will heal their back-sliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall ‡ grow as the lilly, and † cast forth his roots as Lebanon.

6 His branches † shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his [f] shadow shall return, they shall revive *as* the corn, and ‡ grow as the vine: the † sent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I [g] have heard *him*, and observed him: I *am* like a green firre-tree, from me *is* thy fruit found.

9 Who *is* [h] wise, and he shall understand these things? prudent, and he shall know them? for the wayes of the LORD *are* right, and the just shall walk in them: but the transgressours shall fall therein.

† Heb. *they adde to sinne.*

‡ Or, *the sacrificers of men.*
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship these calves which were their idols.
* Isa. 43: 11. Chap. 12: 9.
e He calleth them to repentance, and reproveth their ingratitude.
† Heb. *droughts.*

† Heb. *the beast of the field.*
f Thy destruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men must needs be the cause thereof.
† Heb. *in thy help.*
g I am all one, Jam. 1: 17.
* 1 Sam. 8: 5, &c. and 15: 23. and 16: 1.
h It is surely laid up to be punished, as Jer. 17: 1.
† Heb. *a time.*
i But should come out of the womb, that is, out of this danger wherein he is and not tarry to be stiffled.
† Heb. *the hand.*
* 1 Cor. 15: 54, 55.
k Meaning, that no power shall resist God, when he will deliver his, but even in death will he give them, life.
l Because they will not turn to me, I will not change my purpose.

* Ezek. 19: 12.
† Heb. *vessels of desire.*

a He exhorteth them to repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.
‡ Or, *give good.*
* Hebr. 13: 15.
c Declaring that this is the true sacrifice, that the faithfull can offer, even thanks and praise Heb. 13: 15.
d we will leave off all vain confidence and pride.
e He declareth how ready God is to receive them that do repent.
‡ Or, *blossome.*
† Heb. *strike.*
† Heb. *shall go.*

f Whosoever joyn themselves to this people, shall be blessed.
‡ Or, *blossome.*
‡ Or, *memorial.*

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfas a protection, and safegard unto them as a most sufficient fruit and profit.
h Signifying, that the true wisdome and knowledge consisteth in this, even to rest upon God.

JOEL.

THE ARGUMENT.

THE prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famine, remaineth still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promiseth that God will be mercifull, and not forget his covenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheep, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 Joel declaring sundry judgements of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.

THE word of the LORD that came to Joel the sonne of Pethuel.

2 Heare this, ye [a] old men, and give eare, all ye inhabitants of the land: hath [b] this been in your dayes, or even in the dayes of your fathers?

3 Tell ye your children of it, and let your children *tell* their children, and their children another generation.

4 † That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

5 Awake ye [c] drunkards, and weep, and howl all ye drinkers of wine, because of the new wine: for it is cut off from your mouth.

6 For [d] a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and † barked my fig-tree: he hath made it clean bare, and cast *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the [e] husband of her youth.

9 The meat-offering, and the drink-offering is [f] cut off from the house of the LORD; the priests the LORDS ministers mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: [g] the new wine is ‡ dried up, the oyl languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field are withered: because joy is withered away from the sonnes of men.

13 [h] Gird your selves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ * Sanctifie ye a fast, call a ‡ solemne assembly, gather the elders, *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD.

15 Alas for the day: for * the [i] day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladnesse from the house of our God?

17 The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan, the herds of cattel are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‡ pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the pastures of the wilderness.

CHAP. II.

1 He sheweth unto Zion the terribleness of Gods judgement. 12 He exhorteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present, 28 and future blessings.

BLOW [a] ye the ‡ trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A [b] day of darknesse and of gloominesse, a day of clouds and of thick darknesse, as the morning spread upon the mountains: a [c] great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the yeares † of many generations.

3 A fire devoureth before them, and behinde them a flame burneth: the land *is* as the garden of [d] Eden before them, and behinde them a desolate wilderness, yea, and nothing shall escape them.

4 The appearance of them *is* as the appea-

rance

a Signifying, the princes, the priests and the governours.

b He calleth the Jews to the consideration of Gods judgements, who had now plagued the fruits of the ground for the space of foure yeares, which was for their sins, and to call them to repentance.

† Heb. *the residue of the palmer-worm.*

c Meaning, that the occasion of their excesse and drunkennesse was taken away.

d This was an other plague wherewith God had punished them, when he stirred up the Assyrians against them.

† Heb. laid *my figtree for a barking.*

e Mourn grievously as a woman which had lost her husband, to whom she hath been married in her youth.

f The tokens of Gods wrath did appear in his temple, insomuch as Gods service was left off.

g All comfort and substance for nourishment is taken away.

‡ Or, *ashamed.*

h He sheweth that the onely meanes to avoid Gods wrath, and to have all things restored, is unfained repentance.

* Chap. 2: 1.

‡ Or, day of *restraint.*

* Ia. 13: 6.

i We see by these great plagues, that utter destruction is at hand.

† Heb. *graine.*

‡ Or, *habitations.*

k That is, drought.

a He sheweth the great judgements of God, which are at hand, except they repent.

‡ Or, *cornet.*

b Of affliction and trouble.

c Meaning, the Assyrians.

† Heb. *of generation and generation.*

d The enemy destroyeth our plentifull country wheresoever he cometh.

rance of horſe, and as horſemen, ſo ſhall they runne.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.

6 Before their face the people ſhall be much pained: all faces [e] ſhall gather † blackneſſe.

7 They ſhall run like mighty men, they ſhall climbe the wall like men of warre, and they ſhall march every one on his wayes, and they ſhall not break their ranks.

8 Neither ſhall one [f] thruſt another, they ſhall walk every one in his path: and when they fall upon the ‡ ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the citie: they ſhall run upon the wall, they ſhall climbe up upon the houſes: they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, * the [g] ſunne and the moon ſhall be dark, and the ſtarres ſhall withdraw their ſhining;

11 And the LORD ſhall [h] utter his voice before his army: for his camp is very great: for *he is* ſtrong that executeth his word, for the * day of the LORD *is* great and very terrible, and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, * Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [i] rent your heart and not your garments, and turn unto the LORD your God: for he *is* * gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evil.

14 * Who knoweth *if* he will [k] return and repent, and leave a bleſſing behinde him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, * ſanctifie a faſt, call a ſolemne aſſembly.

16 Gather the people: ſanctifie the congregation: aſſemble the elders: gather the [l] children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould ‡ rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be [m] jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen,

20 But I will remove farre off from you the [n] northern *army*, and will drive him into a land barren and deſolate, with his face toward the [o] eaſt ſea, and his hinder part towards the utmoſt ſea, and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe † he hath done great things.

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſſe do ſpring, for the tree beareth her fruits, the fig-tree and the vine do yeeld their ſtrength.

23 Be glad then ye children of Zion, and rejoyce in the LORD your God: for he hath given you ‡ the former rain [p] ‡ moderately, and he * will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *moneth*.

24 And the floores ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.

25 And I will reſtore to you the yeares that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſſe afterward, *that* I * will poure [q] out my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, your old men ſhall dream [r] dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe dayes, will I poure out my ſpirit.

30 And I will ſhew [s] wonders in the heavens, and in the earth, bloud and fire and pillars of ſmoak.

31 * The [t] ſunne ſhall be turned into darkneſſe, and the moon into bloud, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſſe *that* * whoſoever ſhall call [u] on the name of the LOD ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, [x] and in the remnant whom the LORD ſhall call.

e They ſhall be pale and black for fear, as Nah. 2. verſ. 10.
† Heb. *pot.*

f For none ſhall be able to reſiſt them.
‡ Or, *dart.*

* Iſa. 13: 10. Ezek. 32: 7.
g Reade verſ. 2, 31. and Iſa. 13: 10. Ezek. 32: 7. Chap. 3: 15. Matth. 24: 29.
h The Lord ſhall ſtir up the Aſſyrians to execute his judgements.
* Jer. 30: 7. Amos 5: 18. Zeph. 1: 15.

* Jer. 4: 1.

i Mortifie your affections, and ſerve God with puteneſs of heart, and not with ceremonies.
* Exod. 34: 6. Pſal. 86: 5. Jon 4: 2.

* Jon 3: 9.
k He ſpeaketh this to ſtir up their ſlothfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Jer. 18: 8.
* Chap. 2: 14.

l That as all have ſinned, ſo all may ſhew forth ſignes of their repentance that men ſeeing the children which are not free from Gods wrath, might be the more lively touched with the conſideration of their own ſinnes.

‡ Or, *uſe a by-word againſt them.*
* Pſal. 42: 10. and 79: 10. and 115: 2.
m If they repent he ſheweth that God will preſerve and defend them with a moſt ardent affection.

n That is, the Aſſyrians your enemies.

o Called the ſalt ſea: or Perſian ſea; meaning, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterraneum, yet he would ſcatter them.
† Heb. *he hath magnified to do.*

‡ Or, *a teacher of righteouſneſſe.*
p That is, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.
† Heb. *according to righteouſneſſe.*
* Lev. 26: 4. Deut. 11: 14.

* Iſa. 44: 3. Acts 2: 17.
q That is, in greater abundance & more generally than in time paſt: and this was fulfilled under Chriſt, when as Gods graces, and his Spirit under the goſpel was abundantly given to the Church, Iſa. 44: 3. Acts 2: 17.
r As they had viſions and dreams in old time, ſo ſhall they now have clearer revelations.
s He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not look for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerve them.
* Chap. 3: 15.

t The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world, Iſa. 13: 10. Ezek. 32: 7. Chap. 3: 15. Matth. 24: 29.
* Rom. 10: 13.
u Gods judgements are for the deſtruction of the infidels, and to move the godly to call upon the name of God, who will give them ſalvation.
x Meaning hereby, the Gentiles, Rom. 10: 13.

CHAP. III.

1 Gods judgements againſt the enemies of his people. 9 God will be known in his judgement. 18 His bleſſing upon the church.

FOr behold, in [a] thoſe dayes and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and will bring them down into [b] the valley of Jehoſha-

a When I ſhall deliver my Church, which ſtandeth of the Jews and of the Gentiles.
b It appeareth that he alludeth to that great victory of Jehoſhaphat, when as God without mans help deſtroyed the enemies, 2 Chron. 20: 26. alſo he hath reſpect to this word Jehoſhaphat, which ſignifieth pleading or judgement, becauſe God would judge the enemies of his Church, as he did there.

phat,

phat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy [c] for a harlot, and sold a girle for wine, that they may drink.

4 Yea, and [d] what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me [e] a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly † pleasant things.

6 The children also of Judah, and the children of Jerusalem have ye sold unto † the Grecians, that ye might remove them farre from their border.

7 Behold, I will raise them, out of the place whither ye have sold them, and will return your recompense upon your own head.

8 And I will sell your sonnes and your daughters into the hand of the children of Judah, and they [f] shall sell them to the Sabeans, to a people farre off; for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles: † prepare warre, wake up the mighty men, let all the men of warre draw neare, let them come up.

10 * [g] Beat your plow-shares into swords, and your ‡ pruning-hooks into spears; let the weak say, I *am* strong.

11 Assemble your selves, and come all ye heathen, and gather your selves together round about: thither ‡ cause thy mightie ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Johoshaphat: for there will I sit to judge all the heathen round about.

13 * Put ye in the [h] sickle, for the harvest is ripe; come, get you down, for the presse is full, the fats overflow, for their wickednesse is great.

14 Multitudes, multitudes in the valley of ‡ decision: for the day of the LORD *is* neare in the valley of decision.

15 The * sunne and the moon shall be darkened, and the starres shall withdraw their shining.

16 The LORD also shall * roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the LORD *will be* the † hope [i] of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be † holy, and there shall no * strangers passe [k] through her any more.

18 ¶ And it shall come to passe in that day, *that* the mountains shall [l] drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall † flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 [m] Egypt shall be a desolation, and Edom shall be a desolate wildernesse, for the violence *against* the children of Judah, because they have shed innocent bloud in their land.

20 But Judah shall ‡ dwell for ever, and Jerusalem from generation to generation.

21 For I will [n] cleanse their bloud *that* I have not cleansed, ‡ for the LORD dwelleth in Zion.

c That which the enemie gat for the sale of my people, he bestowed upon harlots and drink.
d He taketh the cause of his church in hand against the enemy, as though the injurie were done to himself.
e Have I done you wrong, that ye will render me the like?
‡ Heb. *desireable.*
† Heb. *the sonnes of the Grecians.*
f For afterward God sold them by Nebuchad-nezzar, and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.
† Heb. *sanctifie.*
* Isa. 2: 4.
g When I shall execute my judgements against mine enemies, I will cause every one to be ready, & to prepare their weapons to destroy one another for my churches sake.
‡ Or, *sithes.*
‡ Or, *the* LORD *shall bring down.*
* Rev. 14: 15.
h Thus he shall encourage the enemies when their wickednes is full ripe to destroy one another, which he calleth the vallie of Gods judgements.
‡ Or, *concision, or, threshing.*
* Chap. 2: 31.
* Jerem. 25: 30; Amos 1: 2.
† Heb. *place of the pair, or, harbour.*
i God assureth his against all troubles that when he destroyeth his enemies his children shall be delivered.
† Heb. *holinesse.*
* Rev. 21: 27.
k The strangers shall no more destroy his church which if they do it is the people which by their sins make the breach for the enemy.
l He promiseth to his church abundance of graces, read Ezek. 47: 1. which should water and comfort the most barren places, Amos 9: 13.
† Heb. *go.*
m The malicious enemies shall have no part of this grace.
‡ Or, *abide.*
n He had suffered his church his heritage to lie in their filthinesse, but now he promiseth to cleanse them, and to make them pure unto him. ‡ Or, *even I the* LORD *that dwelleth in Zion.*

AMOS.

THE ARGUMENT.

AMong many other prophets that God raised up to admonish the Israelites of his plagues, for their wickednesse and idolatry, he stirred up Amos, who was an herdman or shepherd of a poore town, and gave him both knowledge and constancy to reprove all estates and degrees, and to denounce Gods horrible judgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived, as it were, in ignorance of God in respect of them, but for their sinnes will punish them, that they could look for nothing, but an horrible destruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should have perfect deliverance and salvation.

CHAP. I.

1 *Amos sheweth Gods judgement upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon.*

THE words of Amos, who was among the herdmen of [a] Tekoa, which he saw concerning Israel, in the dayes of Uzziah king of Judah, and in the dayes of [b] Jeroboam the sonne of Joash king of Israel, two yeare before the * [c] earthquake.

2 And he said, the LORD will * roar from Zion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of [d] Carmel shall wither.

3 Thus saith the LORD, For [e] three transgressions of Damascus, and † for foure I will not ‡ turn away *the punishment* thereof, because they have [f] threshed Gilead with threshing instruments of iron.

a Which was a town six miles from Jerusalem in Judea, but he prophesied in Israel.
b In his dayes the kingdome of Israel did most flourish.
* Zech. 14: 5.
c Which, as Josephus writeth was when Uzziah would have usurped the priests office, and therefore was smitten with the leprosie.
* Jerem. 25: 30; Joel 3: 16.
d Whatsoever is fruitfull and pleasant in Israel shall shortly perish.
e He sheweth, first that all the people round about should be destroyed for their manifold sins: which are meant by three and foure, which make seven,
† Or, *yea for foure.* ‡ Or, *convert it,* or *let it be quit,* and so vers 6. &c.
f If the Syrians shall not be spared for committing this cruelty against one city, it is not possible that Israel should escape punishment, which hath committed so many and grievous sins against God and man.

4 But

4 But I will ſend a fire into the houſe of Hazael, which ſhalll devoure the [g] palaces of Benhadad.

5 I will break alſo the barre of Damaſcus, and cut off the inhabitant from ‡ the plain of Aven: and him that holdeth the ſcepter from ‡ the houſe of Eden, and the people of Syria ſhall go into captivity unto [h] Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of * Gaza, and for foure I will not turn away *the punishment* thereof: becauſe they ‡[i] carried away captive the whole captivitie, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD, For three tranſgreſſions of Tyrus, and for foure I will not turn away *the punishment* thereof: becauſe they delivered up the whole captivitie to Edom, and remembred not † the [k] brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devoure the palaces thereof.

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for foure I will not turn away, *the punishment* thereof: becauſe he did purſue his brother with the ſword, and † did caſt off all pitie, and his anger did tear perpetually, and kept his wrath for [l] ever.

12 But I will ſend a fire upon Teman, which ſhall devoure the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for foure I will not turn away *the punishment* thereof: becauſe they [m] have ‡ ript up the women with childe of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devoure the palaces thereof, with ſhouting in the day of battel; with a tempeſt in the day of the whirlwinde.

15 And their king ſhall go into captivitie, he, and his princes together, ſaith the LORD,

CHAP. II.

1 Gods wrath againſt Moab, 4 upon Judah, 6 and upon Iſrael. 9 God complaineth of their unthankfulneſſe

THus ſaith the LORD, For three tranſgreſſions of Moab, and for foure I will not turn away *the punishment* thereof: becauſe he * burnt the [a] bones of the king of Edom into lime.

2 But I will ſend a fire upon Moab; and it ſhall devoure the palaces of Kirioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD, for three tranſgreſſions of Judah, and for foure I will not [b] turn away *the punishment* thereof: becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to erre, after the which their fathers have walked.

5 But I will ſend a fire upon Judah, and it ſhall devoure the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, for three tranſgreſſions of [c] Iſrael, and for foure I will not turn away *the punishment* thereof: becauſe * they ſold the righteous for ſilver, and the poore [d] for a pair of ſhoes.

7 That pant after the [e] duſt of the earth on the head of the poore, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* ‡ maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge, [f] by every altar, and they [g] drink the wine of ‡ the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the * [h] Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo * I brought you up from the land of Egypt, and led you fourty yeares through the wilderneſſe, to poſſeſſe the land of the Amorite.

11 And I raiſed up of your ſonnes for prophets, and [i] of your young men for Nazarites, *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, * ſaying, Propheſie not.

13 Behold, ‡ I am [k] preſſed under you, as a cart is preſſed that is full of ſheaves.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver † himſelf.

15 Neither ſhall he ſtand that handleth the bow, and he that is ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And he that is † couragious among the mighty, ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 The neceſſitie of Gods judgement againſt Iſrael. 9 The publication of it, with the cauſes thereof.

HEare this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [a] onely have I known of all the families of the earth: therefore I will † punish you for all your iniquities.

3 Can two walk together, except they be [b] agreed.

4 Will a [c] lion roar in the forreſt, when he hath no prey? will a young lion † cry out

g The antiquitie of their buildings ſhall not avoid my judgements, reade Jer. 49: 27.

‡ Or, *Bikath aven.*

‡ Or, *Beth eden.*

h Tiglath-pileſer led the Syrians captive, and brought them to Cyrene, which he calleth here Kir.

* 2 Chron. 28. verſ. 18.

‡ Or, *carried them away with an entire captivity.*

i They joyned themſelves with the Edomites their enemies, which carried them away captives.

† Heb. *the covenant of brethren.*

k For Eſau (of whom came the Edomites) and Jacob were brethren: therefore they ought to have admonished them of their brotherly friendship, and not to have provoked them to hatred.

† Heb. *corrupted his compaſſions.*

l He was a continuall enemy unto him.

m He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

‡ Or, *divided the mountain.*

* 2 Kings 3: 27.

a For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

b Seeing the Gentiles that had not ſo far knowledge, were thus punished, Judah which was ſo fully inſtructed of the Lords will, might not think to eſcape.

c If he ſpare not Judah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

* Chap. 8: 6.

d They eſteemed moſt vile bribes more than mens lives.

e When they have ſpoiled him and thrown him to the ground, they gape for his life.

‡ Or, *young women.*

f Thinking by theſe ceremonies, that is, by ſacrificing, and being neare mine altar, they may excuſe all their other wickedneſſe.

g They ſpoil others, and offer thereof unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquitie.

‡ Or, *ſuch as have fined* or, *mulcted.*

* Num. 21: 24. Deut. 2: 31. Joſh. 24: 8.

h The deſtruction of their enemies and his mercie toward them ſhould have cauſed their hearts to melt for love toward him.

* Exod. 12: 51.

i Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouthes of my prophets.

* Chap. 7: 12, 13.

† Or, *I will preſſe your place as a cart full of ſheaves preſſeth.*

k You have wearied me with your ſins, Iſa. 1: 14.

l None ſhall be delivered by any means.

† Heb. *his ſoul*, or, *life.*

† Heb. *ſtrong of his heart.*

a I have only choſen you to be mine among all other people: and yet you have forſaken me.

† Heb. *viſit upon.*

b Hereby the prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth & moveth him, which is called the agreement between God and his prophets.

c Will God threaten by his prophets, except there be ſome great occaſion.

† Heb. *give forth his voice.*

of

of his denne, if he have taken nothing?

5 [d] Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall one take up a [e] ſnare from the earth, and have taken nothing at all?

6 [f] Shall a trumpet be blown in the citie, and the people ‡ not be afraid; ſhall there [g] be evil in a citie, ‡ and the LORD hath not done *it*?

7 Surely, the Lord GOD will do nothing, but he [h] revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but [i] propheſie?

9 ¶ Publiſh in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the ‡ oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD; who ſtore up violence and ‡ robbery [l] in their palaces.

11 Therefore thus ſaith the Lord GOD, An adverſary *there ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd † taketh [m] out of the mouth of the lion two legs, or a piece of an eare; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and † in [n] Damaſcus *in* a couch.

13 Heare ye, and teſtifie in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall ‡ viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall perish, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IIII.

1 He reproveth Iſrael for oppreſſion. 4 for idolatry, 6 and for their incorrigibleneſſe.

HEar this word, ye [a] kine of Bashan, that *are* in the mountain of Samaria, which oppreſſe the poore, which cruſh the needy, which ſay to their maſters, [b] Bring, and let us drink

2 The Lord GOD hath ſworn by his holineſſe, that lo the dayes ſhall come upon you, that he will take you away with [c] hooks, and your poſterity with fish-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and † ye ſhall caſt them into the palace, ſaith the LORD.

4 ¶ Come to [d] Beth-el and tranſgreſſe, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after † three [e] yeares.

5 And † offer a ſacrifice of thankſgiving [f] with leaven, and proclaim *and* publish the free-offerings; for ‡ this [g] liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 ¶ And I alſo have given you [k] cleanneſſe of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three [i] moneths to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were [k] not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew; ‡ when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence ‡ after the manner of [l] Egypt: your young men have I ſlain with the ſword, and † have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew * Sodom and Gomorrah, and ye were as a [m] firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to [n] meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the ‡ winde, and declareth unto man what *is* his thought, that maketh the morning darkneſſe, and treadeth upon the high places of the earth, the LORD, the God of hoſts *is* his name.

CHAP. V.

1 A lamentation for Iſrael. 4 An exhortation to repentance. 21 God rejecteth their hypocriticall ſervice.

HEare ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The [a] virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand, ſhall leave an [b] hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not * Beth-el, nor enter into Gilgal, and paſſe not to Beer-ſheba: for [c] Gilgal ſhall ſurely go into captivitie, and Beth-el ſhall come to nought.

6 Seek the LORD and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour

---

d Can any thing come without Gods providence?

e Shall his threatnings be in vain?

f Shall the prophets threaten Gods judgements, and the people not be afraid?

‡ Or, *not run together.*

g Doth any adverſity come without Gods appointment? Iſa. 45: 7.

‡ Or, *and ſhall not the Lord do* ſome-what?

h God dealeth not with the Iſraelites, as he doth with other people for he ever warneth them before of his plagues by his prophets.

i Becauſe the people ever murmured againſt the prophets, he sheweth that Gods ſpirit moved them ſo to ſpeak as they did.

k He calleth the ſtrangers, as, the Philiſtines and Egyptians, to be witneſſes of Gods judgements againſt the Iſraelites for their cruelty and oppreſſion.

‡ Or, *oppreſſions.*

‡ Or, *ſpoil.*

l The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.

† Heb. *delivereth.*

m When the lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an ear, to ſhew that the sheep have been woried.

† Heb. *on the beds feet.*

n Where they thought to have had a ſure hold, and to have been in ſafety.

‡ Or, *punish Iſrael for.*

a Thus he calleth the princes and governours, which being overwhelmeth with the great abundance of Gods benefits, forgat God, and therefore he calleth them by the name of beaſts, and not of men.

b They encourage ſuch as have authority over the people, to powl them, ſo that they may have profit by it.

c He alludeth to fiſhers which catch fiſh by hooks and thorns.

‡ Or, *ye ſhall caſt away the things of the palace.*

d He ſpeaketh this in contempt, of them which reſorted to theſe places, thinking that their great devotion and good intention hath been ſufficient to have bound God unto them. † Heb. *three* yeares *of dayes.* e Reade Deut. 14: 28. † Heb. *offer by burning.* f As Lev. 7: 13.

g Heb. *ſo ye love.*

g You onely delight in theſe outward ceremonies, and have none other reſpect.

h That is, lack of bread and meat.

i I ſtayed the raine til the fruits of the earth were deſtroyed with drought, yet you would not conſider it, to return to me by repentance.

k They could not finde water enough where they had heard ſay it had rained.

‡ Or, *the multitude of your gardens &c. did the palmer-worm, &c.*

‡ Or, *in the way.*

l As I pagued the Egyptians, Exod. 7: 10.

† Heb. *with the captivitie of your horſes.*

* Gen. 19: 24, 25.

m You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 Kings 14. verſ. 26.

n To turn to him by repentance.

‡ Or, *ſpirit.*

* Chap. 4: 4.

c In theſe places they worshipped new idols, which aforetime ſerved for the true honor of God: therefore he ſaith, that theſe ſhall not ſave them.

682

devoure *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn [d] judgement to wormwood, and leave off righteousnesse in the earth,

8 *Seek him* that [e] maketh the * seven starres and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that * calleth for the waters of the sea, and poureth them out upon the face of the earth, the LORD is his name:

9 That strengtheneth the † spoiled against the strong; so that the spoiled shall come against the fortresse.

10 They hate him [f] that rebuketh in the gate, and they abhorre him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poore, and [g] ye take from him burdens of wheat, * ye have built houses of hewen stone but ye shall not dwell in them: ye have planted † pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mightie sinnes: they afflict the just, they take ‡ a bride, and they turn aside the poore in the gate *from their right*.

13 Therefore [h] the prudent shall keep silence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and so the LORD the God of hosts shall be with you, as ye have spoken.

15 * Hate the evil, and love the good and establish judgement in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD the God of hosts, the Lord saith thus, Wailing *shall be* in all streets, and they shall say in all the high-wayes, Alas, alas: and they shall call the [i] husbandman to mourning, and such as are skilfull of lamentation, to wailing.

17 And in all vineyards *shall be* wailing: *for* I will passe through thee, saith the LORD.

18 * Wo unto you that [k] desire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darknesse and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darknesse, and not light? even very dark, and no brightnesse in it?

21 ¶ * I hate, I despise your feast-dayes, and I will not ‡ smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, [l] I will not accept *them*: neither will I regard the ‡ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not heare the melody of thy viols.

24 But let judgement † run down as [m] waters, and righteousnesse as a mightie stream.

25 * Have ye offered unto me sacrifices and offerings in the wilderness fourty yeares, O house of Israel?

26 But ye have born ‡ [n] the tabernacle of your Moloch and Chiun your images, the starre of your god, which ye made to your selves.

27 Therefore will I cause you to go into captivitie beyond Damascus, saith the LORD, whose name *is* the God of hosts.

CHAP. VI.

1 The wantonnesse of Israel 7 shall be plagued with desolation; 12 and their incorrigiblenesse.

* WO to [a] them that ‡ are at ease in Zion, and trust in the mountain of Samaria, [b] which are named * † chief of the nations, to whom the house of Israel came.

2 Passe ye unto Calneh, and see; and from thence go ye to Hemath the great: then go down to Gath of the Philistines: *be* [c] they better than these kingdomes? or their border greater than your border?

3 Ye that * put farre away the * [d] evil day, and cause the ‡ seat of violence to come neare.

4 That lie upon beds of ivory, and ‡ stretch themselves upon their couches, and eat the lambes out of the flock, and the calves out of the midst of the stall.

5 That ‡ chant to the sound of the viol, *and* invent to themselves instruments of musick, like [e] David.

6 That drink ‡ wine in bowls, and anoint themselves with the chief ointments: but they are not [f] grieved for the † affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and [g] the banquet of them that stretched themselves, shall be removed.

8 [h] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhorre [i] the excellencie of Jacob, and hate his palaces: therefore will I deliver up the citie, with † all that is therein.

9 And it shall come to passe, if there remain ten men in one house, *that* they shall die.

10 And a mans uncle [k] shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the [l] sides of the house, *Is there* yet *any* with thee? and he shall say, No: then shall he say, * [m] Hold thy tongue; for ‡ we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will smite the great house with ‡ breaches, and the little house with clefts.

12 ¶ Shall horses [n] run upon the rock? will one plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteousnesse into [o] hemlock.

13 Ye which rejoyce in a thing of nought, which say, Have we not taken to us [p] horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts, and they shall afflict you from the entring in of [q] Hemath, unto the ‡ river of the wilderness.

---

d In stead of judgement and equity, they execute cruelty and oppression.

e He describeth the power of God.

* Job 9: 9. and 38: 31.

* Chap. 5: 6.

† Heb. *spoil.*

f They hate the prophets, which reprove them in the open assemblies.

g Ye take both his money and also his food wherwith he should live.

* Zeph. 1: 13.

† Heb. *vineyards of desire.*

‡ Or, *a ransome.*

h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.

* Psalm 34: 14. and 97: 10. Rom. 12: 9.

i So that all degrees shall have matter of lamentation for the great plagues.

* Isa. 5: 19. Jerem. 30: 7. Joel 2: 2. Zeph. 1: 15.

k Thus he speaketh, because the wicked and hypocrites said, they were content to abide Gods judgements, whereas the godly tremble and fear.

* Isa. 1: 11. Jerem. 6: 20.

‡ Or, *smell your holy dayes.*

l Because ye have corrupted my true service, & remain obstinate in your vices.

‡ Or, *thankeofferings.*

† Heb. *roll.*

m Do your duty to God and to your neighbour, and so ye shall feel his grace plentifully, if you shew your abundant affections according to Gods word.

* Acts 7: 42.

‡ Or, *Siccuth your king.*

n That idol which you esteemed as your King and carried about as you did Chiun, in the which images you thought that there was a certain divinitie.

* Luke 6: 24.

a The prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his prophets.

‡ Or, *are secure.*

b These two cities were famous by their first inhabitants, the Canaanites: and seeing before time they did not defend them that were there born, why should you look that they should save you which were brought in to dwell in other mens possessions?

* Exod. 19: 5.

‡ Or, *first-fruits.*

c If God have destroyed these excellent cities in three divers kingdomes, as in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a greater straitnes, than yours yet are, think you to be better or to escape?

* Ezek. 11: 27.

* Chap. 5: 18.

d Ye that continue still in your wickednes, and think that Gods plagues are not at hand, but give your selves to all idlenesse, wantonnesse and riot.

‡ Or, *habitation.*

‡ Or, *abound with superfluities.*

† Or, *quaver.*

e As he caused divers kinds of instruments to be made to serve Gods glory, so these did contend to invent as many to serve their wanton affections and lusts.

‡ Or, *in bowls of wine.*

† Heb. *breach.*

f They pitied not their brethren, whereof now many were slain and carried away captive.

g Some read, the joy of them that stretch themselves shall depart.

h Reade Jer. 51. vers. 14.

e That is, the riches and pomp.

† Heb. *the fulnesse thereof.*

k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burn them at home to carry out the burnt ashes with more ease.

l That is, to some neighbour, that dwelleth round about.

* Chap. 5: 13.

m They shall be so astonished at this destruction that they shall boast no more of the name of God, and that they are his people: but they shall be dumb when they heare Gods name, and abhorre it, as they that are desperate or reprobate. † Or, *they will not*, or *have not.* ‡ Or, *drapings.*

n He compareth them to barren rocks where upon it is in vain to bestow labour, shewing that Gods benefits can have no place among them. o Read Chap. 5: 7. p That is, power and glory. q From one corner of the countrey to another. ‡ Or, *valley.*

CHAP.

Chap. VII.

1 The judgement of the grashoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbeline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziahs judgement.

THus hath the Lord God shewed unto me, and behold, he formed ‡ [a] grashoppers in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth, [b] after the kings mowings.

‡ Or, *green worms.*
a To devoure the land: and he alludeth to the invading of the enemy.
b After the publick commandement for mowing was given: or as some reade, when the kings sheep were shorn.

2 And it came to passe, *that* when they had made an end of eating the grasse of the land, then I said, O Lord God, forgive, I beseech thee, ‡ by whom shall Jacob arise? for he *is* small.

‡ Or, *who* of (or, for *Jacob shall stand.*
c That is, stayed this plague at my prayer.

3 The Lord [c] repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me, and behold, the Lord God called to contend by fire, [d] and it devoured the great deep, and did eat up a part.

d Meaning, that Gods indignation was inflamed against the stubbornesse of this people.

5 Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me, and behold, the Lord stood upon a wall *made* by a plumbeline, [e] with a plumbe-line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would defer his judgements no longer.

8 And the Lord said unto me, Amos, what seest thou? and I said, A plumbe-line. Then said the Lord, Behold, I will set a plumbe-line in the midst of my people Israel, I will not again passe by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ [f] Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

f That is, when Amos had prophesied that the king should be destroyed: for this wicked priest more for hatred he bare to the prophet, than for love toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of their own land.

12 Also [g] Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesie there.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise: that was, to feare the prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

13 But prophesie not again any more at Beth-el: for it *is* the kings ‡ chappel, and it *is* the † kings court.

‡ Or, *sanctuary.*
† Heb. *house of the kingdome.*

14 ¶ Then answered Amos, and said to Amaziah, I *was* no [h] prophet, neither *was* I a prophets sonne, but I *was* an herdman, and a gatherer of ‡ sycomore-fruit.

h Thus he sheweth by his extraordinary vocation that God had given him a charge which he must needs execute.

15 And the Lord took me † as I followed the flock, and the Lord said unto me, Go, prophesie unto my people Israel.

‡ Or, *wilde figs.*
† Heb. *from behinde.*

16 ¶ Now therefore heare thou the word of the Lord: thou sayest, Prophesie not against Israel, and * drop not *thy word* against the house of Isaac.

* Ezek. 21: 2.

17 Therefore thus saith the Lord, [i] Thy wife shall be an harlot in the city, and thy sonnes & thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land. 683

i Thus God useth to approve the authority of his prophets by his plagues and judgements against them which were malicious enemies, Jer. 28: 12. and 29: 21, 25. as this day he doth against them that persecute the ministers of his gospel.

Chap. VIII.

1 By a basket of summer-fruit, is shewed the propinquity of Israels end. 4 Oppression is reproved. 11 A famine of the word threatned.

THus hath the Lord God shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-[a] fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will not again passe by them any more.

a Which signified the ripenesse of their sins, and the readinesse of Gods judgements.

3 And the songs of the temples † shall be howlings in that day, saith the Lord God: *there shall be* many dead bodies in every place, they shall cast *them* forth † with [b] silence.

† Heb. *shall howl.*
† Heb. *be silent.*
b There shall be none left to mourn for them.

4 ¶ Heare this, O ye that [c] swallow up the needy, even to make the poore of the land to fail,

c By slaying the sale of food and necessary things which you have gotten into your own hands, and so cause the poore to spend quickly that little that they have, and at length for necessity to become your slaves.

5 Saying, When will the [d] ‡ new moon be gone, that we may sell corn? and the sabbath, that we may † set forth wheat, making [e] the ephah small, and the shekel great, and † falsifying the balances by deceit?

d When the death was once come, they were so greedy of gain, that they thought the holy day to be an hinderance unto them.
‡ Or, *moneth.*
† Heb. *open.*
e That is, the measure small and the price great.
Heb. *perverting the balances of deceit.*

6 That we may buy the poore for * silver, and the needy for a paire of shoes; yea, and sell the refuse of the wheat?

* Chap. 2: 6.

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a floud; and it shal be cast out and [f] drowned, as by the floud of Egypt.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth.

9 And it shall come to passe in that day, saith the Lord God, that I will cause the [g] sun to go down at noon, and I will darken the earth in the clear day.

g In the mids of their prosperity will send great afflictions.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loyns, and baldnesse upon every head: and I will make it as the mourning of an onely *sonne*, and the end thereof as a bitter day.

11 ¶ Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

12 And they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the [h] word of the Lord, and shall not finde *it*.

h Whereby he sheweth that they shall not onely perish in body, but also in soul, for lack of Gods word, which is the food thereof.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sinne [i] of Samaria, and say, Thy God, O Dan, liveth, and the [k] manner of Beer-sheba liveth; even they shall fall, and never rise up again.

i For the idolaters did use to sweare by their idols, which here he calleth their sinne, as the papists yet do by theirs.
k That is, the common manner of worshipping, and the service or religion there used.

CHAP. IX.

1 The certainty of the deſolation. 11 The reſtoring of the tabernacle of David.

I Saw the Lord ſtanding upon the [a] altar, and he ſaid, Smite the ‡ lintel of the doore, that the poſts may ſhake: and ‡ cut them in the [b] head all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away; and he that eſcapeth of them, ſhall not be delivered.

2 * Though they dig into hell, thence ſhall mine hand take them: though they climbe up to heaven, thence will I bring them down.

3 And though they hide themſelves in the top of Carmel: I will ſearch and take them out thence, and though they be hid from my ſight in the bottom of the ſea, thence will I command the [c] ſerpent, and he ſhall bite them.

4 And though they go into captivitie before their enemies, thence will I command the ſword, and it ſhall ſlay them: and * I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a floud, and ſhall be drowned, as by the floud of Egypt.

6 *It is* he that buildeth his ‡ [d] † * ſtories in the heaven, and hath founded his ‡ troup in the earth, he that * calleth for the waters of the ſea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians [e] unto me, O children of Iſrael? ſaith the LORD: have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from [f] Caphtor, and the Aſſyrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinfull kingdome, and I will deſtroy it from off the face of the earth; ſaying, that I will not utterly [g] deſtroy the houſe of Jacob, ſaith the LORD.

9 For lo, I will command, and I will † ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſive, yet ſhall not the [h] leaſt † grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the [i] tabernacle of David that is fallen, and † cloſe up the breaches thereof, and I will raiſe up his ruines, and I will build it as in the dayes of old:

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, † which are called by my name, ſaith the LORD that doeth this.

13 Behold, the dayes come, ſaith the LORD, that the plow-man ſhall [l] overtake the reaper, and the treader of grapes, him that † ſoweth ſeed, and the mountains ſhall drop ‡ [m] ſweet wine, and all the hills ſhall melt.

14 [n] And I will bring again the captivitie of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

a Which was at Jeruſalem: for he appeared not in the idolatrous places of Iſrael.
‡ Or, *chapiter*, or *knop*.
‡ Or, *wound them*.
b Both the chief of them, and alſo the common people.
* Pſal. 139: 8, &c.

c He ſheweth that God will declare himſelf enemy unto them in all places, and that his elements and creatures ſhall be enemies to deſtroy them.
* Jer. 44: 11.

‡ Or, *ſpheres*.
d He declareth by the wonderfull power of God, by the making of the heavens and the elements, that it is not poſſible for man to eſcape his judgements when he puniſheth.
† Heb. *aſcenſions*.
* Pſal. 104: 3.
‡ Or, *bundle*.

* Chap. 5: 8. e Am I more bound to you than to the Ethiopians or Blackmores? yet have I beſtowed upon you greater benefits.

f Reade Jer. 47: 4.

g Though he deſtroy the rebellious multitude, yet he will ever reſerve the remnant of his church to call upon his name.
† Heb. *cauſe to move*.
h Meaning, that none of his ſhould periſh in his wrath.
† Heb. *ſtone*.

i I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael, Acts 15: 16.
† Heb. *hedge* or *wall*.
k Meaning, that the very enemies, as were the Edomites, and others, ſhould be joyned with the Jews in one ſociety and body, whereof Chriſt ſhould be the head.
† Heb. *upon whom my name is called*.

l Signifying, that there ſhal be great plenty of all things, ſo that when one kinde of fruit is ripe, another ſhould follow, and every one in courſe, Lev. 26: 5.
† Heb. *draweth forth*.
‡ Or, *new wine*.
m Reade Joel 3. verſ. 18.

n The accompliſhment hereof is under Chriſt, when they are planted in his church, out of the which they can never be pulled, after they are once graffed therein.

OBADIAH.

THE ARGUMENT.

THe Idumeans which came of Esau, were mortall enemies alwayes to the Israelites, which came of Jacob, aud therefore did not onely vex them continually with sundry kindes of cruelty, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised up his prophet to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did so sore vex them, and to send them such as should deliver them, and set up the kingdome of Messiah, which he had promised.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob,* 17 *The salvation and victorie of Jacob.*

THe vision of Obadiah. Thus saith the Lord GOD, concerning Edom, [a] We have heard a rumour from the LORD, and an ambassadour is sent among the heathen, Arise ye, and [b] let us rise up against her in battel.

a God hath certainly revealed to his prophets that he will raise up the heathen to destroy the Edomites, whereof the rumour is now published, Jerem. 49: 14.

b Thus the heathen encourage themselves to rise against Edom.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The [c] pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rock, whose habitation *is* high, that saith in his heart, Who shall bring me down to the ground?

c Which despiseth all others in respect of thy self, and yet art but an handfull in comparison of others, and art shut up among the hils, as separate from the rest of the world.

4 * Though thou exalt *thy self* as the eagle, and though thou set thy nest among the starres, thence will I bring thee down, saith the LORD.

* Jerem. 49: 16.

5 If [d] theeves came to thee, If robbers by night, (how art thou cut off!) would they not have stolen till they had ênough? if the grape gatherers come to thee, would they not leave ‡ *some* grapes?

d God will so destroy them, that he wil leave none, though theeves when they come, take but till they have enough, and they that gather grapes, ever leave some behinde them, Jer. 49: 9.

‡ Or, *gleanings.*

6 How are *the things* of Esau searched out? *how* are his hid things sought up?

7 All the men of thy confederacie [e] have brought thee even to the border: † the men that were at peace with thee have deceived thee, *and* prevailed against thee: † *they that eat* thy [f] bread, have laid a wound under thee: *there is* none understanding ‡ in him.

e They in whom thou didst trust, for to have help and friendship of them, shall be thine enemies, and destroy thee.

† Heb. *the men of thy peace.*

† Heb. the men of *thy bread.*

f That is, thy familiar friends and guests have by secret practises destroyed thee.

‡ Or, *of it.*

8 * Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

* Isa. 29: 14. Jerem. 49: 7.

9 And thy mightie men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *the* * violence against thy [g] brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

* Genes. 27: 41. Ezek. 35: 5. Amos 1: 11.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his church, whom now he comforteth by punishing their enemies.

11 In the day that thou stoodest [h] on the other side, in the day that the strangers ‡ carried away captive his forces, and forreiners entred into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

h When Nebuchad-nezzar came against Jerusalem, thou joinedst with him, and hadst part of the spoil, and so didst rejoice, when my people, that is, thy brother, were afflicted, whereas thou shouldest have pitied and holpen thy brother.

‡ Or, *carried away his substance.*

12 But ‡ thou shouldest not have looked on the day of thy brother, in the day that he became [i] a stranger, neither shouldest thou have rejoyced over the children of Judah in the day of their destruction: neither shouldest thou have † spoken proudly in the day of distresse.

‡ Or, *do not behold, &c.*

i When the Lord deprived them of their former dignitie, and gave them to be carried into captivitie.

† Heb. *magnified thy mouth.*

13 Thou shouldest not have entred into the gate of my people in the day of their calamitie; yea, thou shouldest not have looked on their affliction in the day of their calamitie, nor have laid *hands* on their ‡ substance, in the day of their calamitie.

‡ Or, *forces.*

14 Neither shouldest thou have stood in the crosse way, to cut off those of his that did escape; neither shouldest thou have ‡ delivered up those of his that did remain in the day of distresse.

‡ Or, *shut up.*

15 For the day [k] of the LORD *is* neare upon all the heathen: * as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

k When he will summon all the heathen, and send them to destroy thee.

* Ezek. 35: 15.

16 For as ye have [l] drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‡ swallow down, and they shall be [m] as though they had not been.

l That is, rejoiced and triumphed.

‡ Or, *sup up.*

m The Edomites shall utterly be destroyed, and yet in despite of all the enemies, I will reserve my church and restore it.

17 ¶ But upon mount Zion shall be ‡ deliverance, and † there shall be holinesse, and the house of Jacob shall possesse their possessions.

‡ Or, *they that escape.*

‡ Or, *it shall be holy.*

18 And the house of Jacob shall be [n] a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devoure them, and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

n God attributeth this power, to consume his enemies to his church, which power is onely proper to himself, as Isa. 10: 17. Deut. 4: 24. Hebr. 12: 29.

19 And they of the south shall possesse the [o] mount of Esau, and they of the plain, the Philistines: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin *shall possesse* Gilead.

o He describeth, how the church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ, when as the faithfull are made heires and lords of all things by him which is their head.

20 And the captivitie of this host of the children of Israel *shall possesse* that of the [p] Canaanites, even unto Zarephath, and the captivitie of Jerusalem ‡ which *is* in Sepharad, shall possesse the cities of the south.

p By the Canaanites the Jews mean the Dutchmen: and by Zarephath, France: and by Sepharad Spain.

‡ Or, shall possesse *that which is in Sepharad.*

21 And * [q] saviours shall come upon mount Zion to judge the mount of Esau, and the * kingdome shall be the LORDS.

* 1 Tim. 4: 16. James 5: 20.

q Meaning, that God will raise up in his church such as shall rule and govern for the defence of the same, and destruction of his enemies under Messiah, whom the prophet calleth here the Lord and head of this kingdome.

* Luce 1: 33.

JONAH.

THE ARGUMENT.

WHen Jonah had long propheſied in Iſrael, and had little profited, God gave him expreſſe charge to goe and denounce his judgements againſt Nineveh the chief citie of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three dayes preaching, that Iſrael might ſee how horribly they had provoked Gods wrath, which for the ſpace of ſo many yeares, had not converted to the Lord for ſo many prophets, and ſo diligent preaching. He propheſied under Joash, and Jeroboam, as 2 King. 14, 25.

CHAP. I.

1 Jonah ſent to Nineveh, fleeth to Tarshish. 4 He is bewrayed by a tempeſt, 11 thrown into the ſea, 17 and ſwallowed by a fiſh.

NOw the word of the LORD came [a] unto ‡ Jonah the ſonne of Amittai, ſaying,

2 Ariſe, go to [b] Nineveh that * [c] great citie, and cry againſt it, for their wickedneſſe is come up before me.

3 But Jonah roſe up to [d] flee unto Tarshish from the preſence of the LORD, and went down to [e] Joppa? and he found a ſhip going to Tarshish: ſo he paid the fare thereof, and went down into it to go with them unto Tarshish, from the [f] preſence of the LORD.

4 ¶ But the LORD † ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip † was like to be broken

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip, into the ſea, to lighten *it* of them: but Jonah was gone down [g] into the ſides of the ſhip, and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we perish not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; what *is* thine occupation? and whence comeſt thou? what *is* thy countrey? and of what people *art* thou.

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea and the drie land.

10 Then were the men † exceedingly afraid, and ſaid unto him, Why haſt thou done this (for the men knew that he fled from the preſence of the LORD, becauſe he had told them)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea † may be calm unto us? (for the ſea ‡ † wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthleſſe the men † rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, [k] We beſeech thee, O LORD, we beſeech thee, let us not periſh for this mans life; and lay not upon us innocent bloud: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea, and the ſea † ceaſed from her raging.

16 Then the men [l] feared the LORD exceedingly, and † offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up Jonah, and * Jonah was in the † [m] belly of the fiſh three dayes and three nights.

a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he had viſions in Babylon, Ezek. 1: 1.

‡ Called Matth. 12. verſ. 39. *Jonas.*

b For ſeeing the great obſtination of the Iſraelites, he ſent his prophet to the Gentiles, that they might provoke them to repentance, or at leaſt, make them inexcuſable: for Nineveh was the chief citie of the Aſſyrians.

* Gen. 10: 11, 12. Chap. 3: 3.

c For as authours write, it contained in circuit about eight and fourty mile, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, chap. 4: 11.

d Whereby he declared his weakneſſe, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſwaded him, that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people, Chap. 4: 2.

e Which was the haven and port to take ſhipping thither, called alſo Joppe.

‡ From that vocation whereunto God had called him, and wherein he would have aſſiſted him.

† Heb. *caſt forth.*

† Heb. *thought to be broken.*

g As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſſe.

h As they had called on their idols, which declareth, that idolaters have no ſtay nor certainty, but in their troubles ſeek, they cannot tell to whom.

i Which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cauſe, and this may not be done but in matters of great importance. † Heb. *with great fear.* † Heb. *may be ſilent from.* ‡ Or, *grew more and more tempeſtuous.* † Heb. *went.*

† Heb. *digged.*

k This declareth, that the every wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to ſhed mans bloud, whereas they know no manifeſt ſigne of wickedneſſe.

† Heb. *ſtood.*

l They were touched with a certain repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelves ſo wonderfully delivered: but this was done for fear.

† Heb. *ſacrificed a ſacrifice, and vowed vows.* * Matth. 12: 40. and 16: 4. Luke 11: 30. Heb. *bowels.* m Thus the Lord would chaſtiſe his prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his favour and ſupport in this his charge, which was enjoyned him.

and not of a pure heart and affection, neither according to Gods word.

CHAP. II.

1 The prayer of Jonah. 10 He is delivered from the fiſh.

THen Jonah prayed unto the LORD his God [a] out of the fiſhes belly,

2 And ſaid, I * cried ‡ by reaſon of mine affliction unto the LORD, and he heard me; out of the belly [b] of † hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the † midſt of the ſeas, and the flouds compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The * waters compaſſed me about even to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the † bottoms of the mountains, the earth with her barres *was* about me for ever: yet haſt thou brought up my [d] life from ‡ corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying [e] vanities, forſake their own [f] mercy.

a Being now ſwallowed up of death, and ſeeing no remedie to eſcape, his faith braſt out unto the Lord, knowing that out of the very hell he was able to deliver him.

* Pſal. 130: 1.

‡ Or, *out of mine affliction.*

b For he was now in the fiſhes belly, as in a grave or place of darkneſſe.

‡ Or, *the grave.*

† Heb. *heart.*

c This declared what his prayer was, and how he laboured between hope and deſpaire, conſidering the neglect of his vocation, and Gods judgements for the ſame: but yet in the end faith gat the victory.

* Pſal. 69: 1.

† Heb. *cuttings of.*

d Thou haſt delivered me from the belly of thy fiſh, and all theſe dangers, as it were raiſing me from death to life.

‡ Or, *the pit.* e They that depend upon any thing ſave on God alone.

f They refuſe their own felicity, and that goodneſſe which they ſhould elſe receive of God.

9 But

9 But I will ſacrifice unto thee with the voice of * thankſgiving, I will pay that that I have vowed: * ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fish, and it vomited out Jonah upon the drie land.

* Pſal. 50: 14, 23. and 116. 17. Hoſ. 14: 2. Hebr. 13: 15.
* Pſal. 3: 8.

CHAP. III.

1 Jonah ſent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God repenteth.

AND the word of the LORD came unto [a] Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an † exceeding [b] great citie of three dayes journey)

4 And Jonah began to enter into the city a dayes [c] journey, and he cried, and ſaid, Yet fourty dayes and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh * [d] beleeved God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in ashes.

7 And he cauſed it to be proclaimed, and † published through Nineveh (by the decree of the king and his † nobles) ſaying, Let neither man nor [e] beaſt, herd nor flock taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and [f] crie mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 * [g] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God ſaw their [h] works, that they turned from their evil way, and [i] God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

a This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

† Heb. *of God.*
b Read chap. 1: 2.

c He went forward one day in the city, and preached, and ſo he continued till the city was converted.
* Matth. 12: 41. Luke 11: 32.
d For he declared that he was a prophet ſent to them from God, to denounce his judgements againſt them.

† Heb. *ſaid.*
† Heb. *great men.*
e Not that the dumbe beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin, the anger of God hanged over all creatures.
f He willed that the men ſhould earneſtly call unto God for mercy.
* Joel 2: 14.
g For partly by the threatning of the prophet, and partly by the motion of his conſcience he doubted whether God would ſhew them mercy.
h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his prophet.
i Read Jerem. 18: 8.

CHAP. IV.

1 Jonah repining at Gods mercy, 4 is reproved by the type of a gourd.

BUT it diſpleaſed [a] Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my countrey? Therefore I fled before unto [b] Tarshish: for I knew that thou *art* a * gracious God and mercifull, ſlow to anger and of great kindneſſe, and repenteſt thee of the evil

3 Therefore now, O LORD, take, I beſeech thee, my life [c] from me; for it *is* better for me to die than to live.

4 ¶ Then ſaid the LORD. ‡ Doeſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, [e] till he might ſee what would become of the citie.

6 And the LORD God prepared a † [f] † gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſſe when the ſunne did ariſe, that God prepared a † vehement eaſt-wind; and the ſunne beat upon the head of Jonah, that he fainted, and wished in himſelf to die, and ſaid, It is better for me to die than to live.

9 And God ſaid to Jonah, ‡ Doeſt thou well to be angry for the gourd? and he ſaid, ‡ I do well to be [g] angry even unto death.

10 Then ſaid the LORD, Thou haſt † had pitie on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which † came up in a night, and perished in a night:

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are more than ſix-ſcore thouſand perſons, that [i] cannot diſcern between their right hand and their left hand, and *alſo* much cattel?

a Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.
b Read chap. 1: 3.
* Exod. 34: 6. Pſal. 86: 5. Joel 2: 13.

c Thus he prayed of grief, fearing leſt Gods name by this forgiveneſs might be blaſphemed, as though he ſent his prophets forth to denounce his judgements in vain.
‡ Or, *art thou greatly angry.*
d Wilt thou be judge when I do things for my glory, and when I do not?
e For he doubted as yet, whether God would ſhew them mercie or no: and therefore after fortie dayes he departed out of the citie, looking what iſſue God would ſend.
† Or, *palmeriſt.*
f Which was a further means to cover him from the heat of the ſun, as he remained in his booth. Heb. *Kikajon.*
† Heb. *rejoyced with great joy.*
‡ Or, *ſilent.*
‡ Or, *art thou greatly angry?*
† Or, *I am greatly angry.*
g This declareth the great inconveniences whereinto Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.
‡ Or, *ſpared.*
† Heb. *was the ſonne of the night.*
h Thus God mercifully reproveth him, which would pitie himſelf, and this gourd, and yet would reſtrain God to ſhew his compaſſion to ſo many thouſand people.
i Meaning, that they were children and infants.

MICAH.

THE ARGUMENT.

Micah the prophet, of the tribe of Judah, served in the work of the Lord concerning Judah and Israel at the least thirty yeares: at what time Isaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end he noteth the wickedneſſe of the people, the cruelty of the princes and governours, and the permiſſion of falſe prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt, his kingdome, and the felicity thereof. This Prophet was not that Micah, which reſiſted Ahab and all his falſe prophets, as 1 King. 22, 8. but another of the ſame name.

CHAP. I.

1 *Micah sheweth the wrath of God againſt Jacob, for idolatrie.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the [a] Moraſthite in the dayes of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 †Heare [b] all ye people. * hearken, O earth, and † all that therein is, and let the Lord GOD be witneſſe againſt you, the Lord from his holy temple.

3 For behold, * the LORD cometh forth out of his * place, and will come [c] down, and tread upon the * high places of the earth.

4 And * the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters that are poured down † a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſinnes of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not [d] Samaria? and what *are* the [e] high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria *as* an heap of the field, *and as* plantings of a vineyard: and I will poure down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the [f] hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate, for ſhe gathered it of the hire of an harlot, and they ſhall return [g] to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the † owls.

9 For ‡ her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ * Declare ye *it* not at [h] Gath, weep ye not at all: in the houſe of [i] Aphrah * roll thy ſelf in the duſt.

11 Paſſe ye away, ‡ thou † inhabitant of [k] Saphir, having thy * ſhame naked; the inhabitant of ‡Zaanan came not forth in the mourning of ‡ Beth-ezel, he ſhall [l] receive of you his ſtanding.

12 For the inhabitant of Maroth ‡ waited carefully for good; but evil came down from the LORD unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, binde the chariot to the ſwift [n] beaſt: ſhe *is* [o] the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents ‡ to Moreſheth-[p] gath: the houſes of ‡Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an [q] heir unto thee, O inhabitant of Mareſhah: ‡ he ſhall come unto Adullam [r] the glory of Iſrael.

16 Make thee * bald, and poll thee for thy delicate children, enlarge thy baldneſſe as the eagle, for they are gone into captivitie from thee.

a Born in Mareshah, a city of Judah.

† Heb. *heare ye people all of them.*
b Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods judgements, taking all creatures and God himſelf to witnes, that the preaching of his Prophets, which they have abuſed, ſhall be revenged.
* Deut. 32: 1. Iſa. 1: 2.
† Heb. *the fulneſſe thereof.*
* Iſa. 26: 21.
* Pſal. 115: 3.
c Meaning hereby, that God will come to judgement againſt the ſtrong cities and holds.
* Deut. 32: 13. and 33: 29.
* Pſal. 97: 5.
† Heb. *a deſcent.*
d Samaria, which ſhould have been an example to all Iſrael of true religion and juſtice, was the puddle and ſtewes of all idolatry and corruption, and boaſted themſelves of their father Jacob.
e That is, the Idolatry and infection
f Which they gathered by evil practiſes, and thought that their idols had enriched them therewith, for their ſervice done unto them.
g The gain that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.
† Heb. *daughters of the owl.*
‡ Or, she is *grievouſly ſick of her wounds.* * 2 Sam. 1: 20. h Leſt the Philiſtines our enemies rejoyce at our deſtruction. i Which was a citie neare to Jeruſalem, Joſh. 18: 23. there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourn, and rowl themſelves in the duſt, for their duſtie citie. * Jer. 6: 26. ‡ Or, *thou that dwelleſt fairely.* † Heb. *inhabitreſſe.* k Theſe were cities whereby the enemy ſhould paſſe, as he came to Judah. * Iſa. 47: 3.

† Or, *the country of flocks.*
‡ Or, *a place near.*
l He ſhall not depart before he hath overcome you, and ſo you ſhall pay for his tarrying.
† Or, *was grieved.*
m For Rabſhakeh had ſhut up Jeruſalem, that they could not ſend to ſuccour them.
n To flee away: for Sennacherib laid ſiege firſt to that citie, and remained herein when he ſent his captains and army againſt Jeruſalem.
o Thou firſt receiveſt the idolatry of Jeroboam, and ſo didſt infect Jeruſalem.
‡ Or, *for.*
p Thou ſhalt bribe the Philiſtines thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem.
‡ That is, *a lie.* q He propheſieth againſt his own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heire to poſſeſſe it. ‡ Or, *the glory of Iſrael ſhall come, &c.*
r For ſo they thought themſelves for the ſtrength of their citie. * Iſa. 22: 12.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquitie, and work evil upon their beds: [a] when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet * fields, and take *them* by violence: and houſes, and take *them* away: ſo they ‡ oppreſſe a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD, Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament † with a dolefull lamentation, *and* ſay, [b] We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me? ‡ turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall * caſt a cord by lot in [c] the congregation of the LORD.

6 ‡ † * [d] Propheſie ye not, *ſay they to them that* propheſie: [e] they ſhall not propheſie to them, *that* they ſhall not take ſhame.

a Aſſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.
* Iſa. 5: 8.
‡ Or, *defraud.*
† Heb. *with a lamentation of lamentations.*
b Thus the Iews lament, and ſay, that there is no hope of reſtitution ſeeing their poſſeſſions are divided among the enemies.
‡ Or, *in ſtead of reſtoring.*
* Deut. 32: 8: 9.
c Ye ſhall have no more lands to divide as you had in times paſt, and as you uſed to meaſure them in the jubile.
‡ Or, *propheſie not as they propheſie.*
† Heb. *drop, &c.*
* Iſa. 30: 10.
d Thus the people warn the prophets
e God ſaith that

that they ſpeak to them no more: for they cannot abide their threatnings. they ſhall not propheſie, nor receive no more of their rebukes or taunts.

‡ Or, *shortned.*
f Are these your works according to his law?
g Do not the godly finde my words comfortable?
† Heb. *upright.*
† Heb. *yesterday.*
h That is, aforetime.
i The poore can have no commodity by them, but they spoil them as though they were enemies.
† Heb. *over against a garment.*
‡ Or, *wives.*
k That is, their substance, and living, which is Gods blessing, and as it were, part of his glory.
l Ierusalem shall not be your safegard, but the cause of your destruction.
‡ Or, *walk with the winde and lie falsely.*
m That is, shew himself to be a prophet.
n He sheweth what prophets they delight in, that is, in flatterers, which tell them pleasant tales, and speak of their commodities.
o To destroy thee.
p The enemy shall break their gates and walls, and lead them into Caldea.
q To drive them forward, and to help their enemies.

7 ¶ O thou that art named the house of Jacob, is the spirit of the LORD ‡ straitned? f *are* these his doings? do not my words do good to him g that walketh † uprightly?

8 Even † h of late my people is risen up as an enemy: ye pull off the i robe † with the garment, from them that passe by securely, as men averse from warre.

9 The ‡ women of my people have ye cast out from their pleasant houses, from their children have ye taken away k my glory for ever.

10 Arise ye and depart, for this *is* not *your* l rest: because it is polluted, it shall destroy *you* even with a sore destruction.

11 If a man ‡ m walking in the spirit and falshood, do lie, *saying*, n I will prophesie unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely o assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The p breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it, and their king shall passe before them, and the LORD q on the head of them,

CHAP. III.

1 The cruelty of the princes. 5 The falshood of the prophets. 8 The security of them both.

a That thing which is just and lawfull, both to govern my people aright, and also to discharge your own conscience?
b The prophet condemneth the wicked governours, not only of covetousnes, theft and murther, but compareth them to wolves, lyons, and most cruell beasts.
c That is, when I shall visit their wickednesse: for though I heare the godly before they cry, Isa 65: 24. yet I will not heare these though they cry, Isa. 1: 15. and Ezek. 8: 18. Iam. 2: 12. 1 Pet. 3: 12. 12.
* Chap. 2: 11.
d They devoure all their substance, and then flatter them, promising that al shal go wel: but if one restrain from their bellies, then they invent all wayes to mischief.
e As you have loved to walk in darknesse, and to prophesie lies, so God shall reward you with grosse blindnesse and ignorance, so that when all other shall see the bright beams of Gods graces, ye shall as blinde men grope as in the night.
† Heb. *from divining.*
† Heb. *upperlip.*

AND I said, Heare, I pray you, O heads of Jacob, and ye princes of the house of Israel: *is it* not for you to know a judgement?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones.

3 Who also eat the b flesh of my people, and flay their skin from off them, and they break their bones and chop them in pieces, as for the pot, and as flesh within the cauldron.

4 *Then* c shall they cry unto the LORD, but he will not heare them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ This saith the LORD concerning the prophets that make my people erre, that * d bite with their teeth, and cry, Peace: and he that putteth not into their mouthes, they even prepare warre against him.

6 Therefore e night *shall be* unto you † that ye shall not have a vision, and it shall be dark unto you, † that ye shall not divine, and the sunne shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all f cover their † lips, for *there is* no answer of God.

8 ¶ But truely I am full g of power by the spirit of the LORD, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sinne.

f When God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false prophets, and did belie the word of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himself alone against all the wicked, shewing how God, both gave him gifts, abilitie and knowledge, to discern between good and evil, and also constancy to reprove the sinnes of the people, and not to flatter them.

9 Heare this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhorre judgement, and pervert all equitie.

10 They build up Zion with * † h bloud, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they i lean upon the LORD † and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be k plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forrest.

* Ezek. 22: 27. Zeph. 3: 3.
† Heb. *bloud.*
h They build them houses by bribery, which de calleth bloud and iniquity.
i They will say, that they are the people of God, and abuse his name as a pretence to cloak their hypocrisie.
† Heb *saying.*
k Reade Ier. 26. vers. 18.

CHAP. IV.

1 The glory, 3 peace, 8 kingdome, 11 and victory of the church.

BUT * in the a last dayes it shall come to passe, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the b hills, and people shall flow unto it.

2 And many nations shall come and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will c teach us of his wayes, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he will judge among many people, and d rebuke strong nations afarre off, and they shall beat their swords into * plowshares: and their spears into ‡ c pruning-hooks; nation shall not lift up a sword against nation, neither shall they f learn warre any more.

4 But they shall sit every man under his vine, and under his fig-tree, and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk g every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.

7 And I will make her that * halted h a remnant, and her that was cast farre off, a strong nation; and the LORD * shall reigne over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O i tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even k the first dominion, the kingdome shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is* l *there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for

b Reade Isa. 2: 2.
c He sheweth that there is no true church but where as the people are taught by Gods pure word.
d By his corrections and threatnings he will bring the people into subjection, which are in the utmost corners of the world.
* Isa. 2: 4. Ioel. 3: 10.
‡ Or, *Sythes.*
e They shall abstain from all evil doing, and exercise themselves in godlinesse and well doings to others.
f Reade Isa. 2: 4.
g He sheweth that the people of God ought to remain constant in their religion, albeit all the world should give themselves to their superstition and idolatry.
* Zeph. 3: 19.
h I will cause that Israel, which is now as one lame and halting, and as almost destroyed, shall live again and grow into a great people.
* Dan. 7: 14. Luke 1: 33.
i Meaning Ierusalem, where the Lords flock was gathered.
k The flourishing state of the kingdome, as it was under David and Solomon, which thing was accomplished to the church, by the coming of Christ.
l In the meane season he sheweth that they should endure great troubles and temptations when they saw themselves neither to have king nor counsel.

690 now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go even to Babylon, there ſhalt thou be delivered: there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they [m] know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the sheaves into the floore

13 Ariſe and thresh, [n] O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſſe, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the Lord of the whole earth.

m He sheweth that the faithfull ought not to meaſure Gods judgements by the brags and threatnings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance.

n God giveth his church this victory ſo oft as he overcometh their enemies: but the accomplishment hereof ſhall be at the laſt coming of Chriſt.

CHAP. V.

1 The birth of Chriſt. 4 His kingdome. 8 His conqueſt.

NOw gather thy ſelf in troups, O daughter of [a] troups: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 But thou Beth-lehem Ephratah, *though* thou be [b] little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe [c] goings forth *have been* from of old, from † everlaſting.

3 Therefore will he give them up untill the time that [d] ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall [e] ſtand and ‡ feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* [f] ſhall be the peace when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven shepherds, and eight † principall men.

6 And they ſhall † waſte the land of [g] Aſſyria with the ſword, and the land of Nimrod ‡ in the entrances thereof: thus ſhall he deliver *us* from the [h] Aſſyrian when he cometh into our land, and when he treadeth within our borders.

7 And the [i] remnant of Jacob ſhall be in the midſt of many people, as a dew from the LORD, as the showres upon the graſſe, that tarrieth not for man, nor waiteth for the ſonnes of men.

8 ¶ And the remnant of Judah ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the forreſt, as a young lion among the flocks of ‡ sheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the LORD, that I will cut off thy [k] horſes out of the midſt of thee, and I will deſtroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no more ſoothſayers.

13 Thy graven images alſo will I cut off, and thy ‡ ſtanding images out of the midſt of thee, and thou ſhalt no more-worship the work of thine-hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy ‡ cities.

15 And I will execute vengeance in anger and fury upon the heathen, [l] *ſuch* as they have not heard.

a He forewarneth them of the dangers that shal come before they enjoy theſe comforts, shewing that forasmuch as Jeruſalem was accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vex her, and that her rulers should be ſmitten on the face moſt contemptuouſly.

b For ſo the Jews divided their countrey, that for every thouſand there was a chief captain, and becauſe Beth-lehem was not able to make a thouſand, he calleth it little, but yet God will raiſe up his captain and governour therein: and thus it is not the leaſt by reaſon of this benefit, as Matth. 2: 6. Joh. 7: 42.

c He sheweth that the coming of Chriſt and all his wayes were appointed of God from all eternitie.

† Heb. *the dayes of eternity.*

d He compareth the Jews to women with childe, who for a time should have great ſorrows, but at length they should have a comfortable deliverance, John 16: 21.

e That is, Chriſts kingdome shall be ſtable and everlaſting, and his people as well the Gentiles as the Jews shall dwell in ſafety.

‡ Or, *rule.*

f This Meſſiah shall be a ſufficient ſafegard for us, and though the enemy invade us for a time, yet shall God ſtir up many which shall be able to deliver us.

† Heb. *princes of men.* † Heb. *eat up.* g Theſe whom God shall raiſe up for the deliverance of his church, shall deſtroy all the enemies thereof, which are meant hereby the Aſſyrians and Babylonians which were the chief at that time. ‡ Or, *with her own naked ſwords.* h By theſe governours will God deliver us, when the enemie cometh into our land. i This remnant, or church which God ſhall deliver, ſhall onely depend on Gods power and defence, as doth the graſſe of the field, and not on the hope of man. ‡ Or, *Goats.*

k I will deſtroy all things wherein thou putteſt thy confidence, as thy vain confidence and idolatry, and ſo will help thee.

‡ Or, *ſtatues.*

‡ Or, *enemies.*

l It ſhall be ſo terrible that the like hath not been heard of.

CHAP. VI.

1 Gods controverſie for unkindneſſe, 6 for ignorance. 10 for unjuſtice, 16 and for idolatry.

HEare ye now what the LORD ſaith, Ariſe, contend thou ‡ before the * [a] mountains, and let the hills heare thy voice.

2 Heare ye, O mountains, the LORDS controverſie, and ye ſtrong foundations of the earth: for the LORD hath a controverſie with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me.

4 For I [b] brought thee up out of the land of * Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what * Balak king of Moab conſulted, and what Balaam the ſonne of Beor anſwered him from * [c] Shittim unto Gilgal, that ye may know the [d] righteouſneſſe of the LORD.

6 ¶ Wherewith [e] ſhall I come before the LORD, *and* bowe my ſelf before the high God? ſhall I come before him with burnt-offerings, with calves † of a yeare old?

7 Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oyl? ſhall I give my [f] firſt-born *for* my tranſgreſſion, the fruit of my † body *for* the ſinne of my ſoul?

8 He hath * ſhewed thee, O man, what *is* good; and what doth the LORD require of thee, [g] but to do juſtly, and to love mercy, and to † walk humbly with thy God;

9 The LORDS voice crieth unto the [h] city, and ‡ *the man of* wiſdome ſhall ſee thy name: heare ye the rod, and who hath appointed it.

10 ¶ ‡ Are there yet the treaſures of wickedneſſe in the houſe of the wicked, and the † ſcant meaſure that is abominable?

‡ Or, *with.*

* Iſa. 1: 2.

a He taketh the high mountains and hard rocks to witneſſe againſt the obſtinacy of his people.

b I have not hurt thee, but beſtowed infinite benefits upon thee.

* Exod. 12: 51, and 14: 30.

* Num. 22: 5. and 23: 7.

* Num. 25. Joſh. 5.

c That is, remember my benefits from the beginning, how I delivered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plain of Moab, till I brought you into the land promiſed.

d That is, the truth of his promiſe, and his manifold benefits toward you.

e Thus the people by hypocriſie aſk how to pleaſe God, and are content to offer ſacrifices, but will not change their lives.

† Heb *ſonnes of a yeare.*

f There is nothing ſo deare to man but the hypocrites will offer it unto God, if they think thereby to avoid his anger: but they will never be brought to mortifie their own affections, and to give themſelves willingly to ſerve God as he commandeth.

† Heb. *belly.* * Deut. 10: 12. g The prophet in few words calleth them to the obſervation of the ſecond table, to know if they will obey God aright or no, ſaying, that God hath preſcribed them to do this. † Heb *humble* thy ſelf *to walk.* h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his majeſtie, and conſide not the mortall man that bringeth the threatning, but God that ſendeth it. ‡ Or, *thy name ſhall ſee that which is.* ‡ Or, is there *yet unto every man an houſe of the wicked, &c.* Heb *meaſure of leanneſſe.*

11 ‡ Shall

11 ‡ Shall I count *them* pure with the wicked balances, and with the bag of deceitfull weights?

‡ Or, *shall I be pure with, &c.*

12 For the rich men [i] thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitfull in their mouth.

i That is, of Ieruſalem.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſinnes.

14 Thou ſhalt eat, but not be ſatisfied, and [k] thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt [l] take hold, but ſhalt not deliver: and that which thou deliverеſt will I give up to the ſword.

k Thou ſhalt be conſumed with inward grief and evils.
l Meaning, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

15 Thou ſhalt * ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oyl; and ſweet wine, but ſhalt not drink wine.

* Deut. 28: 38. Hag. 1: 6.

16 ¶ For ‡ the [m] ſtatutes of * Omri are kept, and all the works of the houſe of * Ahab, and ye walk in their counſels, that I ſhould make thee a ‡ deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

‡ Or, *he doth much keep the, &c.*
m You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and Ahab his ſon: and to excuſe your doings, you alledge the kings authority by his ſtatutes, and alſo wiſdome and policy in ſo doing, but you ſhall not eſcape punishment, but as I have ſhewed you great favour, and taken you for my people, ſo ſhall your plagues be accordingly, Luc. 12: 47. * 1 King 16: 25, 26. * 1 King 16: 30, &c. ‡ Or, *aſtoniſhment.*

CHAP. VII.

1 The church complaining of her ſmall number, 3 and the generall corruption, 5 putteth her confidence, not in man, but in God. 8 She triumpheth over her enemies. 14 God comforteth her by promiſes, 16 by confuſion of the enemies, 18 and by his mercies.

† Heb. *the gatherings of ſummer.*

WO is me, for I am † as [a] when they have gathered the ſummer fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe-fruit.

a The prophet taketh upon him the perſon of the earth which complaineth that all her fruits are gone, ſo that none is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit, ſo that none ſpareth his own brother.

2 The * ‡ good man is periſhed out of the earth: and *there is* none upright among men: [b] they all lie in wait for bloud: they hunt every man his brother with a net.

* Pſalm 12: 1. Iſa. 57: 1.
‡ Or, *godly*, or *mercifull.*
b He ſheweth that the prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

3 ¶ That they may do evil with both hands earneſtly, the prince asketh, and the judge *asketh* for a reward: and the [c] great man he uttereth † his miſchievous deſire: ſo [d] they wrap it up.

c That is, the rich man that is able to give money, abſtaineth from no wickedneſſe nor injurie.
† Heb. *the miſchief of his ſoul.*
d Theſe men agree among themſelves, and conſpire with one conſent to do evil.

4 The beſt of them *is* as [e] a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of [f] thy watchmen, *and* thy viſitation cometh: now ſhall be their perplexitie.

e They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thorns and briers to prick. Luke 12: 53.
f Meaning, of the prophets and governours. * Matth. 10: 21, 35, 36.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doores of thy mouth from her that lieth in thy boſome.

6 For * the ſonne diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter in law againſt her mother in law; a mans enemies *are* the men of his own houſe.

7 Therefore I [g] will look unto the LORD: I will wait for the God of my ſalvation: my God will heare me.

g The prophet ſheweth, that the onely remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

8 ¶ Rejoyce not againſt me, [h] O mine enemie: when I fall, I ſhall ariſe; when I ſit in darkneſſe, the LORD *ſhall be* a light unto me.

h This is ſpoken in the perſon of the church, which calleth the malignant church her enemy.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſſe.

10 ‡ Then ſhe that is mine enemie ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me: * Where is the LORD thy God? mine eyes ſhall behold her, now † ſhall ſhe be troden down as the mire of the ſtreets.

‡ Or, *and thou wilt ſee her that is mine enemie, and cover her with ſhame.*
* Pſal. 79: 10. and 115: 2. Joel 2: 17.
† Heb. *ſhe ſhall be for a treading down.*

11 *In* [i] the day that thy * walls are to be built, *in* that day ſhall [k] the decree be farre removed.

i To wit, when God ſhall ſhew himſelf a deliverer of his church, and a deſtroyer of his enemies.
* Amos 9: 11, &c.
k Meaning, the cruel empire of the Babylonians.

12 *In* that day alſo he ſhall come even to thee from [l] Aſſyria, ‡ and *from* the fortified cities, and from the fortreſſe even to the river, and from ſea to ſea, and *from* mountain to mountain.

l When the church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither bolds, rivers, ſeas, nor mountains ſhall be able to let them.
‡ Or, *even to.*

13 † Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of [m] their doings.

† Or, *after that it hath been.*
m Afore this grace appear, he ſheweth how grievouſly the hypocrites themſelves ſhall be puniſhed, ſeeing that the earth it ſelf, which cannot ſin, ſhall be made waſte, becauſe of their wickedneſſe.

14 ¶ ‡ [n] Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Bashan and Gilead, as in the dayes of old.

‡ Or, *rule.*
n The prophet prayeth to God to be mercifull unto his church, when they ſhould be ſcattered abroad as *in* ſolitary places in Babylon, and to be beneficiall unto them as in time paſt.

15 [o] According to the dayes of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

o God promiſeth to be favourable to his people, as he had been aforetime.

16 ¶ The nations ſhall ſee and be confounded at all their might: they ſhall [p] lay their hand upon *their* mouth, [q] their eares ſhall be deaf.

p They ſhall be as dumbe men, and dare brag no more.
q They ſhall be aſtonied and afraid to heare men ſpeak, leſt they ſhould heare of their deſtruction.

17 They ſhall [r] lick the * duſt like a ſerpent, they ſhall move out of their holes like † worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

r They ſhall fall flat on the ground for fear. * Pſal. 72: 9. ‡ Or, *creeping things.*

18 Who *is* a God like unto thee, that * pardoneth iniquitie, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercie.

* Exod. 34: 6, 7. s As though he would not ſee it, but wink at it. t Meaning, of his elect.

19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all [t] their ſinnes into the depths of the ſea.

20 Thou wilt perform the [u] truth to Jacob, *and* the mercie to Abraham, which thou haſt ſworn unto our fathers from the dayes of old.

u The church is aſſured that God will declare in effect the truth of his mercifull promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHUM.

THE ARGUMENT.

AS they of Nineveh ſhewed themſelves prompt and ready to receive the word of God at Jonahs preaching, and ſo turned to the Lord by repentance: ſo after a certain time, rather giving themſelves to worldly meanes to increaſe their dominion, than ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomit, and provoked Gods juſt judgement againſt them, in afflicting his people. Therefore their city Nineveh was deſtroyed, and Meroch-baladan king of Babel (or as ſome think Nebuchad-nezzar) enjoyed the empire of the Aſſyrians, But becauſe God hath continuall care of this church, he ſtirreth up his prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he propheſied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Jews write.

CHAP. I.

1 The majeſtie of God in goodneſſe to his people, and ſeveritie againſt his enemies.

THE [a] burden of Nineveh. [b] The book of the viſion of Nahum the [c] Elkoshite.

2 ‡ God *is* * [d] jealous, and the LORD revengeth, the LORD revengeth and † *is* [e] furious, the LORD will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The [f] LORD *is* * ſlow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwinde, and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it drie, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hils melt, and the earth is burnt at his preſence, yea, the world, and all that dwell therein.

6 [g] Who can ſtand before his indignation? and who can † abide in the fierceneſſe of his anger? his furie is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, [h] a † ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But with an overrunning floud he will make an utter end of the [i] place thereof, and darkneſſe ſhall purſue his enemies.

9 What do ye [k] imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* [l] folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully drie.

11 There [m] is one come out of thee, that imagineth evil againſt the LORD: † a wicked counſeller.

12 Thus ſaith the LORD, ‡ Though *they be* [n] quiet, and likewiſe many, yet thus ſhall they be † cut down, when he ſhall paſſe through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee *that* no more of thy name be [o] ſowen: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the * mountains the feet of him that bringeth good tidings, that publiſheth [p] peace: O Judah, † keep thy ſolemne feaſts, perform thy vows: for † the wicked ſhall no more paſſe through thee, he is utterly cut off.

a Reade Iſa. 13:1.
b The viſion or revelation, which God commanded Nahum to write concerning the Ninevites.
c That is, born in a poore village in the tribe of Simeon.
‡ Or, *the Lord is a jealous God, and a revenger, &c.*
* Exod. 20: 5.
d Meaning, of his glory.
† Heb. *that hath furie.*
e With his, he is but angry for a time, but his anger never aſſwageth toward the reprobate, though for a time he defer it.
f Thus the wicked would make Gods mercy an occaſion to ſin, but the prophet willeth them to conſider his force and juſtice.
* Exod. 34: 6, 7.
g If al creatures be at Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any meanes to eſcape when he provoketh his God to anger?
† Heb. *ſtand up.*
h Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he hath care over them.
‡ Or, *ſtrength.*
i Signifying, that God will ſuddenly deſtroy Nineveh, and the Aſſyrians, in ſuch ſort, as they ſhall ly in perpetuall darkneſſe, and never recover their ſtrength again.
k He ſheweth that the enterpriſes of the Aſſyrians againſt Judah and the church were againſt God, and therefore he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.
l Though the Aſſyrians think themſelves like thorns that prick on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing abe to reſiſt him.
m Which may be underſtood either of Sennacherib, or of the whole body of the people of Nineveh.
† Heb. *a counſeller of Belial.*
‡ Or, *if* they would have been *at peace, ſo* ſhould they have been *many, and ſo* ſhould they have been ſhorn, *and he* ſhould have paſſed away.
n Though they think themſelves in moſt ſafety, and of greateſt ſtrength, yet when God ſhall paſſe by, he will deſtroy them: notwithſtanding, he comforteth his church, and promiſeth to make an end of punishing them by the Aſſyrians.
† Heb. *ſhorn.*
o Meaning Sennacherib, who ſhould have no more children, but be ſlain in the houſe of his gods.
2 Kings 19:36, 37.
* Iſa. 52: 7. Rom 10: 15.
p Which peace the Jews ſhould enjoy by the death of Sennacherib.
‡ Heb. *feaſt.*
† Heb. *Belial.*

CHAP. II.

1 The fearfull and victorious armies of God againſt Nineveh.

‡ HE [a] that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns ſtrong, fortifie *thy* power mightily.

2 For the LORD hath [b] turned away ‡ the excellencie of Jacob, as the excellencie of Iſrael: for the emptiers have emptied them out, and [c] marred their vine-branches.

3 The ſhield of his mightie men is made red, [d] the valiant men *are* ‡ in ſcarlet: the chariots *ſhall be* with ‡ flaming torches in the day of his preparation, and [e] the firre-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad wayes: † they ſhall ſeem like torches, they ſhall runne like the lightnings.

5 [f] He ſhall recount his ‡ worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the † defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be ‡ diſſolved.

7 And ‡ Huzzab ſhall be ‡ led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabring upon their breaſts.

‡ Or, *the diſperſer, or hammer.*
a That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.
b Seeing God hath puniſhed his own people Judah and Iſrael, he will now punish the enemies by whom he ſcourged them, reade Iſa. 10: 12.
‡ Or, *the pride of Jacob as the pride of Iſrael.*
c Signifying, that the Iſraelites were utterly deſtroyed.
d Both to feare the enemie, and alſo that they themſelves ſhould not ſo ſoon eſpie bloud one of another to diſcourage them.
‡ Or, *died ſcarlet.*
‡ Or, *fierie torches.*
e Meaning, their ſpeares ſhould ſhake and crash together.
† Heb. *their ſhew.*
f Then the Aſſyrians ſhall ſeek by all meanes to gather their power, but all things ſhall fail them.
‡ Or, *gallants.*
† Heb. *covering.* or *coverer.*
‡ Or, *diſcovered.*
‡ Or, *molten.* ‡ Or, *that which was eſtabliſhed*, or *there was a ſtand made.*

8 But

8 But Nineveh *is* g ‡ of old like a pool of water: yet they shall flee away. Stand, stand *shall they crie*; but none shall ‡ look back.

9 h Take ye the spoil of silver, take the spoil of gold: ‡ for *there is* none end of the store, *and* glory out of all the † pleasant furniture.

10 i She is emptie, and void, and waste, and the * heart melteth, and the knees smite together, and much pain *is* in all loyns, *and* the faces k of them all gather blackness.

11 Where *is* the l dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and strangled for his lioness, and filled his holes with prey, and his dens with ravine.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the m smoak, and the sword shall devoure the young lions, and I will cut off thy prey from the earth, and the voice of thy n messengers shall no more be heard.

g The Assyrians will flatter themselves, and say, that Nineveh is so ancient that it can never perish, and is as a fish-pool, whose waters they that walk on the banks cannot touch, but they shall be scattered, and shall not look back, though men would call them.
‡ Or, *from the dayes* that *she* hath been.
‡ Or, *cause* them *to turn.*
h God commandeth the enemies to spoil Nineveh, and promiseth them infinite riches and treasures.
‡ Or, *and* their *infinite store, &c.*
† Heb. *vessels of desire.*
i That is, Nineveh, and the men thereof shall be after this sort.
* Isa. 13: 7, 8.
k Read Joel. 2: 6.
l Meaning, Nineveh, whole inhabitants were cruel like the lions, and given to all oppression, and spared no violence or tyranny to provide for their wives and children.
m That is, Assoon as my wrath beginneth to kindle.
n Signifying the heralds, which were accustomed to proclaim war. Some reade of thy gum teeth wherewith Nineveh was wont to bruise the bones of the poore.

CHAP. III.

The miserable ruine of Nineveh.

WO to the † * bloudie citie, it *is* all full of lies *and* robberie, a the prey departeth not.

2 The noise of a whip, b and the noise of the ratling of the wheels, and of the praunsing horses, and of the jumping chariots.

3 The horse man lifteth up both † the bright sword, and the glittering speare, and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses: they stumble upon their corpses.

4 Because of the multitude of the whoredomes of the c wel-favoured harlot, the mistresse of witchcrafts, that selleth nations through her whoredomes, and families though her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts, and * I will discover thy skirts upon thy face, and I will shew the nations thy nakednesse, and the kingdomes thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

† Heb. *citie of bloods.*
* Ezek. 24: 9. Hab. 2: 12.
a It never ceaseth to spoil and rob.
b He sheweth how the Caldeans shall haste, and how couragious their horses shall be in beating the ground, when they come against the Assyrians.
† Heb. *the flame of the sword, and the lightning of the spears.*
c He compareth Nineveh to an harlot, which by her beauty and subtility enticeth young men and bringeth them to destruction.
* Isa 47: 3. Ezek. 16: 37.

7 And it shall come to passe, *that* all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than † † d populous No, ‡ that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite, Put and Lubim were † thy helpers.

10 Yet *was* she carried away, she went into captivitie: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be * drunken: thou shalt be hid, thou also shalt seek strength because of the enemie.

12 All thy strong holds *shall be* like fig-trees with the first ripe figs: if they be shaken they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women the gates of thy land shall be set wide open unto thine enemies, the fire shall devoure thy barres.

14 Draw thee waters for the siege, fortifie thy strong holds: go into clay and tread the morter: make strong the brick-kiln.

15 There shall the fire devoure thee: the sword shall cut thee off: it shall eat thee up like the c cankerworm: make thy self many as the cankerworm, ‡ make thy self many as the locusts.

16 Thou hast multiplied thy merchants above the starres of heaven: the cankerworm ‡ spoileth and flieth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grashoppers which camp in the hedges in the cold day: *but* when the sunne ariseth they flee away: and their place is not known where they *are.*

18 Thy f shepherds slumber, O king of Assyria: thy ‡ nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them.*

19 *There is* no † healing of thy bruise: thy wound is grievous: all that heare the bruit of thee shall clap the hands over thee; for upon g whom hath not thy wickednesse passed continually?

‡ Or, *nourishing.*
† Heb. *No Amon.*
d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.
† Heb. *in thy help.*
* Jer. 25: 17.
e Signifying, that Gods judgements should suddenly destroy the Assyrians as these vermine are with rain or change of weather.
‡ Or, *spreadeth himself.*
f Thy princes and counsellers.
‡ Or, *valiant ones.*
† Heb. *wrinkling.*
g Meaning, that there was no people to whom the Assyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

THe prophet complaineth unto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and cruelty, and yet can ſee none end. Therefore he had this revelation ſhewed him of God, that the Caldeans ſhould come and take them away captives, ſo that they could look for none end of their troubles as yet, becauſe of their ſtubbornneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpair, ſeeing this horrible confuſion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelty ſhall be at height: wherefore he exhorteth the faithfull to patience by his own example, and ſheweth them a form of prayer, wherewith they ſhould comfort themſelves.

CHAP. I.

1 Unto Habakkuk, complaining of the iniquitie of the land, 15 is ſhewed the fearfull vengeance by the Caldeans. 12 He complaineth that vengeance ſhould be executed by them who are farre worſe.

THe burden which Habakkuk the prophet did ſee.

2 O LORD, how long ſhall I crie, and thou wilt not heare! *even* crie out unto thee [a] *of* violence, and thou wilt not ſave!

a The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love but in ſtead hereof reigneth cruelty, theft, contention, and ſtrife.

3 Why doſt thou ſhew me iniquitie, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgement doth never go forth: for the * wicked doth [b] compaſſe about the righteous: therefore ‡ [c] wrong judgement proceedeth.

* Job 21: 7. Jer. 12: 1.
b To ſupppres him, if any ſhould ſhew himſelf zealous of Gods cauſe.
‡ Or, *wreſted.*
c Becauſe the judges which ſhould redreſſe this exceſſe, are as evil as the reſt.

5 ¶ * Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your dayes, *which* [d] ye will not beleeve, though it be told *you.*

* Act. 13: 41.
d As in times paſt you would not beleeve Gods word, ſo ſhall ye not now beleeve the ſtrange plagues which are at hand.

6 For lo, I raiſe up the Caldeans, that bitter and haſtie nation, which ſhall march through the † breadth of the land, to poſſeſſe the dwelling places *that are* not theirs.

† Heb. *breadths.*

7 They *are* terrible and dreadfull: ‡ [e] their judgement and their dignitie ſhall proceed of themſelves.

‡ Or, *from them ſhall proceed the judgement of theſe and the captivitie of theſe.*
e They themſelves ſhall be your judges in this cauſe, and none ſhall have authority over them to controll them.

8 Their horſes alſo are ſwifter than the leopards, and are more † fierce than the * evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from farre, they ſhall flie as the eagle *that* haſteth to eat.

† Heb. *ſharp.*
* Zeph. 3: 3.

9 They ſhall come all for violence: † their faces ſhall ſup up *as* the [f] eaſt winde, and they ſhall gather the captivitie [g] as the ſand.

† Heb. *the ſupping up of their faces, &c.* Or *their faces ſhall look toward the eaſt.* Heb. *the oppoſition of their faces toward the eaſt.*
f For the Jews moſt feared this winde, becauſe it deſtroyed their fruits.
g They ſhall be ſo many in number.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold, for they ſhall heap [h] duſt and take it.

h They ſhall caſt up mounts againſt it.

11 Then ſhall *his* [i] minde change, and he ſhall paſſe over, and offend, *imputing* this his power unto his god.

i The prophet comforteth the faithfull, that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent attributing the praiſe hereof to their idols.

12 ¶ *Art* thou not from everlaſting, O LORD my God, mine holy one? we ſhall [k] not die: O LORD, thou haſt ordained them for judgement, and O ‡ mightie God, thou haſt ‡ eſtabliſhed them for correction.

k He aſſureth the godly of Gods protection, ſhewing that the enemy can do no more than God hath appointed, and alſo that their ſins required ſuch a ſharp rod.
† Heb. *rock.*
‡ Heb. *founded.*

13 *Thou art* of purer eyes than to behold evil, and canſt not look on ‡ iniquitie: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth the man *that is* more righteous than he?

‡ Or, *grievance.*

14 And makeſt men as the [l] fiſhes of the ſea, as the ‡ creeping things *that have* no ruler over them.

l So that the great devoureth, the ſmall, and the Caldeans deſtroy all the world.
‡ Or, *moving.*

15 They take up all of them with the angle: they catch them in their net and gather them in their ‡ drag; therefore they rejoyce and are glad.

‡ Or, *ſine-net.*

16 Therefore they ſacrifice unto their [m] net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat ‡ † plenteous.

m Meaning, that the enemies flatter themſelves, and glory in their own force, power and wit.
‡ Or, *daintie.*
† Heb. *fat.*

17 Shall they therefore emptie their net, and not [n] ſpare continually to ſlay the nations?

n Meaning, that they ſhould not.

CHAP. II.

1 Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith. 5 The judgement upon the Caldean for unſatiableneſſe, 9 for covetouſneſſe, 12 for crueltie, 15 for drunkenneſſe, 18 and for idolatrie.

I Will * ſtand upon my [a] watch, and ſet me upon the † tower, and will watch to ſee what he will ſay ‡ unto me, and what I ſhall anſwer ‡ † when I am reproved.

* Iſa. 21: 8.
a I will renounce mine own judgement, and onely depend on God, to be inſtructed what I ſhall anſwer them that abuſe my preaching, and to be armed againſt all temptations.
† Heb. *fenced place.*
‡ Or, *in me.*
‡ Or, *when I am argued with.*
† Heb. *upon my reproof,* or *arguing.*

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run [b] that readeth it.

b Write it in great letters, that he that runneth may reade it.

3 For the viſion *is* yet for an appointed time, but at the [c] end it ſhall ſpeak, and not lie: though it tarrie, wait for it; becauſe it will * ſurely come, it will not tarrie.

c Which contained the deſtruction of the enemy, and the comfort of the church: which iſſue of both is certain at his time appointed.
* Hebr. 10: 37.

4 Behold, [d] his ſoul *which* is lifted up, is not upright in him: but the * juſt ſhall live by his faith.

d To truſt in himſelf, or in any worldly thing is never to be quiet: for the onely reſt is to ſtay upon God by faith.
* John 3: 36. Rom. 1. verſ. 17. Gal. 3: 11. Hebr. 10: 38.

5 ¶ † Yea

5 ¶ ‡ Yea also, because he transgresseth by wine, [e] *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‡ Wo to him that increaseth *that which is* not his: [f] how long? and to him that ladeth himself with thick clay.

7 Shall [g] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee because of mens † bloud, and for the violence of the land, of the citie, and of all that dwell therein.

9 ¶ Wo to him that * ‡ coveteth an evil covetousnesse to his house, that he may set his nest on high, that he may be delivered from the † power of evil.

10 Thou [h] hast consulted shame to thy house, by cutting off many people, and hast sinned *against* thy soul.

11 For the [i] stone shall crie out of the wall, and the ‡ beam out of the timber shall ‡ answer it.

12 ¶ Wo to him that buildeth a town with * † bloud, and stablisheth a citie by iniquitie.

13 Behold, *is it* not of the [k] LORD of hosts, that the people shall labour in the very fire, and the people shall wearie themselves ‡ for very vanitie?

14 For the earth shall [l] be filled ‡ with the * knowledge of the glorie of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour [m] drink: that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakednesse.

16 Thou art filled ‡ with shame [n] for glorie: * drink thou also, and let thy foreskin be uncovered: the cup of the LORDS right hand shall be turned unto thee, and shamefull spewing *shall be* on thy glorie.

17 For the [o] violence of Lebanon shall cover thee: and the spoil of beasts, *which* made them afraid because of mens bloud, and for the violence of the land, of the citie, and of all that dwell therein.

18 ¶ What profiteth the graven, [p] image, that the maker thereof hath graven it; the molten image, and a * teacher of lies, that † the maker of his work trusteth therein, to make *him* dumbe idols?

19 Wo unto him that saith to the wood, Awake; to the dumbe stone, Arise, it shall teach: [q] behold, it *is* laid over with gold and silver and *there is* no breath at all in the midst of it:

20 But * the LORD *is* in his holy temple: † let all the earth keep silence before him.

‡ Or, *how much more.*
e He compareth the proud and covetous man to a drunkard that is without reason & sense, whom God will punish and make him a laughing stock to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
‡ Or, *hee, he.*
f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and covetousnesse, they heap but upon themselves more heavy burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians that should destroy the Babylonians.
† Heb. *blouds.*
* Jer. 22: 13.
‡ Or, *gaineth an evil gain.*
† Heb. *palm of the hand.*
h Signifying, that the covetous man is the ruine of his own house, when as he thinketh to enrich it by cruelty and oppression
i The stones of the house shall cry, and say, that they are built of bloud, and the wood shall answer, and say the same of it self.
‡ Or, *piece*, or *fastening.*
‡ Or, *witnesse against it.*
* Ezek. 24: 9. Nahum 3: 1:
† Heb. *bloods.*
k Meaning, that God will not defer his vengeance long, but wil come and destroy al their labours, as though they were consumed with fire.
‡ Or, *in vain.*
l In the destruction of the Babylonians his glory shall appeare through all the world.
‡ Or, *by knowing the glory of the Lord.*
* Isa. 11: 9.
m He reprocheth thus the king of Babylon, who as he was drunken with covetousnes and cruelty, so he provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.
‡ Or, *more with shame than with glorie.*
n Whereas thou thoughtest to have glory of these thy doings, they shall turn to thy shame, for thou shalt drink of the same cup with others in thy turn.
* Jer. 25: 26.
o Because the Babylonians were cruel, not onely against other nations, but also against the people of God which is meant by Lebanon, and the beasts therein, be sheweth that the like cruelty shall be executed against them.
p He sheweth that the Babylonians gods could nothing avail them: for they were but blocks, and stones, reade Jer. 10: 8. * Jer. 10: 8, 14. Zech. 10: 2. † Heb. *the fashioner of his fashion.*
q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

* Psal. 11: 4.
† Heb. *be silent all the earth before him.*

CHAP. III.

1 Habakkuk in his prayer, trembleth at Gods majestie.
17 The confidence of his faith.

A Prayer of Habakkuk the prophet ‡ upon [a] Sigionoth.

2 [b] O LORD, I have heard † thy speech *and* was afraid: O LORD, ‡ revive thy [c] work in the midst of the yeares, in the midst of the yeares make known; in wrath remember mercie.

3 God came from ‡ [d] Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightnesse was as the light, [e] he had ‡ horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the pestilence, and ‡ burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetuall hills did bowe: his [f] wayes *are* everlasting.

7 I saw the tents of ‡ Cushan ‡ [g] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the [h] rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride [i] upon thine horses, *and* ‡ thy chariots of salvation?

9 Thy [k] bow was made quite naked, *according* to the [l] oathes of the tribes, *even thy* word. Selah. ‡ Thou [m] didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled, the overflowing of the water [n] passed by: the deep uttered his voice, *and* lift up his hands on high.

11 The [o] sunne *and* moon stood still in their habitation: ‡ [p] at the light of thine * arrows they went, *and* at the shining of thy glittering speare.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine [q] anointed, thou woundedst the head out of the house of the wicked, by † discovering the foundation unto the [r] neck. Selah.

14 Thou didst [s] strike through with his staves the head of his villages: they † came out as a whirlwinde to scatter me: their rejoycing *was* as to devoure the poore secretly.

‡ Or, *according to variable songs, or tunes, called in Hebrew Shigionoth.*
a The prophet instructeth his people to pray unto God, not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraid, when they heard Gods threatnings, and prayed.
† Heb. *thy report*, or *thy hearing.*
‡ Or, *preserve alive.*
c That is, the state of thy church which is now ready to perish before it come to half a perfect age, which should be under Christ.
‡ Or, *the south.*
d Teman and Paran were neare Sinaiwhere the law was given: whereby is signified, that his deliverance was as present now, as it was then.
e Whereby is meant a power that was joyned with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people, Psal. 31: 16.
‡ Or, *bright beams out of his side.*
‡ Or, *burning diseases.*
f Signifying, that God hath wonderfull meanes, and ever had a marvellous power when he would deliver his church.
‡ Or, *Ethiopia.*
‡ Or, *under affliction*, or *vanitie.*
g The iniquity of the king of Syria in vexing thy people, was made manifest by thy judgment, to the comfort of thy church, Judg. 3: 10. and also of the Midianites, which destroyed themselves Judg. 7: 22.
h Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies and deliver his church.
‡ Or, *thy chariots were salvation.*
i And so didst use all the elements as instruments for the destruction of thine enemies.
k That is, thy power.
l For he had not onely made a covenant with Abraham, but renewed it with his posterity.
‡ Or, *thou didst cleave the river of the earth.*
m Reade Num. 20: 11.
n He alludeth to the red sea, and Jordan, which gave passage to Gods people, and shewed signes of their obedience, as it were by lifting up of their hands.
o As appeareth Josh. 10: 12.
‡ Or, *thine arrows walked in the light, &c.*
p According to thy commandment the sun was directed by the weapons of thy people, that fought in thy cause as though it durst not go forward. * Josh. 10: 11.
q Signifying, that there is no salvation but by Christ.
† Heb. *making naked.*
r From the top to the toe thou had destoyed the enemies.
s God destroyed his enemies both great and small with their own weapons, though they were never so fierce against his church.
‡ Heb. *were tempestuous.*

15 Thou didſt walk through the ſea with thine horſes, *through* the ‡ heap of great waters.

16 When I [t] heard, my belly trembled: my lips quivered at the voice: rottenneſſe entred into my bones, and I trembled in my ſelf, that I might reſt in [u] the day of trouble: when he cometh up [x] unto the people, he will ‡ invade them with his troups.

17 ¶ Although the fig-tree ſhall not bloſſome, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall † fail, and the fields ſhall yeeld no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoyce in the LORD, I will joy [y] in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like * hindes *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on my † ſtringed inſtruments.

‡ Or, *mud.*

t He returneth to that which he ſpake in the ſecond verſe, and sheweth how he was afraid of Gods judgements.

u He sheweth that the faithfull can never have true reſt, except they feel before the weight of Gods judgements.

x That is, the enemy: but the godly shall be quiet, knowing that all things shall turn to good unto them, ‡ Or, *cut them in pieces.*

† Heb. *lie.*

y He declareth wherein ſtandeth the comfort and joy of the faithfull, though they ſee never ſo great afflictions prepared.

* 2 Sam. 22: 34. Pſalm 18: 33.

z The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God for this great deliverance of his church.

† Heb. *neginoth.*

ZEPHANIAH.

THE ARGUMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, shewing that their country should be utterly deſtroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithfull, he propheſied of Gods vengeance againſt their enemies, as the Philiſtines, Moabites, Aſſyrians, and others, to aſſure them that God had a continuall care over them. And as the wicked should be punished for their ſinnes and tranſgreſſions, ſo he exhorteth the godly to patience, and to truſt to finde mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

CHAP. I.

Gods ſevere judgement againſt Judah for divers ſinnes.

THe word of the LORD which came unto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſon of Hizkiah, in the dayes of Joſiah, the ſon of Amon king of Judah.

2 † I will utterly conſume all things from off † the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the [a] fowls of the heaven, and the fiſhes of the ſea, and the ‡ ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] chemarims with the prieſts:

5 And them that worſhip the hoſt of heaven upon the houſe tops, and them that worſhip, *and* that ſwear ‡ by the LORD, and that ſwear by [c] Malcham:

6 And them that are turned back from the LORD, and thoſe that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath † bid his gueſts.

8 And it ſhall come to paſſe in the day of the LORDS ſacrifice, that I will † puniſh the princes, and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I puniſh all thoſe that [e] leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſſe in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the [f] fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl ye inhabitants of [g] Makteſh, for all the merchant people are cut down: all they that bear ſilver are cut off.

12 And it ſhall come to paſſe at that time, *that* I will ſearch Jeruſalem with [h] candles, and puniſh the men that are † ſetled [i] on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo built houſes, but * not inhabite *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* neare, *it is* neare, and haſteth greatly, *even* the voice of the day of the LORD: the [k] mighty man ſhall cry there bitterly.

15 That day *is* a day of * wrath, a day of trouble and diſtreſſe, a day of waſteneſſe and deſolation, a day of darkneſſe and gloomineſſe, a day of clouds and thick darkneſſe,

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſſe upon men, that they ſhall walk like blinde men, becauſe they

† Heb. *by taking away I will make an end.*

‡ Heb. *the face of the land.*

a Not that God was angry with theſe dumbe creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

‡ Or, *idols.*

b Which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar chaplains, reade 2 Kings 23: 5. Hoſea 10: 5.

‡ Or, *to the Lord.*

c He alludeth to their idol Molech, which was forbidden, Levit. 20. verſ. 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſwear by idols, and ſerve them: which halting is here condemned, as Ezek. 20: 39. 1 King 18: 21. 2 King 17: 33. † Heb. *ſanctified* or *prepared.* † Heb. *viſit upon.*

d Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to win their favour thereby, and to appear glorious in the eyes of all other, reade Ezek. 23: 14.

e He meaneth the ſervants of the rulers which invade other mens houſes, and rejoyce, and leap for joy, when they can get any prey to pleaſe their maſter withall.

f Signifying, that all the corners of the citie of Jeruſalem ſhould be full of trouble.

g This is meant of the ſtreet of the merchants which was lower than the reſt of the place about it.

h So that nothing ſhall eſcape me.

† Heb. *curdled*, or *thickened.*

i By their proſperitie they are hardned in their wickednesse.

* Deut. 28: 30, 39. Amos 5: 11.

k They that truſted in their own ſtrength and contemned the prophets of God.

* Jerem. 30: 7. Joel 2: 11. Amos 5: 18.

they have sinned against the LORD, and their bloud shall be poured out as dust, and their flesh as the dung.

* Prov. 11: 4. Ezek. 7: 19.

18 *Neither their silver nor their gold shall be able to deliver them in the day of the LORDS wrath, but the whole land shall be *devoured by the fire of his jealousie: for he shall make even a speedy riddance of all them that dwell in the land.

* Chap. 3: 8.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgement of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GAther [a] your selves together, yea, gather together, O nation ‡ not desired.

a He exhorteth them to repentance and willeth them to descend into themselves, and gather themselves together, lest they be scattered like chaff.

‡ Or, *not desirous.*

2 Before the decree bring forth, *before* the day passe as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORDS anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which [b] have wrought his judgement, seek righteousnesse, seek meekenesse: it may be, ye shall be hid in the day of the LORDS anger.

b That is, which have lived uprightly and godly, according as he prescribeth by his word.

4 ¶ For [c] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

c He comforteth the faithful in that, that God would change his punishments from them unto the Philistines their enemies and other nations.

5 Wo unto the inhabitants of the sea-[d] coast, the nation of the Cherethites: the word of the Lord *is* against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

d That is, Galilea: by these nations he meaneth the people that dwelt neare to the Jews, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slain.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the [e] remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening: ‡ for the LORD their God shall visit them, and turn away their captivitie.

e He sheweth why God would destroy their enemies, because their countrey might be a resting-place for his church.

‡ Or, *when, &c.*

8 ¶ I have heard the reproach of Moab, and the revilings of the children, of Ammon, whereby they have reproached my people, and [f] magnified *themselves* against their border.

f These nations presumed to take from the Jews that countrey which the Lord had given them.

9 Therefore *as* I live, saith the LORD of hosts the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetuall desolation, the residue of my people shall spoil them, and the remnant of my people shall possesse them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: [g] for he will † famish all the gods of the earth, and men shall worship him, every one from his place, *even* all the isles of the heathen.

g When he shall deliver his people and destroy their enemies and idols, his glory shall shine thoughout all the world.

† Heb. *make lean.*

12 ¶ Ye Ethiopians also, *ye shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, *and* drie like a wildernesse.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the ‡ [h] cormorant and the bittern shall lodge in the ‡ upper lintels of it: *their* voice shall sing in the windows, desolation *shall be* in the thresholds: ‡ for he shall uncover the cedar work.

‡ Or, *pellican.*

h Read Isa. 34: 11.

‡ Or, *knops,* or *chapiters.*

‡ Or, *when he hath uncovered.*

15 This *is* the [i] rejoycing city that dwelt carelesly, that said in her heart, * *I am,* and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in? * every one that passeth by her, shall hisse *and* wag his hand.

i Meaning, Nineveh, which rejoycing so much of her strength and prosperity, should be thus made waste and Gods people delivered.

* Isa. 47: 8.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sinnes.* 8 *An exhortation to wait for the restauration of Israel,* 14 *and to rejoyce for their salvation by God.*

WO to ‡ her that is filthy and polluted, to the oppressing [a] city.

‡ Or, *gluttonous.*

† Heb. *craw.*

a That is, Jerusalem.

2 She obeyed not the voice: she received not ‡ correction: she trusted not in the LORD: she drew not neare to her God.

‡ Or, *instruction.*

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they [b] gnaw not the bones till the morrow.

* Ezek. 22: 27. Micah. 3: 9, 10.

b They are so greedy that they eat up bones and all.

4 Her * prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done * violence to the law.

* Jer. 23: 11. Hos. 9: 7.

* Ezek. 22: 26.

5 [c] The just Lord *is* in the midst thereof: he will not do iniquity: † every morning doth he bring his judgement to light, he faileth not, but the unjust knoweth no shame.

c The wicked thus boasted that God was ever among them, but the propher answereth, that that cannot excuse their wickednesse: for God will not bear with their sinnes: yet that he did patiently abide, and sent his prophets continually to call them to repentance, but he profited nothing.

† Heb. *morning by morning.*

6 I have [d] cut off the nations: their ‡ towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

d By the destruction of other nations he sheweth that the Jews should have learned to fear God.

‡ Or, *corners.*

7 I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but [e] they rose early, *and* corrupted all their doings.

e They were most earnest and ready to do wickedly.

8 ¶ Therefore [f] wait ye upon me, saith the LORD, untill the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdomes, to poure upon them mine indignation, *even* all my fierce anger: so all the earth shall be devoured with the fire of my * jealousie.

f Seeing ye will not repent, you shall look for my vengeance as well as other nations.

* Chap. 1: 18.

9 For [g] then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to serve him with one † consent.

g Left any should think then that Gods glory should have perished when Judah was destroyed, he sheweth that he will publish his grace through all the world.

† Heb. *lip.*

† Heb. *shoulder.*

10 From beyond the rivers of Ethiopia, my suppliants, *even* the [h] daughter of my dispersed shall bring mine offering.

h That is, the Jews shall come as well as the Gentiles: which is to be understood under the time of the gospel.

11 In that day shalt thou not be ashamed for [i] all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoyce in thy pride, and thou shalt no more be haughtie † because of my holy mountain.

i For they shall have full remission of their sins: and the hypocrites which boasted of the temple, which was also thy pride in times past, shall be taken from thee.

† Heb. *in my holy.*

12 I will also leave in the midst of thee an afflicted and poore people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquitie, nor speak lies: neither shall a deceitfull tongue be found in their mouth: for they shall

feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O * daughter of Zion, ſhout O Iſrael, be glad and rejoyce with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy [k] judgements, he hath caſt out thine [l] enemy: the king of Iſrael, *even* the LORD *is* in the midſt of [m] thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and* to Zion, Let not thine hands be ‡ ſlack.

17 The LORD thy God in the midſt of thee *is* mighty: he will ſave, he will rejoyce over thee with joy: † he will reſt in [n] his love, he will joy over thee with ſinging.

18 I will gather them that are ſorrowfull for the ſolemn aſſembly, *who* are of thee, *to whom* † the reproach of [o] it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will [p] ſave her that halteth, and gather her that was driven out, and † I will get them praiſe and fame in every [q] land, † where they have been put ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivitie before your eyes, ſaith the LORD.

* Iſa. 12: 6. and 54: 1.
k That is, the puniſhment for thy ſin.
l As the Aſſyrians, Caldeans, Egyptians and other nations.
m To defend thee as by thy ſinnes thou haſt put him away, and left thy ſelf naked, as Exod. 33: 25.
‡ Or, *faint.*
† Heb. *he will be ſilent.*
n Signifying, that God delighteth to ſhew his love and great affection toward his church.
† Heb. *the burden upon it was reproach.*
o That is, them that were had in hatred, and reviled for the church, and becauſe of their religion.
p I will deliver the church which now is afflicted, as Micah 4: 6, 7.
† Heb. *I will ſet them for a praiſe.*
q As among the Aſſyrians and Caldeans which did mock them and put them to ſhame.
† Heb. *of their ſhame.*

HAGGAI.

THE ARGUMENT.

WHen the time of the ſeventy yeares captivity propheſied by Jeremiah, was expired, God raiſed up Haggai, Zechariah, and Malachi to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the ſpirituall temple and church of God, whoſe perfection and excellency ſtood in Chriſt. And becauſe that all were given to their own pleaſures and commodities, he declareth that that plague of famine, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, for aſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

CHAP. I.

1 Haggai reproveth the people for neglecting the building of the houſe. 7 He inciteth them to the building. 12 He promiſeth Gods aſſiſtance to them being forward.

IN the ſecond yeare of [a] Darius the king, in the ſixth moneth, in the firſt day of the moneth, came the word of the LORD † by Haggai the prophet unto [b] Zerubbabel the ſonne of Shealtiel, ‡ governour of Judah, and to Joſhua the ſonne of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that [c] the LORDS houſe ſhould be built.

3 Then came the word of the LORD by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your [d] cieled houſes, and this houſe *lie* waſte?

5 Now therefore, thus ſaith the LORD of hoſts, † Conſider your wayes.

6 [e] Ye have * ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm, and he that earneth wages, earneth wages *to put it* into a bag † with holes.

7 ¶ Thus ſaith the LORD of hoſts, Conſider your wayes.

8 Go [f] up to the mountain, and bring wood, and build the houſe; and [g] I will take pleaſure in it, and I will [h] be glorified, ſaith the LORD.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did ‡ blow [i] upon it: why? ſaith the LORD of hoſts; becauſe of mine houſe that *is* waſte, and ye runne every man unto his own houſe.

10 Therefore * the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon that which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſonne of Shealtiel, and Joſhua the ſonne of Joſedech the high prieſt, with all the remnant of the people obeyed the [k] voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had ſent him) and the people did fear before the LORD.

13 Then ſpake Haggai the LORDS meſſenger in the LORDS meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up [l] the ſpirit of Zerubbabel the ſonne of Shealtiel, governour of

a Who was the ſon of Hyſtaſpis, and the third king of the Perſians, as ſome think.
† Heb. *by the hand of Haggai.*
b Becauſe the building of the temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies, and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhall we think of other governours, whoſe doings are either againſt God, or very cold in his cauſe.
‡ Or, *captaine.*
c Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with ſmall beginnings.
d Shewing, that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.
† Heb. *ſet your heart on your wayes.*
† Heb. *pierced through.*
e Conſider the plagues of God upon you for preferring your policies to his religion, and becauſe ye ſeek not him firſt of all. * Deut. 28: 38. Mich. 6: 14, 15.
f Meaning, that they ſhould leave off their own commodities and go forward in the building of Gods temple, and in the ſetting forth of his religion.
g That is, I will heare your prayers according to my promiſe, 1 King 8. verſ. 21, 29.
h That is, my glory ſhall be ſet forth by you.
‡ Or, *blow it away.*
i And ſo bring it to nothing.
* Deut. 28: 23.
k This declared, that God was the authour of the doctrine, and that he was but the miniſter, Exod. 14: 31. Judg. 7: 20. Acts 15: 28.
l Which declareth, that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts and give them new ſpirits, Joh. 6: 44.

of Judah, and the ſpirit of Joſhua the ſonne of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the LORD of hoſts their God,

15 In the foure and twentieth day of the ſixth moneth, in the ſecond yeare of Darius the king.

CHAP. II.

1 He encourageth the people to the work, by promiſe of greater glory to the ſecond temple, than was in the firſt. 10 In the type of holy things and unclean, he ſheweth their ſinnes hindred the work. 20 Gods promiſe to Zerubbabel.

IN the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the LORD † by the prophet Haggai, ſaying,

† Heb. *by the hand of.*

2 Speak now to Zerubbabel the ſonne of Shealtiel governour of Judah, and to Joſhua the ſonne of Joſedech the high prieſt, and to the reſidue of the people; ſaying,

3 Who is left among you that ſaw this [a] houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

a For the people according, as Iſa. 32: 11. and Ezek. 41: 1. had propheſied, thought this temple ſhould have been more excellent than Solomons temple which was deſtroyed by the Babylonians, but the ptophets meant the ſpirituall temple, the church of Chriſt.

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD, and be ſtrong, O Joſhua, ſonne of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the LORD, and [b] work: for I am with you, ſaith the LORD of hoſts,

b That is, go forward in building the temple.

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not.

6 For thus ſaith the LORD of hoſts, * [c] Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the drie land:

* Hebr. 12: 26.
c He exhorteth them to patience, though they ſee not as yet this temple ſo glorious as the prophets had declared: for this ſhould be accomplished in Chriſt, by whom all things ſhould be renewed.

7 And I will ſhake all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the LORD of hoſts.

d Meaning Chriſt, whom all ought to look for & deſire, or by deſire, he may ſignifie all precious things, as riches and ſuch like.

8 The [e] ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

e Therefore when his time cometh, he can make all the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond temple doth not ſtand in materiall things, neither can be built.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts: and in this place will I give [f] peace, ſaith the LORD of hoſts.

f Meaning all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4: 7.

10 ¶ In the foure and twentieth *day* of the ninth *moneth*, in the ſecond yeare of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear [g] holy fleſh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? and the prieſts anſwered and ſaid, No.

g That is, the fleſh of the ſacrifices, whereby he ſignifieth that that thing which of it ſelf is good, cannot make another thing ſo, and therefore they ought not to juſtifie themſelves by their ſacrifices and ceremonies: but contrary, he that is unclean and not pure of heart, doth corrupt thoſe things, and make them deteſtable unto God, which elſe are good and godly.

13 Then ſaid Haggai, If one that is unclean by a dead body, touch any of theſe, ſhall it be unclean? and the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD, and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this [h] day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD.

h Conſider how God did plague you with famine afore you began to build the temple.

16 [i] Since thoſe *dayes* were, when *one* came to an heap of twenty *meaſures*, there were but ten: when *one* came to the preſſe-fat for to draw out fifty *veſſels* out of the preſſe; there were but twenty.

i That is, before the building was begun.

17 ¶ I ſmote you * with blaſting, and with mildew, & with hail, in all the labours of your hands, yet ye *turned* not to me; ſaith the LORD.

* Amos 4: 9.

18 Conſider now from [k] this day, and upward from the foure and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORDS temple was laid, conſider *it*.

k From the time they began to build the temple, he promited that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

19 *Is* the [l] ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſſe *you*.

l He exhorteth them to patience, and to abide till the harveſt came, and then they ſhould ſee Gods bleſſings.

20 ¶ And again the word of the LORD came unto Haggai in the foure and twentieth *day* of the moneth, ſaying,

21 Speak to Zerubbabel governour of Judah, ſaying, I [m] will ſhake the heavens and the earth,

m I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

22 And I will overthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

n Hereby he ſheweth that there ſhall be no let nor hinderance when God will make this wonderfull reſtitution of his church.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſonne of Shealtiel, ſaith the LORD, and will make thee as a [o] ſignet: for I have choſen thee, ſaith the LORD of hoſts.

o Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirm the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore punished their fathers: and yet comforteth them, if they will repent unfainedly, and not abuſe this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithfull ſhould have from death and ſin by Chriſt. But becauſe they ſtill remained in their wickedneſſe, and coldneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he ever mixeth the promiſe of grace, that they might by this meanes be prepared to receive Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

1 Zechariah exhorteth to repentance. 7 The viſion of the horſes. 12 At the prayer of the angel comfortable promiſes are made to Jeruſalem. 18 The viſion of the foure horns, and the foure carpenters.

IN the eighth moneth, in the ſecond yeare of [a] Darius, came the word of the LORD unto [b] Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

2 The LORD hath been † [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts, * [d] Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts, * Turn ye now from your evil wayes, and from your evil doings: but they did not heare, nor hearken unto me, ſaith the LORD.

5 Your fathers, where [e] *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not ‡ take hold of [f] your fathers? and [g] they returned and ſaid, * Like as the LORD of hoſts thought to do unto us, according to our wayes, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the foure and twentieth day of the eleventh moneth, which *is* the moneth [h] Sebat, in the ſecond yeare of Darius, came the word of the LORD unto Zechariah, the ſonne of Barachiah, the ſonne of Iddo the prophet, ſaying,

8 I [i] ſaw by night, and behold, [k] a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behinde him *were there* [l] red horſes, ‡ ſpeckled and white.

9 Then ſaid I, O my lord, what are theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are* they whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the [m] angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten yeares?

13 And the LORD anſwered the angel that talked with me, with good words, *and* comfortable words.

14 So the angel that communed with me ſaid unto me, Crie thou, ſaying, Thus ſaith the LORD of hoſts, I am * [n] jealous for Jeruſalem, and for Zion with a great jealouſie.

15 And I am very ſore diſpleaſed with the heathen that are at eaſe: for I was but a [o] little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line [p] ſhall be ſtretched forth upon Jeruſalem.

17 Crie yet, ſaying, Thus ſaith the LORD of hoſts. My cities through † proſperitie ſhall yet [q] be ſpread abroad, and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lift I up mine eyes, and ſaw, and behold [r] foure horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? and he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And

---

a Who was the ſon of Hyſtaſpis.
b This was not that Zechariah whereof is mentioned, 2 Chron. 24. verſ. 20. but had the ſame name, and is called the ſon of Barachiah, as he was, becauſe he came of thoſe progenitors, as of Joiada or Barachiah and Iddo.
† Heb. *with diſpleaſure.*
c He ſpeaketh this to feare them with Gods judgements that they ſhould not provoke him as their fathers had done, whom he ſo grievouſly punished.
* Mal. 3: 7.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his ſpirit and mortified you: for elſe man hath no power to return to God, but God muſt convert him, as Jerem. 31: 18. Lament. 5: 21. Iſa. 21: 8. and 45: 21.
* Iſa. 31: 6. and 18: 11. Hoſ. 14: 1.
e Though your fathers be dead, yet Gods judgements in puniſhing them ought ſtill to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever, 2 Petr. 1: 15.
‡ Or, *overtake.*
f Seeing ye ſaw the force of my doctrine in puniſhing your fathers why do not ye feare the threatnings contained in the ſame, and declared by my prophets?
g As men aſtonished with my judgements, and not that they were touched with true repentance.
* Lam. 1: 18.
h Which containeth part of January and part of February.
i This viſion ſignifieth the reſtauration of the church, but as yet it ſhould not appear to mans eyes; which is here meant by the night, by the bottom, and by the mirtle trees which are ſo black, and give a dark ſhadow: yet he compareth God to a king, who hath his poſt and meſſengers abroad, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſſe.
k Who was the chief among the reſt of the horſe-men.
l These ſignified the divers offices of Gods angels, by whom God ſometime puniſheth, and ſometime comforteth, and bringeth forth his works in divers ſort.
‡ Or, *bay.*
m That is, Chriſt the Mediatour prayed for the ſalvation of his church, which was now troubled when all the countreys about them were at reſt.
* Chap. 8: 2.
n Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them his help is ever ready.
o In deſtroying the reprobate I ſhewed my ſelf but a little angry toward my church but the enemy would have deſtroyed them alſo, and conſidered not the end of my chaſtiſements.
p To meaſure out the buildings.
† Heb. *good.*
q The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to contain theſe bleſſings that God will ſend, but ſhall even break for fulneſſe.
r Which ſignified all the enemies of the church, Eaſt, Weſt, North, South.

20 And the LORD shewed me foure [f] carpenters.

21 Then said I, What come these to do? and he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah to scatter it.

[f] These carpenters or smithes are Gods instruments, which with their mallets and hammers break these hard and strong horns which would overthrow the church, and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces.

CHAP. II.

1 God in the care of Ierusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of Gods presence.

I Lift up mine eyes again, and looked, and behold, a [a] man with a measuring-line in his hand.

2 Then said I, Whither goest thou? and he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this [b] young man, saying, [c] Jerusalem shall be inhabited as towns without walls for the multitude of men and cattel therein.

5 For I, saith the LORD, will be unto her a wall of [d] fire round about, and will [e] be the glorie in the midst of her.

6 ¶ Ho, ho, *come* [f] *forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the foure [g] windes of the heaven, saith the LORD.

7 [h] Deliver thy self, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [i] glory hath he sent me unto the nations which spoiled you, for he that * toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will shake mine hand [l] upon them, and [m] they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath [n] sent me.

10 ¶ * Sing and rejoyce, O daughter of Zion: for lo, I come, and I * will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joyned to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of † his holy habitation.

a That is, the angel who was Christ: for in respect of his office he is oft times called an angel, but in respect of his eternall essence, is God, and so called.

b Meaning himself Zechariah.
c Signifying, the spirituall Jerusalem and church under Christ, which should be extended by the Gospel through all the world, and should need no materiall wals, nor trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies.
d To defend my church, to fear the enemies, and to destroy them if they approach near.
e In me they shall have their full felicitie, and glory.
f He calleth to them which partly for fear, and partly for their own ease, remained still in captivitie, and so preferred their own private commodities to the benefits of God promised in his church.
g As it was I that scattered you, so have I power to restore you.
h By flying from Babylon and coming to the church.
i Seeing that God hath begun to shew his grace among you by delivering you, he continueth the same still toward you, and therefore sendeth me his angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way not at home.

* Deut. 32: 10. Psalm 17: 8. k Ye are so dear unto God, that he can no more suffer your enemies to hurt you, than a man can abide to be thrust in the eye, Psal. 17: 8. l Upon the heathen your enemies. m They shall be your servants as you have been theirs. n This must necessarily be understood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his church, and to govern them. * Isa. 12: 6. and 54. 1. ‡ Lev. 26: 12. Ezek. 37: 27. 2 Cor. 6: 16. † Heb. *the habitation of his holinesse.*

CHAP. III.

1 Under the type of Joshua, the restauration of the church, 8 Christ the Branch is promised.

AND he shewed me Joshua the high priest, [a] standing before the angel of the LORD, and † [b] Satan standing at his right hand † to resist him.

2 And the [c] LORD said unto Satan, * The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem, rebuke thee: *is* not this a [d] brand pluckt out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered, and spake unto those that stood before him, saying, Take away the [e] filthy garments from him. And unto him he said: Behold, I have [f] caused thine iniquitie to passe from thee, and I will clothe thee with change of raiment.

5 And I said, Let them [g] set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments, and the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my wayes, and if thou wilt keep my ‡ charge, then thou shalt also [h] judge my house, and shalt also keep my [i] courts, and I will give thee † places to walk among [k] these that stand by.

8 Heare now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* † [l] men wondred at: for behold, I will bring forth [m] my servant the BRANCH.

9 For behold, the [n] stone that I have laid before Joshua: upon one stone *shall be* seven eyes, behold, I will [o] engrave the graving thereof, saith the LORD of hosts, and I will [p] remove the iniquitie of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the [q] vine, and under the fig-tree.

a He prayed to Christ the Mediator for the state of the church.

‡ That is, *an adversarie.*
b Which declareth that the faithfull have not only war with flesh and bloud, but with Satan himself, and spirituall wickednesse, Ephes. 6: 12.
† Heb. *to be his adversarie.*
c That is, Christ speaketh to God as the Mediatour of his church; that he would rebuke Satan: and here he sheweth himself to be the continuall preserver of his church.
* Jude 9.
d Meaning; that Jehoshua was wonderfully preserved in the captivitie, and now Satan sought to afflict and trouble him when he was doing his office.
e In respect of the glorious garments and precious stones that the priests did wear before the captivitie: and by this contemptible state the prophet signifieth that these small beginnings should be made excellent, when Christ shall make the full restitution of his church.
f He sheweth of what apparell he speaketh, which is when our filthy sins are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution.
g The prophet prayeth that besides the raiment, the priest might also have the fet his head accordingly, that is, that the dignitie of the priesthood might be perfect: and this was fulfilled in Christ, who was both priest and King: and here all such are condemned that can content themselves with any mean reformation in religion, seeing the prophet desireth the perfection, and obtaineth it. ‡ Or, *ordinance.* h That is, have rule and government in my church, as thy predecessors have had. i Whereby he meaneth to have the whole charge and ministery of the church. † Heb. *walks.* k That is, the angels who represented the whole number of the faithfull: signifying, that all the godly should willingly receive him. † Heb. *men of wonder.* l Because they follow my word, they are contemned in the world, and esteemed as monsters Isa. 8: 18. m That is, Christ, who did so humble himself, that not only he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned, Isa. 11. vers. 1. Jerem. 23: 5. and 33: 14, 15. Chap. 6: 11. Luke 1: 78. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giveth light unto all others, and that all ought to seek light at him, Chap. 4: 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I have punished this land for a time, yet I will, even now be pacified, and visit their sins no more. q Ye shall then live in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2: 2. Mich. 4: 4. Hag. 2: 10.

CHAP. IV.

1 By the golden candlestick is foreshewed the good successe of Zerubbabels foundation: 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me, came again and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? and I said, I have looked, and behold, a [a] candlestick all of gold, † with a bowl upon the top of it, and his seven lamps thereon, and ‡ seven [b] pipes to the seven lamps, which *were* upon the top thereof:

a Which was even in the midst of the temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

† Heb. *with her bowl.* ‡ Or, *seven severall pipes to the lamps, &c.* b Which conveyed the oil that dropped from the trees into the lamps, so that the light never failed, and this vision was to confirm the faithfull, that God had sufficient power in himself to continue his graces, and to bring his promise to passe, though he had no help of man.

3 And

702

3 And two olive-trees by it, one upon the right ſide of the bowl, and the other upon the left ſide thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? and I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the LORD unto [c] Zerubbabel, ſaying, Not by ‡ might, nor by [d] power, but by my ſpirit, ſaith the LORD of hoſts.

7 Who *art* thou, O [e] great mountain? before Zerubbabel *thou ſhalt become* a plain, and [f] he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and [g] thou ſhalt know that the LORD of hoſts, hath ſent me unto you.

10 For who hath deſpiſed the day of [h] ſmall things? ‡ for they ſhall rejoyce, and ſhall ſee the † [i] plummet in the hand of Zerubbabel *with* [k] thoſe ſeven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then anſwered I and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What be thoſe two olive-branches, which † through the two golden pipes ‡ emptie † the golden *oyl* out of themſelves?

13 And he anſwered me and ſaid, Knoweſt thou not what theſe *be*? And I ſaid, No, my lord.

14 Then ſaid he, Theſe *are* the two † [l] anointed ones, that ſtand by the Lord of the whole earth.

c Who was a figure of Chriſt, and therefore this doctrin was directed to all the church, who are his body and members.
‡ Or, *army*.
d He sheweth that Gods power only is ſufficient to preſerve his church, though he uſe not mans help thereunto.
e He compareth the power of the adverſaries to a great mountain, who thought the Jews nothing in reſpect of them, and would have hindred Zerubbabel, who repreſented Chriſt, whom the enemies daily labour to let in the building of his ſpirituall temple, but all in vain.
f Though the enemies think to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall rejoyce, and pray unto God that he would continue his grace and favour toward the temple.
g Meaning, the propher, that I am Chriſt ſent of my Father for the building and preſervation of my ſpirituall temple.
h Signifying, that all were diſcouraged at the ſmall and poor beginning of the temple.
i Or, *ſith the ſeven eyes of the* LORD *ſhall rejoyce*. † Heb. *ſtone of tin*. i Whereby he ſignifieth the plummet and line, that is, that Zerubbabel which repreſented Chriſt, ſhould go forward with his building, to the joy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye. k That is, God hath ſeven eyes: meaning, a continuall providence, ſo that neither Satan nor any power in the world can go about to bring any thing to paſſe to hinder his work, chap. 2: 9. † Heb. *by the hand*. ‡ Or, *emptie out of themſelves* oil into *the gold*. ; Heb. *the gold*. ; Heb. *ſonnes of oil*. l Which were ever green and full of oil, ſo that ſtill they powred forth oil into the lamps: ſignifying that God will continually maintain and preſerve his church, and endue it ſtill with abundance and perfection of graces.

CHAP. V.

1 By the flying roll, is shewed the curse of theeves and swearers: 5 By a woman pressed in an ephah, the finall damnation of Babylon.

THen I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying [a] roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for ‡every one that [b] ſtealeth, ſhall be cut off *as* on this [c] ſide, according to it: and every one that [d] ſweareth, ſhall be cut off *as* on that ſide, according to it.

4 I will bring it forth, ſaith the LORD of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? and he ſaid, This *is* an [e] ephah that goeth forth. He ſaid moreover, This *is* their [f] reſemblance through all the earth.

7 And behold, there was lift up a ‡ [g] talent of lead: and this *is* a [h] woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* [i] wickedneſſe; and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes and looked, and behold, there came out two [k] women, and the winde *was* in their wings, (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, [l] To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed, and ſet there upon her own baſe.

a Becauſe the Jews had provoked Gods plagues by contemning his word, and caſting off all judgements and equitie, he sheweth that Gods curſes written in this book had juſtly light both on them, and their fathers: but now if they would repent, God would ſend the ſame among the Chaldeans their former enemies. ‡ Or, *every one of this* people *that ſtealeth, holdeth* himſelf *guiltleſſe, as is* doth. b That is, uſeth any injurie toward his neighbour. c Meaning, whereſoever he be in the world.
d He that tranſgreſſeth the firſt table, and ſerveth not God aright, but abuſeth Gods name.
e Which was a meaſure, in drie things containing about ten pottels.
f That is, all the wickedneſſe of the ungodly is in Gods ſight, which he keepeth in a meaſure, and can ſhut it or open it at his pleaſure.
‡ Or, *weighty piece*.
g To cover the meaſure.
h Which repreſenteth iniquitie, as in the next verſe.
i Signifying, that Satan ſhould not have ſuch power againſt the Jews to tempt them, as he had in time paſt, but that God would ſhut up iniquitie in a meaſure, as in a priſon.
k Which declareth, that God would execute his judgements by the means of weak and infirm means.
l To remove the iniquity and afflictions that came for the ſame from Judah, to place it for ever in Babylon.

CHAP. VI.

1 The viſion of the foure chariots. 9 By the crowns of Joshua, is shewed the temple and kingdome of Christ the Branch.

AND I turned, and lift up mine eyes, and looked, and behold, there came foure [a] chariots out from between two [b] mountains, and the mountains *were* mountains of braſſe.

2 In the firſt chariot *were* [c] red horſes, and in the ſecond chariot [d] black horſes,

3 And in the third chariot [e] white horſes, and in the fourth chariot griſled *and* ‡ [f] bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the [g] foure ‡ ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein, go forth into the north countrey, and the white go forth after them; and the griſled go forth toward the [h] ſouth-countrey.

7 And the [i] bay went forth, and ſought to go, that they might walk to and fro through the earth; and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the

a By chariots here, as by horſes afore, he meaneth the ſwift meſſengers of God, to execute and declare his will.
b By the braſen mountains he meaneth the eternall counſel and providence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter.
c Which ſignified the great cruelty and perſecutions that the church had endured under diverſ enemies.
d Signifying, that they had endured great afflictions under the Babylonians.
e Theſe repreſented their ſtate under the Perſians, which reſtored them to libertie.
‡ Or, *ſtrong*.
f Which ſignified that God would ſometime give his church reſt, and poure his plagues upon their enemies, as he did in deſtroying Nineveh and Babylon, and other their enemies.
g Meaning, all the actions, and motions of Gods Spirit, which according to his unchangeable counſel he cauſeth to appear through all the world. ‡ Or, *winds*.
h That is, toward Egypt, and other countreys there about. i That is, they of divers colours, which ask leave, to ſignifie that Satan hath no power to hurt or afflict till God give it him, Job 1: 12.

north-

north-countrey have quieted my [k] spirit in the north-countrey.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivitie, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house [l] of Josiah the sonne of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the [m] head of Joshua, the sonne of Josedech the high priest.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* the * [n] BRANCH, and he shall ‡ grow up [o] out of his place, and he shall [p] build the temple of the LORD:

13 Even he shall build the temple of the LORD, and he shall bear the [q] glorie, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them [r] both.

14 And the crowns shall be to [s] Helem, and to Tobijah, and to Jedaiah, and to [t] Hen the sonne of Zephaniah for a [u] memoriall in the temple of the LORD.

15 And they that are [x] farre off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to passe, if ye will diligently [y] obey the voice of the LORD your God.

k By punishing the Caldeans, mine anger ceased, and you were delivered.

l To receive of him and the other three, money to make the two crowns: which were men of great authoritie among the Jews, and doubted of the restitution of the kingdome, and of the priest hood, and hurt others by their example.

m Because this could not be attributed to any one according to the law, therefore it followeth that Jehoshua must represent the Messiah, who was both priest and king.

* Chap. 3: 8.

n Meaning Christ, of whom Jehoshua was the figure: for in Greek they were both called Jesus.

‡ Or, *branch up from under him.*

o That is, of himself without the help of man.

p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Hagg. 2: 10.

q Whereof Jehoshua had but a shadow. r The two offices of the kingdome and priesthood shall be so joyned together, that they shall be no more dissevered.

s Who was also called Heldai. t He was also called Joshia. u That they may acknowledge their infirmitie, which looked that all things should have been restored incontinently: and of this their infidelity these two crowns shall remain as tokens, Acts. 1: 6.

x That is, the Gentiles by the preaching of the gospel shall help toward the building of this spirituall temple.

y If ye will beleeve and remain in the obedience of faith.

CHAP. VII.

1 The captives enquire of fasting. 4 Zechariah reproveth their fasting. 8 Sinne the cause of their captivitie.

AND it came to passe in the fourth yeare of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth moneth, *even* in [a] Chisleu;

2 When [b] they had sent unto the house of God, Sherezer, and Regem-melech, and their men † to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I [c] weep in the fifth moneth, [d] separating my self, as I have done these so many [e] yeares?

4 ¶ Then came the word of the LORD of hosts unto me saying,

5 Speak unto all the people of the land, and to the [f] priests, saying, When ye * fasted and mourned in the fifth and seventh *moneth*, even those seventy yeares, did ye at all fast unto me, [g] *even* to me?

6 And when ye did eat, and when ye did drink, ‡ did not ye eat [h] *for your selves*, and drink *for your selves*?

7 ‡ *Should ye* not *heare* the words which the LORD [i] hath cried † by the former prophets, when Jerusalem was inhabited, and in prosperitie, and the cities thereof round about her, when *men* inhabited the south of the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, † [k] Execute true judgement, and shew mercie and compassions every man to his brother.

10 And * oppresse not the widow, nor the fatherlesse, the strangers, nor the poore, and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and † [l] pulled away the shoulder, and † stopped their eares, that they should not heare.

12 Yea, they made their hearts *as* an adamant-stone, lest they should heare the law, and the words which the LORD of hosts hath sent in his [m] spirit † by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to passe, *that*, as he cried, and they would not heare; so * they cried, and I would not heare, saith the LORD of hosts.

14 But I scattered them with a whirlwinde among all the nations whom they knew not: thus the land was desolate [n] after them, that no man passed through nor returned: for they laid the † pleasant land [o] desolate.

a Which contained part of November, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the church at Jerusalem, for the resolution of these questions, because these feasts were consented upon by the agreement of the whole church, the one in the moneth that the temple was destroyed, and the other when Gedaliah was slain, Jer. 41: 2.

† Heb. *to intreat the face of the* LORD.

c By weeping and mourning, apear what exercises they used in their fasting.

d That is, prepare my self with all devotion to this fast.

e Which was now since the time the temple was destroyed.

f For there were both of the people and of the priests, which doubted as touching this controversie, besides them that yet remained in Caldea, and reasoned of it, as one of the chief points of their religion.

* Isa. 58: 5.

g For they thought they had deserved toward God, because of this fast, which they invented of themselves: and though fasting of it self be good, yet because they thought it a service toward God, and trusted therein, it is here reproved.

‡ Or, be *not ye they that, &c.*

h Did ye not eat and drink for your own commoditie and necessitie? and so likewise ye did abstain according to your own fantasies, and not after the prescript of my law.

‡ Or, are *not* these *the words.*

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they invented, and in the mean season would not serve him as he had commanded.

† Heb. *by the hand of, &c.*

‡ Heb. *judge judgement of truth.*

k He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should have declared that they were godly, Matth. 23: 23.

* Exod. 22: 21, 22. Isa. 1: 23. Jer. 5: 28.

† Heb. *they gave a back-sliding shoulder.*

l And would not carry the Lords burden, which was sweet and easie, but would bear their own, which was heavie and grievous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrink at the yoke, Nehem. 9: 29.

† Heb. *made it heavie.*

m Which declareth that they rebelled not onely against the prophets, but against the Spirit of God, that spake in them.

† Heb. *by the hand of.*

* Prov. 1: 28. Isa. 1: 15. Jer. 11: 11. and 14: 12.

n That is, after they were carried captive.

† Heb. *land of desire.*

o By their sins, whereby they provoked God to anger.

CHAP. VIII.

1 The restauration of Jerusalem. 9 They are encouraged to the building by Gods favour to them. 16 Good works are required of them. 18 Joy and enlargement are promised.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, * I was [a] jealous for Zion, with great jealousie, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of [b] truth; and the mountain of the LORD of hosts, the holy mountain.

4 Thus saith the LORD of hosts, There shall yet old [c] men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand † for very age.

5 And the streets of the citie shall be full of boyes and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be ‡ [d] marvellous in the eyes of the remnant of this people in these dayes, should it also be marvellous in mine eyes? saith the LORD of hosts.

* Chap. 1: 14.

a I loved my citie with a singular love, so that I could not abide that any should do her any injurie.

b Because she shall be faithfull and loyall toward me her husband.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to live and increase their children in great abundance.

† Heb. *for multitude of dayes.*

‡ Or, *hard*, or *difficult.*

d He sheweth wherein our faith standeth, that is, to beleeve that God can perform that which he hath promised, though it seem, never so impossible to man, Rom. 4: 20. Genes. 18: 14.

7 Thus ſaith the LORD of hoſts, behold, I will ſave my people from the eaſt-countrey, and from † the weſt-countrey,

8 And I will bring them, and they ſhall e dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſſe.

9 ¶ Thus ſaith the LORD of hoſts, Let your f hands be ſtrong, ye that heare in theſe dayes theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe dayes ‡ there was no * hire g for man, nor any hire for beaſt, neither *was there* any peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people, as in the former dayes, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* † proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael? ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts. As I thought to puniſh h you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

15 So again have I thought in theſe dayes i to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do, * Speak ye every man the truth to his neighbour; † execute the judgement of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 ¶ And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *moneth*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the k tenth ſhall be to the houſe of Judah joy and gladneſſe, and cheerfull † feaſts, therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts *It ſhall* yet *come to paſſe*, that there ſhall come l people, and the inhabitants of many cities.

21 And the inhabitants of one *citie* ſhall go to another, ſaying, * Let us go ‡ † ſpeedily † to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, In thoſe dayes *it ſhall come to paſſe*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the skirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 God defendeth his church. 9 Zion is exhorted to rejoyce for the coming of Chriſt, and his peaceable kingdome. 12 Gods promiſes of victory and defence.

THE burden of the word of the LORD in the land of a Hadrach, and Damaſcus *ſhall be* the b reſt thereof: when the c eyes of man, as of all the tribes of Iſrael *ſhall be* toward the LORD.

2 And Hamath alſo ſhall border d thereby; Tyrus and Zidon, though it be e very * wiſe.

3 And Tyrus did build her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her f power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowfull, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall perish from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a g baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines,

7 And I will take away his † bloud out of his mouth, and his abominations from between his h teeth: but he hath remaineth, even he *ſhall be* for our God, and he ſhall be as a governour in Judah, and i Ekron as a Jebuſite.

8 And I will encamp about k mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſour ſhall paſſe through them any more: for now l have I ſeen with mine eyes.

9 ¶ * Rejoyce greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: m he *is* juſt, and having ſalvation, lowly, and riding upon an n aſſe, and upon a colt the foal of an aſſe.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the o battel-bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* * from p ſea even to ſea and from the q river even to the ends of the earth.

11 r As for thee alſo, ‡ by the bloud of thy covenant, I have ſent forth thy * f priſoners out of the pit, wherein *is* no water.

12 ¶ Turn ye to the t ſtrong hold, ye u priſoners of hope, even to day do I declare, that I will render * double unto thee:

13 When I have v bent Judah for me, filled the bow with Ephraim, and raiſed up thy

---

† Heb. *the countrey of the going down of the ſunne.*

e So that their return ſhall not be in vain: for God will accompliſh his promiſe, and their proſperity ſhall be ſure and ſtable.

f Let neither reſpect of your private commodities, neither counſel of others, nor fear of enemies diſcourage you in the going forward with the building of the temple, but be conſtant, and obey the prophets which encourage you thereunto.

‡ Or, *the hire of man became nothing, &c.*

* Hag. 1: 6.

g For God curſed your work ſo, that neither man nor beaſt had profit of their labours.

† Heb. *of peace.*

h Read Ezek. 18. verſ. 20.

i Which declareth that man cannot turn to God till he change mans heart by his Spirit, and ſo begin to do well, which is to pardon his ſins, and to give him his graces.

* Epheſ. 4: 25:

† Heb. *judge truth, and the judgement of peace.*

k Which faſt was appointed when the citie was beſieged, and was the firſt faſt of theſe four: and here the prophet sheweth, that if the Jews will repent, and turn wholy to God, they ſhall have no more occaſion to faſt, or to ſhew ſignes of heavineſſe: for God will ſend them joy and gladneſſe.

† Heb *ſolemn* or *ſet times.*

l He declareth the great zeal that God ſhould give the Gentiles to come to his church, and to joyn with the Jews in his true religion, which ſhould be in the kingdome of Chriſt.

* Iſa. 2: 3. Mich. 4: 1, 2.

‡ Or, *continually.*

† Heb. *going.*

‡ Heb. *to intreat the face.*

a Whereby he meaneth Syria.

b Gods anger ſhall abide upon their chief eitie, and not ſpare ſo much as that.

c When the Jews ſhall convert and repent, then God will deſtroy their enemies.

d That is, by Damaſcus, meaning, that Hamath or Antiochia ſhould be under the ſame rod and plague.

e He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceived all other by their craft and ſubtilitie, which they cloked with this name of wiſdome.

* Ezek. 28: 3. &c.

f Though they of Tyrus think themſelves invincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods judgements.

g Meaning, that all ſhould be deſtroyed ſave a very few that ſhould remain as ſtrangers.

† Heb. *bloods.*

h He promiſeth to deliver the Jews when he ſhall take vengeance on their enemies for their cruelty, and wrongs done to them.

i As the Jebuſites had been deſtroyed, ſo ſhould Ekron and all the Philiſtines.

k He sheweth that Gods power onely ſhall be ſufficient to defend his church againſt all adverſaries, be they never ſo cruel, or aſſemble their power never ſo often.

l That is, God hath now ſeen the great injuries and afflictions wherewith they have been afflicted by their enemies.

* Iſa. 62: 11. Matth. 21: 5. Joh. 12: 15.

m That is, he hath righteouſneſſe and ſalvation in himſelf for the uſe and commodities of his church.

† Or, *ſaving himſelf.* n Which declareth that they ſhould not look for ſuch a king as ſhould be glorious in the eyes of man, but ſhould be poore, and yet in himſelf have all power to deliver his: and this is meant of Chriſt, as Matth. 21: 5. o No power of man or creature ſhall be able to let this kingdome of Chriſt, and he ſhall peaceably govern them by his word. * Pſ. 72. verſ. 8. p That is, from the red ſea, to the ſea called Syriacum, and by theſe places which the Jews knew, he meaneth an infinite ſpace and compaſſe over the whole world. q That is, from Euphrates. r Meaning, Jeruſalem, or the church which is ſaved by the bloud of Chriſt, whereof the bloud of the ſacrifices was a figure, and is here called the covenant of the church, becauſe God made it with his church, and left it with them for the love that he bare unto them. ‡ Or, *whoſe covenant is by bloud.* * Iſa. 61: 1. f God sheweth that he will deliver his church out of all dangers, ſeem they never ſo great. t That is, into the holy land where the citie and the temple are, where God will defend you. u Meaning, the faithfull, which ſeemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty. x That is, double benefits, and proſperity, in reſpect of that which your fathers enjoyed from Davids time to the captivitie. y I will make Judah and Ephraim, that is, my whole church, victorious againſt all enemies, which he here meaneth by the Grecians.

ſonnes,

ſonnes, O Zion, againſt thy ſonnes, O Greece, and made thee as the ſword of a mighty man:

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet; and ſhall go with whirlwindes of the ſouth.

15 The LORD of hoſts ſhall defend them, and they ſhall devoure, [z] and ‡ ſubdue with ſlingſtones, and they ſhall drink, *and* make a noiſe as through wine, and they† ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the [a] ſtones of a crown, lifted up as an enſigne upon his land.

17 For how great *is* his goodneſſe, and how great *is* his beauty? corn ſhall make the young men ‡ cheerfull, and new wine the maids.

z He promiſeth that the Jews ſhall deſtroy their enemies, and have abundance and exceſſe of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperancie, but to ſobrietie, and a thankfull remembrance of Gods great liberality.

‡ Or, *ſubdue the ſtones of the ſlings.*
‡ Or, *ſhall fill both the bowls, &c.*

a The faithfull ſhall be preſerved, and reverenced of all, that the very enemies ſhall be compelled to eſteem them: for Gods glory ſhall ſhine in them, as Joſephus declareth of Alexander the great when he met Jadi the high prieſt. ‡ Or, *grow*, or *ſpeak.*

CHAP. X.

1 God is to be ſought unto, and not idols. 5 As he viſited his flock for ſinne, ſo he will ſave and reſtore them.

ASk ye of the [a] LORD rain in the time of the latter rain, *ſo* the LORD ſhall make ‡ bright clouds, and give them showres of rain, to every one graſſe in the field.

2 For [b] the * † idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they [c] went their way as a flock, they † were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I † punished the [d] goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as [e] his goodly horſe in the battel.

4 Out [f] of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every [g] oppreſſour together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the LORD is with them, and † the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe [h] of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will heare them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoyce, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoyce in the LORD.

8 I will [i] hiſſe for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

a The prophet reproveth the Jews becauſe by their own infidelitie they put back Gods graces promiſed, and ſo famine came by Gods juſt judgement: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and ſo he will give them abundance.
‡ Or, *lightnings.*
b He calleth to remembrance Gods punishments in times paſt, becauſe they truſted not in him, but in their idols and ſorcerers, who ever deceived them.
* Jer. 10: 8. Abac. 2: 18.
† Heb. *teraphims.*
c That is, the Jews went into captivity.
‡ Or, *anſwered that, &c.*
† Heb. *viſited upon.*
d Meaning, the cruel governours, which did oppreſſe the poore ſheep: Ezek. 34. verſ. 16: 17.
e He will be mercifull to his church, and cherish them as a king or prince doeth his beſt horſe, which ſhall be for his own uſe in the warre.
f Out of Judah ſhall the chief governour proceed, who ſhall be as a corner to uphold the building, and as a nail to faſten it together.
g Over their enemies.
‡ Or, *they ſhall make the riders on horſes aſhamed.*
h That is, the ten tribes, which ſhould be gathered under Chriſt, to the reſt of the church.
i Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiſſe he can call them from all places ſuddenly.

9 And I will [k] ſow them among the people: and they ſhall remember me in farre countreys, and they ſhall live with their children, and [l] turn again.

10 I will bring them again alſo our of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall paſſe through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall drie up: and the pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

k Though they ſhall yet be ſcattered and ſeem to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my name, which was accompliſhed under the goſpel among whom it was firſt preached.
l Not that they ſhould return into their countrey, but be gathered and joyned in one faith, by the doctrin of the goſpel.
m He alludeth to the deliverance of the people out of Egypt, whereas the angel ſmote the floods and rivers.

CHAP. XI.

1 The deſtruction of Jeruſalem. 3 The elect being cared for; the reſt are rejected. 10 The ſtaves of Beauty and Bands broken by the rejection of Chriſt. 15 The type and curſe of a foolish shepherd.

OPen thy doores, O [a] Lebanon, that the fire may devoure thy cedars.

2 Howl [b] fir-tree, for the cedar is fallen; becauſe all the ‡ mighty are ſpoiled: howl, O ye oaks of Bashan, for † the [c] forreſt of the vintage is come down.

3 ¶ *There is* a voice of the howling of the ſhepherds; for their [d] glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the [e] ſlaughter.

5 Whoſe poſſeſſours ſlay them, [f] and hold themſelves not guiltie: and they that ſell them ſay, [g] Bleſſed *be* the LORD, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, [h] I will † deliver the men every one into his neighbours hand, and into the hand of his [i] king, and they ſhall ſmite the land, and out of their hand I will not deliver *them.*

7 And I will feed the flock of ſlaughter, ‡ *even* you, [k] O poore of the flock: and I took unto me [l] two ſtaves; the one I called Beauty, and the other I called † Bands, and I fed the flock.

8 [m] Three ſhepherds alſo I cut off in one moneth, and my ſoul † loathed [n] them, and their ſoul alſo abhorred me,

9 Then ſaid I, I will not feed you: * that that dieth, let it die: and that that is to be cut

a Becauſe the Jews thought themſelves ſo ſtrong by reaſon of this mountain, that no enemie could come to hurt them the prophet ſheweth, that when God ſendeth the enemies, it ſhall ſhew it ſelf ready to receive them.
b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.
‡ Or, *gallants.*
† Or, *the defenced forreſt.*
c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out.
d That is, the renown of Judah and Iſrael ſhould perish.
e Which being now deſtinate to be ſlain, were delivered as out of the lions mouth.
f Their governours deſtroy them without any remorſe of conſcience, or yea thinking that they do evil.
g He noteth the hypocrites, which ever have the name of God in their mouthes, though in their life and doings they denie God, attributing their gain to Gods bleſſings, which cometh of the ſpoil of their brethren.

h I will cauſe one to deſtroy another. † Heb. *make to be found.* ‡ Their governours ſhall execute cruelty over them. ‡ Or, *verily the poore.* k That is, the ſmall remnant whom he thought worthy to ſhew mercy unto. l God ſheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his moſt beautifull order of governement, neither continue in the bands of brotherly unities, and therefore he breaketh both the one and the other. Some read, for Bands, Deſtroyers, but in the 14 verſe the firſt reading is confirmed. ‡ Or, *binders.* m Whereby he ſheweth his care and diligence, that he would ſuffer them to have no evil rulers, becauſe they ſhould conſider his great love. n Heb. *was ſtraitned for them.* n Meaning the people, becauſe they would not acknowledge theſe great benefits of God. * Jerem. 15: 2.

706

off, let it be cut off; and let the reſt eat, every one the fleſh † of another.

† Heb. *of his fellow*, or *neighbour.*

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‡ ſo the ° poore of the flock that waited upon me, knew that it *was* the word of the LORD.

‡ Or, *the poore of the flock, &c. certainly knew.*
° He sheweth that the leaſt part ever profit by Gods judgements.

12 And I ſaid unto them, † If ye think good, give *me* my ᵖ price; and if not, forbear: ſo they * weighed for my price thirty *pieces* of ſilver.

† Heb. *if it be good in your eyes.*
ᵖ Beſides their ingratitude God accuſeth them of malice & wickedneſſe, which did not onely forget his benefits, but eſteemed them as things of nought.
* Matth. 26: 15.

13 And the LORD ſaid unto me, Caſt it unto the * ᵠ potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

* Matth. 27: 9, 10.
ᵠ Shewing, that it was too little to pay his wages which could ſcarce ſuffice to make a few tiles for to cover the temple.

14 Then I cut aſunder mine other ſtaff, *even* ‡ Bands, that I might break the brotherhood between Judah and Iſrael.

‡ Or, *binders.*

15 ¶ And the LORD ſaid unto me, Take unto thee yet the ʳ inſtruments of a fooliſh ſhepherd.

ʳ Signifying, that they ſhould have a certain kind of regiment, and outward ſhew o: government: but in effect, it ſhould be nothing, for they ſhould be wolves, and devouring beaſts in ſtead of ſhepherds.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit thoſe that be ‡ cut off, neither ſhall ſeek the young one, nor heal that that is broken, nor ‡ feed that that ᶠ ſtandeth ſtill: but he ſhall eat the fleſh of the fat: and tear their claws in pieces.

‡ Or, *hidden.*
‡ Or, *bear.*
ᶠ And is in health and ſound.

17 * Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his ᵗ arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

* Jer. 23: 1. Ezek. 34: 2. John 10: 12.
ᵗ By the arm he ſignifieth ſtrength, as he doth wiſedome and judgement by the eye: that is, the plague of God ſhall take away both thy ſtrength and judgement.

CHAP. XII.

1 Jeruſalem a cup of trembling to her ſelf, 3 and a burdenſome ſtone to her adverſaries. 6 The victorious reſtoring of Judah. 9 The repentance of Jeruſalem.

THE burden of the word of the LORD for ª Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

ª That is, the ten tribes, which neglected Gods benefits in delivering their brethren, and had rather remain in captivity, than to return home, when God called them.

2 Behold, I will make Jeruſalem a ᵇ cup of ‡ trembling unto all the people round about, ǂ when they ſhall be in the ſiege both againſt Judah, *and* againſt Jeruſalem.

ᵇ Jeruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Judah, and ſhall deſtroy the enemies.
‡ Or, *ſlumber, or poiſon.*
ǂ Or, *and alſo againſt Judah* ſhall he be *which ſhall be in ſiege againſt Jeruſalem.*

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people; all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſſe, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſſe.

5 And the governours of Judah ſhall ſay in their heart, ǂ The ᶜ inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

ǂ Or, *there is ſtrength to me* and *to the inhabitants, &c.*
ᶜ Every captain that had many under him afore, ſhall now think that the ſmall power of Jeruſalem ſhall be ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

6 ¶ In that day will I make the governours of Judah like a hearth of fire among the wood, & like a torch of fire in a ſheaf; and they ſhall devour all the people round about on the right hand and on the left: and Jeruſalem ſhall be inhabited again, in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the ᵈ tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnifie *themſelves* againſt Judah.

ᵈ The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerved by my power than if they were under their kings, (which is meant by the houſe of David) or in their defenced cities.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem, and he that is ‡ † feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

‡ Or, *abject.*
†‡ Heb. *fallen.*

9 ¶ And it ſhall come to paſſe in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will poure upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of ᵉ grace and of ſupplications, and they ſhall * look upon me whom they have ᶠ pierced, and they ſhall mourn for ᵍ him, as one mourneth for *his* onely *ſonne*, and ſhall be in bitterneſſe for him, as one that is in bitterneſſe for *his* firſt-born.

ᵉ They ſhall have the feeling of my grace by faith, and know that I have compaſſion on them.
* Joh. 19: 34, 37. Revel 1: 7.
ᶠ That is, whom they have continually vexed with their obſtinacie, and grieved my ſpirit, Joh. 19: 37. where it is referred to Chriſts bodie, which here is referred to the Spirit of God.
ᵍ They ſhall turn to God by true repentance, whom before they had ſo grievouſly offended by their ingratitude.
* Acts 2: 37.

11 In that day ſhall there be a great * mourning in Jeruſalem, * as the ʰ mourning of ⁱ Hadadrimmon in the valley of Megiddon.

* 2 Chron. 35: 24.
ʰ They ſhall lament and repent exceedingly for their offences againſt God.
ⁱ Which was the name of a town and place neare to Megiddo, where Joſiah was ſlain, 2 Chron. 35: 22.

12 And the ᵏ land ſhall mourn, † every family ˡ apart, the family of the ᵐ houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart:

ᵏ That is, in all places where the Jews ſhall remain.
† Heb. *families, families.*
ˡ Signifying that this mourning or repentance ſhould not be a vain ceremonie: but every one touched with his own griefe ſhall lament.

13 The family of the houſe of Levi apart, and their wives apart: the family ⁿ of Shimei apart, and their wives apart:

ᵐ Under theſe certain families he containeth all the tribes, and sheweth that both the kings and the prieſt had by their ſinnes pierced Chriſt.
ⁿ Called alſo Simeon.

14 All the families that ° remain, every family apart, and their wives apart.

° To wit, which were eſcet by grace, and preſerved from the common deſtruction.

CHAP. XIII.

1 The fountain of purgation for Jeruſalem, 2 from idolatry, and falſe propheſie. 7 The death of Chriſt, and the triall of a third part.

IN that day there ª ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſinne, and for † uncleanneſſe.

ª He sheweth what ſhall be the fruit of their repentance, to wit, remiſſion of ſins, by the bloud of Chriſt, which ſhall be a continuall running fountain and purge them from all uncleanneſſe.
† Heb. *ſeparation for uncleanneſſe.*

2 ¶ And it ſhall come to paſſe in that day, ſaith the LORD of hoſts, *that* I will * cut off the ᵇ names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the ᶜ prophets, and the unclean ſpirit to paſſe out of the land.

* Exek. 30: 13.
ᵇ He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhall be pure.
ᶜ Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the prophet here calleth unclean ſpirits.

3 And it ſhall come to paſſe, *that* when any ſhall yet ᵈ propheſie, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, ᵉ ſhall thruſt him through when he propheſieth.

ᵈ That is, when they ſhall propheſie lies, and make God who is the authour of truth, a cloke thereunto.
ᵉ He sheweth what zeal the godly ſhall have under the kingdome of Chriſt, Deut. 13. vſ. 6, 9.

4 And it ſhall come to paſſe in that day, *that* the prophets ſhall be ᶠ aſhamed every one of

ᶠ God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more weare prophets apparrel to make their doctrine ſeem more holy.

his

his vision, when he hath prophesied: neither shall they wear ‡ a rough garment † to deceive.

5 But he shall say, I *am* no [g] prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

6 And one shall say unto him, What *are* these [h] wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my [i] shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to passe, *that* in all the land, saith the LORD [k] two parts therein shall be cut off, *and* die, but the third shall be left therein.

9 And I will bring the third part through the fire, and will * refine them as silver is refined, and will trie them as gold is tried: they shall call on my name, and I will heare them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

† Heb. *a garment of hair.*
‡ Heb. *to lie.*
g They shall confesse their former ignorance, and be content to labour for their living.
h Hereby he sheweth, that though their parents and friends dealt more gently with them, and put them not to death, yet they would to punish their children that became false prophets, that the marks and signes should remain for ever.
i The prophet warneth the Jews, that before this great comfort should come under Christ, there should be an horrible dissipation among the people: for their governours and pastours should be destroyed, and the people should be as scattered sheep: and the euangelist applyeth this to Christ, because he was the head of all pastours, Matth. 26: 31. Marc. 14: 27.
k The greatest part shall have no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies do preserve them. * 1 Petr. 1: 6, 7.

CHAP. XIIII.

1 *The destroyers of Jerusalem, destroyed.* 4 *The coming of Christ, and the graces of his kingdome.* 12 *The plague of Jerusalems enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEhold, the day of the LORD cometh, and thy spoil shall be [a] divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battel, and the citie shall be taken, and the houses rifled, and the women ravished, and half of the citie shall go forth into captivitie, and the residue of the people shall not be cut off from the citie.

3 Then shall the LORD go forth, and fight against those nations, as when he [b] fought in the day of battel.

4 ¶ And his feet shall stand in that day upon the [c] mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, *and there shall be* a very great [d] valley, and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the [e] valley of ‡ the mountains: † for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the [f] earthquake in the dayes of Uzziah king of Judah: and the LORD [g] my God shall come, *&* all the saints with thee.

6 And it shall come to passe in that day, that the light shall not be † clear, *nor* † dark.

7 But ‡ it shall be * one day which shall be known to the LORD, [h] not day, nor night: but it shall come to passe that at *evening-time it shall be light.

a He armeth the godly against the great tentations that should come before they enjoyed this prosperous estate, promised under Christ, that when these dangers should come, they might know that they were warned of them before.
b As your fathers and you have had experience, both at the red Sea, and at all other times.
c By this manner of speech the prophet sheweth Gods power and care over his church, and how he will as it were by miracle save it.
d So that out of all the parts of the world, they shall see Jerusalem, which was before hid with this mountain: and this he meaneth of the spirituall Jerusalem, the church.
e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains.
‡ Or, *my mountains.*
‡ Or, *when he shall touch the valley of the mountains to the place separated.*
f Read Amos 1: 1.
g Because they did not credit the prophets words, he turneth to God, and comforteth himself in that he knew that these things should come, and saith, Thou, O God, with thine angels wilt come to perform his great things. † Heb. *precious.*
† Heb. *thickesse.* ‡ Or, *the day shall be one.* * Rev. 22: 5. h Signifying, that there should be great troubles in the church, and that the time hereof is in he Lord hands, yet at length (which were meant by the evening) God would send comfort. * Isa. 50: 19. Rev. 21: 23.

8 And it shall be in that day, *that* [i] living * waters shall go out from Jerusalem: half of them toward the † former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one [k] LORD, and his name one.

10 All the land shall be † turned [l] as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up and † inhabited in her place: from Benjamins gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananiel unto the kings wine-presses.

11 And *men* shall dwell in it, and there shall be no more utter destruction, but Jerusalem ‡ shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people, that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to passe in that day, *that* [m] a great tumult from the LORD shall be among them, and they shall lay hold every one on [n] the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And † Judah also shall fight ‡ at Jerusalem; and the wealth of all the heathen round about shall be gathered together, [o] gold, and silver, and apparel in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that shall be in these tents, as this [p] plague.

16 ¶ And it shall come to passe, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from yeare to yeare to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem, to worship the King the LORD of hosts, even upon them shall be no rain.

18 And if the family of [q] Egypt, go not up, and come not, † that have no *rain:* there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the † punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the † [r] Bells of the horses, HOLINESSE UNTO THE LORD; and the [s] pots in the LORDS house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holinesse unto the LORD of hosts: and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the * † Canaanite in the house of the LORD of hosts.

i That is, the spirituall graces of God, which should ever continue in most abundance. * Ezek. 47: 1. Joel 3: 18. Rev. 22: 1.
‡ Or, *eastern.*
k All idolatrie and superstition shall be abolished, and there shall be one God, one faith, and one religion.
† Or, *compassed.*
l This new Jerusalem shall be seen through all the world, and shall excell the first in excellencie, wealth, and greatnesse.
‡ Or, *shall abide.*
‡ Or, *shall abide.*
m God will not onely raise up warre without, but sedition at home to trie them.
n To hurt, and oppresse him.
‡ Or, *thou also O Judah shalt*
‡ Or, *against.*
o The enemies are rich, and therefore shall not come for a prey, but to destroy and shed bloud.
p As the men should be destroyed, vers. 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles
† Heb. *upon whom there is not.*
‡ Or, *sinne.*
† Or, *bridles.*
r Signifying, that to what service they were put now (whether to labour, or to serue in warre they were now holy, because the Lord had sanctified them.
s As precious the one as the other, because they shall be sanctified.
* Isa. 35: 8. Joel 3: 17. Rev. 21: 27. and 22: 15.
† But all shall be pure and cleare, and there shall neither be hypocrite, nor any that shall corrupt the true service.

MALACHI.

THE ARGUMENT.

THis prophet was one of the three, which God raiſed up for the comfort of his church after the captivitie, and after him there was no more untill John baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more fervent deſires look for the coming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe; but chiefly he reproveth the prieſts for their covetouſneſſe, and for that they ſerved God after their own fantaſies, and not according to the preſcript of his word. He alſo noteth certain peculiar ſinnes, which were then among them, as marrying of idolatrous and many wives, murmurings againſt God, impatiencie and ſuch like. Notwithſtanding for the comfort of the godly, he declareth that God would not forget his promiſe made unto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and joy unto the godly.

CHAP. I.

1 Malachi complaineth of Iſraels unkindneſſe, 6 of their irreligiouſneſſe, 12 and profaneneſſe.

a Read Iſa. 13: 1.
† Heb. *by the hand of Malachi.*

THE [a] burden of the word of the LORD to Iſrael † by Malachi.

b Which declareth their great ingratitude that did not acknowledge this love, which was ſo evident, in that he choſe Abraham from out of all the world, and next, choſe Jacob the younger brother, of whom they came, and left Eſau the elder.
* Rom. 9: 13.
c For beſides that the ſignes of my hatred appeared even when he was made ſervant unto his younger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet even now before your eyes the ſignes hereof are evident, in that his countrey lyeth waſte, and he ſhall never return to inhabite it, whereas ye my people, whom the enemie hated more than them, are by my grace and love toward you delivered, read Rom. 9. verſ 13.

2 I have loved you, ſaith the LORD: yet ye ſay, [b] Wherein haſt thou loved us, *was* not Eſau Jacobs brother? ſaith the LORD: yet I * loved Jacob,

3 And I [c] hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſſe.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſſe, and the people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified ‡ † from the border of Iſrael.

‡ Or, *upon.*
† Heb *from upon.*
d Beſides the reſt of the people he condemneth the prieſts chiefly, becauſe they ſhould have reproved others for their hypocriſie, and obſtinacy againſt God, and not have hardened them by their example to greater evils.

6 ¶ A ſonne honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, [d] O prieſts, that deſpiſe my name: and ye ſay, [e] Wherein have we deſpiſed thy name?

e He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently covered them, and ſo were blind guides.

7 ‡ Ye offer [f] polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* [g] contemptible.

‡ Or, *bring unto, &c.*
f Ye receive all manner of offerings for your own greedineſſe, and doe not examine whether they be according to my law or no.
g Not that they ſaid thus, but by their doings they declared no leſſe.

8 And if ye offer the blinde † for ſacrifice, *is it* not [h] evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governour,

† Heb. *to ſacrifice.*
h You make it no fault: whereby he condemneth them that think it ſufficient to ſerve God, partly, as he hath commanded, and partly, after mans fantaſie, and ſo come not to that puretie of religion, which he requireth, and therefore in reproach he ſheweth them that a mortall man would not be contented to be ſo ſerved.

will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now I pray you, [i] beſeech † God that he will be gracious unto us: this hath been † by your means: will he regard your [k] perſons? ſaith the LORD of hoſts.

i He derideth the prieſts, who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion that theſe evils came upon the people.
† Heb. *the face of God.*
‖ Heb. *from your hand.*
k Will God conſider your office and ſtate, ſeeing you are ſo covetous and wicked?

10 Who *is there* even among you ‖ that would ſhut the doores *for nought*? neither do ye kindle *fire* on mine altar for nought, I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an * offering at your hand.

l Becauſe the Levites, who kept the doores, did not trie whether the ſacrifices that came in, were according to the law, God wisheth that they would rather ſhut the doores, than to receive ſuch as were not perfite.
* Iſa. 1: 11. Jer. 6: 20. Amos 5: 21.

11 For from the riſing of the ſunne even unto the going down of the ſame, my name *ſhall be* [m] great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

m God ſheweth that their ingratitude, and neglect of his true ſervice ſhall be the cauſe of the calling of the Gentiles: and here the prophet that was under the law, framed his words to the capacitie of the people, and by the altar and ſacrifice he meaneth the ſpirituall ſervice of God which ſhould be under the goſpel, when an end ſhould be made to all theſe legall ceremonies by Chriſts only ſacrifice.

12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* [n] polluted, and the fruit thereof, *even* his meat is contemptible.

n Both the prieſt and the people were infected with this errour, that they paſſed not what they offered: for they thought that God was well content with the lean as with the fat: but in the mean ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and covetouſneſſe.

13 Ye ſaid alſo, Behold, what a [o] wearineſſe *is it*, and ‡ ye have ſnuffed at it, ſaith the LORD of hoſts, and ye brought that which was torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

o The prieſts and people were both weary with ſerving God, and paſſed not what manner of ſacrifice and ſervice they gave to God, for that which was leaſt profitable, was thought good enough for the Lord.
‡ Or, *whereas you might have blown away.*

14 But curſed *be* the deceiver, ‡ which hath in his flock [p] a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadfull among the heathen.

‡ Or, *in whoſe flock is.*
p That is, hath ability to ſerve the Lord according to his word, and yet will ſerve him according to his covetous minde.

CHAP. II.

1 He ſharply reproveth the prieſts for neglecting their covenant, 11 and the people for idolatry, 14 for adultery. 17 and for infidelity.

a He ſpeaketh unto them chiefly, but under them he containeth the people alſo.

AND now, O ye [a] prieſts, this commandment *is* for you.

2 If

2 * If ye will not heare, and if ye will not lay *it* to heart, to give glory [b] unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your [c] blessings yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will ‡ corrupt [d] your seed, and † spread dung upon your faces, *even* the [e] dung of your solemn feasts, and ‡ *one* shall take you away with it.

4 And ye shall know that I have [f] sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [g] My covenant was with him of life and peace, and I [h] gave them to him, *for* the fear wherewith he feared me, and was afraid before [i] my name.

6 The law of [k] truth was in his mouth, and iniquitie was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquitie.

7 For the priests [l] lips should keep knowledge, and they should seek the law at his mouth: for he *is* the [m] messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to ‡ stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes, but ‡ † have been partiall in the law.

10 * Have we not all one [n] father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of [o] our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holinesse of the LORD which he ‡ loved, and hath married the [p] daughter of a strange god.

12 The LORD will cut off the man that doeth this: ‡ the master and the scholar out of the tabernacles of Jacob, and him that [q] offereth an offering unto the LORD of hosts.

13 And this have ye done again, [r] covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, [s] Wherefore? Because the LORD hath been witnesse between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy [t] companion, and the wife of thy [u] covenant.

15 And did not [x] he make one? yet had he the ‡ [y] residue of the spirit: and wherefore one? that he might seek † a godly [z] seed: therefore take heed to your [a] spirit, and let none deal ‡ treacherously against the wife of his youth.

16 For the LORD the God of Israel saith, ‡ that he [b] hateth † putting away: for *one* covereth [c] violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that you deal not treacherously.

17 ¶ Ye have [d] wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* when ye say, Every one that [e] doeth evil, *is* good in the sight of the LORD, and he delighteth in them; or, [f] Where *is* the God of judgement?

* Levit 26: 14. &c. Deut. 28: 15. &c.
b To serve me according to my word.
c That is, the abundance of Gods benefits.
‡ Or, *reprove.*
d Your seed sown shall come to no profit.
† Heb. *scatter.*
e You boast of your holinesse, sacrifices and feasts, but they shall turn to your shame, and be as vile as dung.
‡ Or, *it shall take you away to it.*
f The priests objected against the prophet that he could not reprove them, but he must speak against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing slandered when these villains and dung are called by their own names.
g He sheweth what were the two conditions of the covenant made with the tribe of Levi: on Gods part, that he would give them long life and felicity, and on their part, that they should faithfully serve him according to his word.
h I prescribed Levi a certain law to serve me.
i He served me and set forth my glory with all humilitie and submission.
k He sheweth that the priests ought to have knowledg to instruct others in the word of the Lord.
l He is as the treasure house of Gods word, and ought to give to every one according to their necessity, and not to reserve it for himself.
m Shewing, that whosoever doeth not declare Gods wil, is not his messenger and priest.
‡ Or, *fall in the law.*
‡ Or, *lifted up the face against.*
† Heb. *accepted faces.*
* Ephes. 4: 6.
n The prophet accuseth the ingratitude of the Jews toward God and man: for seeing they were al born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themselves to God to be an holy people.
‡ Or, *ought to love.* p They have joyned themselves in marriage with them that are of another religion. ‡ Or, *him that waketh, and him that answereth.* q That is, the priests.
r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seem to sacrifice in vain. s This is another fault, whereof he accuseth them, that is, that they brake the laws of marriage. t As the one half of thy self. u She that was joyned to thee by a solemn covenant, and by the invocation of Gods name. x Did not God make man and woman as one flesh and not many? Or, *excellency.* y By his power and vertue he could have made many women for one man. † Heb. *a seed of God.* z Such as should be born in lawfull and moderate marriage, wherein is no excesse of lusts.
a Contain your selves within your bounds, and be sober in minde, and bridle your affections
‡ Or, *unfaithfully.*
† Or, *if he hate her, put her away.*
b This sheweth that whatsoever Moses permitted them in this case for the hardnesse of their heart, yet it excused them not before God, but still it was a sin.
† Heb. *to put away.*
c He thinketh it sufficient to keep his wife still albeit he take others, and so as it were covereth his fault. d Ye murmured against God, because he heard not you assoon as ye called. e In thinking that God favoured the wicked, and had not respect to them that serve him. f Thus they blasphemed God in condemning his power and justice, because he judged not according to their fantasies.

CHAP. III.

1 *Of the messenger, majestie, and grace of Christ.* 7 *of the rebellion,* 8 *sacriledge* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEhold, * I will send my [a] messenger, and he shall prepare the way before me: and [b] the LORD whom ye seek, shall suddenly come to his temple: even the [c] messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who [d] may abide the day of his coming, and who shall stand when he appeareth? for he *is* like a refiners fire, and like fullers sope.

3 And he shall sit *as* a refiner and purifier of silver: and he shall purifie the sonnes [e] of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousnesse.

4 Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the dayes of old, and as in ‡ former yeares.

5 And I will come neare to you to judgement, and I will be a swift witnesse against the sorcerers, and against the adulterers, & against false swearers, and against those that † oppresse the hireling in *his* wages, the widow, and the fatherlesse, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not: therefore ye sonnes of Jacob [f] are not consumed.

7 ¶ Even from the dayes of your fathers ye are gone away from mine ordinances, and have not kept *them*: [g] return unto me, and I will return unto you, saith the LORD of hosts: but ye said, Wherein shall we return?

8 ¶ Will a [h] man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? [i] In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even*, this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the * windows of heaven, and † poure you out a blessing, that

* Matth. 11: 10. Mark. 1: 2. Luke 1: 76. and 7: 27.
a This is meant of John Baptist, as Christ expoundeth Luke 7: 27.
b Meaning, Messiah, as Psa. 40: 1, 7. Dan. 9: 17, 25, 26.
c That is, Christ by whom the covenant was made and ratified, who is called the angel or messenger of the covenant, because he reconcileth us to his Father: and is Lord or king because he hath the governement of his church.
d He sheweth that the hypocrites, which wish so much for the Lords coming, will not abide, when he draweth neare: for he will consume them, and purge his, and make them clean.
e He beginneth at the priests, that they might be lights and shine unto others.
‡ Or, *ancient.*
† Or, *defraud.*
f They murmured against God because they saw not his help ever present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them: and so his mercy toward them never changeth.
g Read. Zech. 1: 3.
h There are none of the heathen so barbarous that will defraud their gods of their honour, or deal deceitfully with them.
i Whereby the service of God should have been maintained, and the priests and the poore relieved.
* Genes. 7: 11.
† Heb. *emptie out.*

that

710

that *there shall* not *be* [k] *room* enough *to receive it.*

11 And I will rebuke the [l] devourer for your sakes: and he shall not † destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith, the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been * stout [m] against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it*, that we have kept † his ordinance, and that we have walked † mournfully before the LORD of hosts?

15 And now we call the pround happie: yea, they that work wickedneſſe † are ſet up? yea, *they that* * tempt God are even [n] delivered.

16 ¶ [o] Then they that feared the LORD ſpake often one to another, & the LORD hearkened, and heard *it*, and a [p] book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day [q] when I make up my ‡ jewels, and I will [r] ſpare them as a man ſpareth his own ſonne that ſerveth him.

18 Then ſhall ye return and diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not.

k Not having reſpect how much ye need, but I will give you in all abundance: ſo that ye ſhall lack place to put my bleſſings in.
l Meaning, the caterpillar, and what ſoever deſtroyeth corn and fruits.
‡ Heb. *corrupt.*

* Job 21: 14.
m The prophet condemneth them of double blaſphemy againſt God: firſt, in that they ſaid that God had no reſpect to them that ſerved him, and next, that the wicked were more in his favour than the godly.
† Heb. *his obſervation.*
‡ Heb. *in black.*
† Heb. *are built.*
* Pſal. 95: 9.
n They are not onely preferred to honour, but alſo delivered from dangers.
o After theſe admonitions of the prophet ſomewere lively touched, and incouraged others to fear God.
p Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſall corruption, and alſo that this might be an example of Gods mercies to all penitent ſinners.
q When I ſhall reſtore my church according to my promiſe, they ſhall be as mine own proper goods.
‡ Or, *ſpeciall treaſure.*
r That is, forgive their ſinnes, and govern them with my Spirit.

CHAP. IV.

1 Gods judgement on the wicked, 2 and his bleſſing on the good. 4 He exhorteth to the ſtudie of the law, 5 and telleth of Elijahs coming and office.

FOr behold, the day cometh that ſhall [a] burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the * [b] ſunne of righteouſneſſe ariſe with healing in his wings; and ye ſhall [c] go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I will do *this*, ſaith the LORD of hoſts.

4 ¶ [d] Remember ye the * law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgements.

5 ¶ Behold, I will ſend you * [e] Elijah the prophet, before the coming of the great and [f] dreadfull day of the LORD.

6 And he ſhall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with a curſe.

a He propheſieth of Gods judgements againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his church.
* Luke 1: 78.
b Meaning, Chriſt who with his wings, or beams of his grace ſhould lighten and comfort his church, Epheſ. 5: 14. and he is called the ſunne of righteouſneſſe becauſe in himſelf he hath all perfection, and alſo the juſtice of the Father dwelleth in him, whereby he regenerateth us into righteouſneſſe, cleanſeth us from the filth of this world, and reformeth us to the image of God.
c Ye ſhall be ſet at libertie and increaſe in the joy of the Spirit, 2 Cor. 3: 17.
d Becauſe the time was come that the Jews ſhould be deſtitute of prophets unill the time of Chriſt, becauſe they ſhould with more fervent minds deſire his coming, the prophet exhorteth them to exerciſe themſelves diligently in ſtudying the law of Moſes in mean ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.
* Exod. 20: 3. * Mark. 9. verſ. 11. Luke 1: 17.
e This Chriſt expoundeth of John Baptiſt, Matth. 11: 13, 14. who both for his zeal, and reſtoring of religion, is aptly compared to Elijah.
f Which as it is true for the wicked, ſo doth it waken the godly, and call them to repentance.
g He ſheweth wherein Johns office ſhould ſtand: in the turning of men to God, and joyning of the fathers and children in one unitie of faith: ſo that the father ſhall turn to the religion of his ſon, which is converted unto Chriſt, and the ſonne ſhall embrace the faith of the true fathers, Abraham, Iſaac and Jacob.
h The ſecond point of his office was to denounce Gods judgements againſt them that would not receive Chriſt.

The end of the prophets.

15 JY 62

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.

Newly tranſlated out of the originall Greek: and with the former tranſlations diligently compared and reviſed, by his Majeſties ſpeciall command.

With brief ſummaries and expoſitions of THEOD. BEZA. *upon the hard places.*

Together with the annotations of FR. JUNIUS upon the Revelation of S. JOHN.

The which notes have never been till now ſet forth with this new tranſlation.

Placed in due order by J. C.

Printed in the Year M DC LXXII.

BRITISH MUSEUM

THE GOSPEL
According to
S. MATTHEW.

CHAP. I.

1 *The genealogie of Christ from Abraham to Joseph.* 18 *He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

* Luke 3, 23.
1 Jesus Christ came of Abraham, of the tribe of Juda, and of the stock of David, as God promised.
a Rehearsall: As the Hebrews use to speak, as Gen. 5, 1. The book of the generations.
b Of the ancestors of whom Christ came.
c Which Christ is also the son of Abraham.
* Gen. 21, 3.
* Gen. 25, 26.
* Gen. 29, 35.
* Gen. 38, 27.
* Ruth 4, 18.
1 Chron. 2, 5.

THE book of the *1 a generation b of JESUS CHRIST, the sonne of David, c the sonne of Abraham.

2 * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And * Jesse begat David the king, and * David the king begat Solomon of her *that had been the wife* of Urias.

* 1 Sam. 16, 1. and 17, 12.
* 2 Sam. 12, 24.

* 1 Chron. 3, 10.

7 * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

* 2 Kings 20, 21.
1 Chron. 3, 13.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

‡ Some read, *Josias begat Jakim, and Jakim begat Jechonias.*
d That is, the captivitie fell in the dayes of Jakim and Jechonias: for Jechonias was born before their carying away into captivity.
* 1 Chron. 3, 16, 17.

11 And ‡ Josias d begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

e All these which are reckoned up, in this pedigree of Davids stock, as they begat one another orderly in their degrees.
* Luke 1, 27.
2 Christ the true Emmanuel, and therefore Jesus, (that is, Saviour) is conceived in the virgin by the holy Ghost, as it was foretold by the prophets.

17 So e all the generations from Abraham to David, are fourteen generations: and from David untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the * birth of 2 Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with childe of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou sonne of David, fear not to f take unto thee Mary thy g wife: for that which is h conceived in her, is of the holy Ghost.

21 * And she shall 3 bring forth a sonne, and thou shalt call his name Jesus: for he shall i save his people from their sinnes.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 * Behold, a k virgin shall be with childe, and shall bring forth a sonne, and ‡ they shall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not l till she had brought forth her first-born sonne; and he called his name Jesus.

f Receive her at her parents and kinsfolks hands.
g Which was promised and made sure to thee to be thy wife.
h Of the mothers substance by the holy Ghost.
* Luke 1, 31.
3 Christ is born of the same virgin which never knew man, and is called Jesus of God himself, by the angel.
i Deliver, and this sheweth us the meaning of this name Jesus.
* Isa. 7, 14.
k There is in the Hebrew and Greek text, an article added, to point out the woman, and set her forth plainly: as you would say, That virgin, or, a certain virgin.
‡ Or, *his name shall be called.*
l The little word Till, in the Hebrew tongue, giveth us to unterstand also, that a thing shall not come to passe in time to come: as Michal had no children Till her deaths day, 2 Sam. 6, 23. And in the last chapter of this Euangelist: Behold, I am with you Till the end of the world.

CHAP. II.

1 *The wise men out of the east, are directed to Christ by a starre.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *Himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOw when *1 Jesus was born in Bethlehem of a Judea, in the dayes of Herod the king, behold, there came b wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his starre in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was c troubled, and all Jerusalem with him.

4 And when he had gathered all the d chief priests and e Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 * And thou Bethlehem *in* the land of Juda, art not the f least among the princes of Juda: for out of thee shall come a Governour that shall g rule my people Israel.

7 Then Herod, when he had privily called

* Luke 2, 6, 7.
1 Christ a poore childe, laid down in a crib, and nothing set by of his own people receiveth notwithstanding a noble witnesse of his divinity from heaven, and of his kingly estate, of strangers: which his own also unwittingly allow of, although they do not acknowledge him.
a For there was another in the tribe of Zebulun.
b Wise and learned men: it is a Persian word which they use in good part.
c Was much moved for he was a stranger and came to the kingdome by force: and the Jewes were troubled: for wickednesse is mad and raging.
d The chief priests, that is, such as were of Aarons family, which were divided into foure and twenty orders, 1 Chron. 24, 5. and 2 Chron. 36, 14.
e They that expound the law to the people, for the Hebrews take this word of another, which signifieth as much, as to expound and declare. * Mic. 5, 2. John 7, 42. f Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messias, who shall be born in thee. g Or, feed, for kings are fitly called feeders, and shepherds of the people.

4 the wise men, enquired of them diligently what time the starre appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the starre which they saw in the east, went before them, till it came and stood over where the young childe was.

10 When they saw the starre, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young childe with Marie his mother, and [h] fell down, and worshipped him: and when they had opened their [i] treasures, they ‡ presented unto him gifts; gold, and frankincense, and myrrhe.

12 And being [k] warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

13 And [2] when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, & take the young childe, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will seek the young childe to destroy him.

14 When he arose, he took the young childe & his mother by night, & departed into Egypt:

15 And was there untill the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, * Out of Egypt have I called my sonne.

16 ¶ Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeares old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was [l] spoken by * Jeremie the prophet, saying,

18 In Rama was there [m] a voice heard, lamentation and weeping, and great mourning, [n] Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ [3] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and go into the land of Israel: for they are dead which sought the young childes life.

21 And he arose, and took the young childe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

h A kinde of humble and lowly reverence.
i The rich and costly presents, which they brought him.
‡ Or, *offered*.
k God warned and told them of it, when as they asked it not.
2 Christ being yet scarce born, beginneth to be crucified for us, both in himself, and also in his members.
* Hos. 11.
l For God speaketh by the mouth of the prophets.
* Jer. 31, 15.
m A voice of lamenting, weeping, and howling.
n That is to say, All that compasse about Bethlehem: for Rachel Jacobs wife who died in childbed, was buried in the way that leadeth to this town, which is also called Ephrata, because of the fruitfulnesse of the soil, and plenty of corn.
3 Christ is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.

CHAP. III.

1 *John preacheth, his office, life, and baptisme,* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN [a] those dayes came * [1] John the Baptist, preaching in the [b] wildernesse of Judea,

2 And saying, [c] Repent ye: for the [d] kingdome of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, * The voice of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths [e] straight.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns, & his meat was [f] locusts and wilde hony.

5 Then went out to him [g] Jerusalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, [h] confessing their sinnes.

7 ¶ [2] But when he saw many of the Pharisees and Sadduces come to his baptisme, he said unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

8 [3] Bring forth therefore fruits † meet for repentance.

9 [4] And [i] think not to say [k] within your selves, * We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 * [5] I indeed baptize you with water unto [l] repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

12 [6] Whose fanne is in his hand, and he will throughly [m] purge his floore, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ * [7] Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, & comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill [n] all righteousnesse. Then he suffered him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto [o] him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 [8] And lo, a voice from heaven, saying, This is my beloved Sonne, in whom I am [p] well pleased.

a Not when Joseph went to dwell at Nazareth, but a great while after, about the space of five and twenty yeares: for in the thirtieth yeare of his age was Jesus baptized of John: therefore by those dayes is meant, at that time that Jesus remained as yet an inhabitant of the town of Nazareth.
* Mark 1, 4. Luke 3, 2.
1 John, who through his singular holinesse and rare austerenesse of life, caused all men to cast their eyes upon him, prepareth the way, for Christ, following fast on at his heels, as the prophet Esay foretold, and delivereth the sum of the Gospel, which in short space after should be delivered more fully.
b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1, 39. and there was Joabs house. 1 Kings 2, 34. and besides these, Jehoshua maketh mention of six towns that were in this wildernes, Chap. 15, 61.
c The word in the Greek tongue, signifieth a changing of our mindes and hearts from evil to better.
d The kingdome of Messias, whose government shall be heavenly and nothing but heavenly.
* Isa. 40, 3. Mark 1, 3.
e Make him a plain and smooth way.
f Locusts were a kinde of meat, which certain of the east people use, which were therefore called devourers of locusts, Eust. in Ode 9.
g The people of Jerusalem.
h Acknowleging that they were saved onely by free remission and forgivenesse of their sinnes.
2 There is nothing that stoppeth up the way of mercie and salvation against us so much, as the opinion of our own righteousnesse doth.
* Chap. 12, 34.
3 True repentance is an inward thing, which hath his seat in the minde and heart. ‡ Or, *answerable to amendment of life.* 4 The faith of the fathers, availeth the unbeleeving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the fathers.
i Think not that you have any cause to be proud of Abraham. k In your hearts. * John 8, 39. * Chap. 7, 19. * Mark 1, 8. Luke 3, 16. John 1, 26. 5 We may neither dwell upon the signes which God hath ordained, as means to lead us unto our salvation, neither upon them that minister them: but we must climbe up to the matter it self, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified untous. l The outward signe putteth us in minde of this that we must change our lives, and become better, assuring us, as by a seal, that we are ingrafted into Christ, wereby our old man dieth, and the new man riseth up, Rom. 6, 6. 6 The triumphs of the wicked shall end in everlasting torment. * Mark 1, 9. Luke 3, 21. 7 Christ sanctifieth our baptisme in himself. n All such things as he hath appointed us to keep. o To John. 8 Christs full consecration and authorizing to the office of the mediatourship, is shewed by the fathers own voice, and a visible signe of the holy Ghost. p The Greek word betokeneth a thing of great account, and such as highly pleaseth a man. So then the father saith, that Christ is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

CHAP. IIII.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diseased.

THen was * Jesus led up of the Spirit into the wilderneſſe, to be [1] tempted of the devil.

2 And when he had faſted [a] fourty dayes and fourty nights, he was afterward an hungred.

3 And when the tempter came to him, he ſaid, If thou be the ſonne of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, * Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a [b] pinnacle of the temple.

6 And ſaith unto him, If thou be the ſonne of God caſt thy ſelf down: for it is written, * He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, * Thou ſhalt not [c] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and ſhewed him all the kingdomes of the world, and the glory of them:

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

11 [2] Then the devil leaveth him, and behold, angels came and miniſtred unto him.

12 ¶ * Now when Jeſus had heard that John was [3] caſt into priſon, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in [d] Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 * The land of Zabulon, and the land of Nephthali, by the way of the [e] ſea beyond Jordan, Galilee of the [f] Gentiles:

16 The people which ſat in darkneſſe, ſaw great light: and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ * From that time Jeſus began to preach, and to ſay, Repent, for the kingdome of heaven is [g] at hand.

18 ¶ * [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left their nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James *the ſonne* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 ¶ * And Jeſus went about all Galilee teaching in [h] their [i] ſynagogues, and preaching the goſpel of the [k] kingdome, and healing all [l] manner of ſickneſſe, and all manner of [m] diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and [n] torments, and thoſe which were poſſeſſed with devils, and thoſe which were [o] lunatick, and thoſe that had the [p] palſie, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

* Mark 1, 12. Luke 4, 1.
1 Chriſt was tempted all manner of wayes, and ſtill overcometh, that we alſo through his vertue may overcome.
a Full fortie dayes.
* Deut. 8, 3.
b The battlement wherewith the flat roof of the temple was compaſſed about, that no man might fall down: as was appointed by the law, Deut. 22, 8.
* Pſal. 91, 11.
* Deut. 6, 16.
c Word for word, Thou ſhalt not go on ſtill in tempting.
* Deut. 6, 13. and 10, 20.
* Mark 1, 14. Luke 4, 14. John 4, 43.
2 When the heralds mouth is ſtopped, the Lord reveleth himſelf, and bringeth full light into the darknes of this world, preaching free forgiveness of ſins to them that repent.
3 Or, *delivered up.*
d Which was a town a great deal more famous than Nazareth was.
* Iſa. 9, 1.
e Of Tyberias, or becauſe that countrey bended toward Tyrus, which ſtandeth upon the ſea that cutteth the midſt of the world.
f So called, becauſe it bordered upon Tyrus and Sydon, and becauſe Solomon gave the king of Tyrus twenty cities in that quarter, 1 Kings 9, 11.
* Mark 1, 14.
g Is come to you.
* Mark 1, 16.
3 Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, getteth him diſciples after an heavenly ſort, men indeed poore, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected, witneſſes of the truth of thoſe things they heard and ſaw.
4 Chriſt aſſureth the hearts of the beleevers of his ſpirituall and ſaving vertue, by healing the diſeaſes of the body.
h Their, that is, the Galileans.
i Synagogues, that is, the Jewes churches.
k Of Meſſias.
l Diſeaſes of all kindes, but not every one: that is, as we ſay, ſome of every one.
m The word ſignifieth properly, the weakneſſe of the ſtomack, but here it is taken for thoſe diſeaſes which make men faint and wear away, that have them.
n The word ſignifieth properly, the ſtone where-

with gold is tryed, and by a borrowed kinde of ſpeech is applyed to all kinde of examination by torture, when as by rough dealing, and torments, we go about to draw out the truth of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes which put ſick men to great woe. o Which at every full moon or other changes of the moon, are ſhrewdly troubled and diſeaſed. p Weak and feeble men, who have the parts of their body looſed, and ſo weakned, that they are neither able to gather them up together, nor put them out as they would.

CHAP. V.

1 Christ beginneth his ſermon in the mount: 3 declaring who are bleſſed, 13 who are the ſalt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfill the law. 21 What it is to kill, 27 to commit adultery, 33 to ſwear: 38 exhorteth to ſuffer wrong, 44 to love even our enemies, 48 and to labour after perfectneſſe.

ANd ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

2 [1] And he opened his mouth, and taught them, ſaying,

3 * Bleſſed *are* the [a] poore in [b] ſpirit: for theirs is the kingdome of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſſe: * for they ſhall be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtain mercy.

8 * Bleſſed *are* the [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 * Bleſſed *are* they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

11 Bleſſed *are* ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of * evil againſt you † falſely for my ſake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ [2] Ye are the ſalt of the [d] earth: * but if the ſalt have loſt his ſavour, wherewith ſhall it be [e] ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

1 Chriſt teacheth that the greateſt joy and felicitie is not in the commodities, and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will and pleaſure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the wordlings, becauſe they will not faſhion themſelves to their manners.
* Luke 6, 20.
a Under the name of povertie, are all ſuch miſeries meant, as are joyned with povertie.
b Whoſe mindes and ſpirits are brought under, and tamed, and obey God.
* Pſal. 37, 11.
* Iſa. 65, 13.
* Pſal. 24, 4.
c Fitly is this word, pure, joyned with the heart, for as a bright and ſhining reſemblance or image may be ſeen plainly in a clear and pure looking glaſſe, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearly appear in a pure heart.
* 1 Pet. 3, 14.
* 1 Pet. 4, 14.
† Gr. *lying.*
2 The miniſters of the word eſpecially (unleſſe they will be the moſt caitifs of all) muſt needs lead other both by word and deed to this greateſt joy and felicitie. d Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing unſavoury and vile.
* Mark 9, 50. Luke 14, 34. e What ſhall you have to ſalt withall? And ſo are fools in the Latine tongue called ſaltleſſe, as you would ſay, men that have no ſalt, or ſavour and taſte in them.

6

14 Ye are the f light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men * light a candle, and put it under ‡ a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, * that they may see your good works, and glorifie your Father which is in heaven.

17 ¶ 3 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to g fulfill.

18 For verily I say unto you, * Till heaven and earth passe, one jot or one tittle shall in no wise passe from the law, till all be fulfilled.

19 * 4 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the h least in the kingdome of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdome of heaven.

20 For I say unto you, That except your righteousnesse shall exceed *the righteousnesse* of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heaven.

21 ¶ 5 Ye have heard, that it was said ‡ by them of old time, * Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in i danger of the k judgement: and whosoever shall say to his brother, Racha, shall be in danger of the l counsel: but whosoever shall say, Thou fool, shall be in danger of m hell n fire.

23 6 Therefore, if thou bring thy gift to the o altar; and there remembrest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 * p Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, thou shalt by no means come out thence, till thou hast q paid the uttermost farthing.

27 ¶ 7 Ye have heard that it was said by them of old time, * Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 * And if thy r right eye f offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, * Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that * whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ 8 Again, ye have heard that it hath been said by them of old time, * Thou shalt not forswear thy self, but shalt perform unto the Lord thine oathes.

34 But I say unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 * But let your communication be, t Yea, yea; Nay, nay: for whatsoever is more than these, cometh of u evil.

38 ¶ 9 Ye have heard that it hath been said, * An eye for an eye, and a tooth for a tooth.

39 But I say unto you, * that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compell thee to go a mile, go with him twain.

42 Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, * Thou shalt love thy neighbour, and hate thine enemie:

44 But I say unto you, * Love your enemies, blesse them that curse you, do good to them that hate you, and pray * for them which despitefully use you, and persecute you:

45 10 That ye may be the children of your Father which is in heaven, for he maketh his sunne to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 * For if ye love them which love you, what reward have ye? do not even the publicanes the same?

47 And if ye salute your brethren onely, what do you more *than others*? do not even the x publicanes so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

f You shine and give light, by being made partakers of the true Light.
* Mark. 4, 21. Luke 8, 16. and 11, 33.
‡ The word in the original signifieth *a measure containing about a pinte lesse than a peck.*
* 1 Pet. 2, 12.
3 Christ came not to bring any new way of righteousnesse & salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the law: and moreover to teach the true use of obedience, which the Law appointeth, and to grave in our hearts the force of obedience.
g That the prophecies may be accomplished.
* Luke 16, 17.
* James 2, 10.
4 He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandment of his Father.
h He shall have no place in the church.
5 The true meaning of the fixt commandement.
‡ Or, *to them.*
* Exod. 20, 13. Deut. 5, 17.
i He speaketh of the judgement of God and of the difference of sins, and therefore applieth his words to the form of civil judgements, which were then used.
k Of that judgement which was ruled by three men who had the hearing and deciding of money matters, and such other small causes.
l By that judgement which stood of three and twenty judges, who had the hearing and deciding of weighty affairs, & matters of life and death: as the highest judges of all were to the number of seventy and one, which had the hearing of most weighty affairs, as the matter of an whole tribe, or of an high priest or of a false prophet.
m Whereas we reade here, Hell, it is in the text it self, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnon, which otherwise the Hebrews called Topheth: it was a place where the Israelites were wont most cruely to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Jerem. 7, 31.
n The Jewes used foure kinds of punishments, before their government was taken away by Herod, hanging, beheading, stoning and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a judgement, a councell, and a fire, he sheweth that some sinnes are worse than other some, but yet they are all such that we must give an account for them, and shall be punished for them.
6 The covetous Pharisees taught that God was appeased by the sacrifices appointed in the Law, which they themselves devoured. But Christ on the contrary side denieth, that God accepteth any mans offering, unlesse he maketh satisfaction to his brother whom he hath offended: and saith moreover, that these stubborn and stiffenecked despisers of their brethren, shall never escape the wrath & curse of God, before they have made full satisfaction to their brethren.
o He applyeth all this speech, to the state of his time, when as there was an altar standing in Jerusalem: and therefore they are very foolish, that gather hereupon, that we must build Altars & use sacrifices: but they are more fooles, which draw that to purgatorie, which is spoken of peace-making & atonement one with another.
* Luke 12, 58.
p Out of all cause of enmitie.
q Thou shalt be dealt with all, to the utmost extremitie.
7 He is taken for an adulterer before God whatsoever he be, that coveteth a woman: & therefore we must keep our eyes chaste, & all the members we have, yea, & we must eschew all occasions, which might move us to evil, how dear soever it cost us.
* Exod. 20, 14.
* Chap. 18, 8. Marke 9, 47.
r He nameth the right eye, and the right hand, because the parts of the right side of our body are the chiefest and readiest to commit any wickednesse.
f Word for word, do cause thee to offend: for sinnes are stumbling blocks, as it were, that is to say, rocks which we are cast upon.
* Dent. 24, 1.
* Luke 16, 18. 1 Cor. 7, 10.
8 The meaning of the third commandment against the froward opinion and judgement of the Scribes, which excused by oaths or indirect forms of swearing.
* Exod. 20, 7. Levit. 19, 12. Deut. 5, 11.
* James 5, 12.
t Whatsoever you vouch, vouch it barely, and whatsoever you deny, deny it barely, without any more words.
u From an evil conscience, or from the devil.
9 He sheweth clean contrary to the doctrine of the Scribes, that the summe of the second table must be so understood, that we may in no wise render evil for evil, but rather suffer double injurie and do well to them that are our deadly enemies.
* Exod. 21, 24. Levit. 24, 20. Deut. 19, 21.
* Luke 6. 29. Rom. 12, 17, 1 Cor. 6, 1.
* Deut. 15, 8.
* Levit. 19, 18.
* Luke 6, 27.
* Luke 23, 34. Actor. 7, 60.
10 A double reason: the one is taken of the relatives. The children must be like their father: the other is taken of comparisons. The children of God must be better than the children of this world.
* Luke 6, 32.
x They that were the toll-masters, and had the oversight of tributes and customs: a kinde of men that the Jewes hated to death, both because they served the Romanes in those offices, (whose yokefull bondage they couldhardly away withall) and also, because these toll-masters are for the most part given to covetousnesse.

Chap. VI.

1 Chriſt continueth his ſermon in the mount, ſpeaking of almes, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God and mammon: 25 exhorteth not to be carefull for worldly things; 33 but to ſeek Gods kingdome.

1 Ambition maketh almes vain.

TAke heed that ye do not your [1] almes before men, to be ſeen of them: otherwiſe ye have no [a] reward ‡ of your Father which is in heaven.

2 Therefore, * when thou doeſt thine almes, ‡ do not ſound a trumpet before thee, as the [b] hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glorie of men. Verily, I ſay unto you, they have their reward.

3 But when thou doſt almes, let not thy left hand know what thy right hand doth:

4 That thine almes may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ [2] And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

c Long prayers are not condemned, but vain needleſſe, and ſuperſtitious.

7 But when ye pray, uſe not [c] vain * repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

* Eccius 7, 14.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

3 A true ſumme and form of all Chriſtian prayers.

9 [3] After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

* Luke 11, 2.

10 Thy kingdome come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our [d] daily bread.

d That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.

12 And forgive us our debts, as we forgive our debters.

13 And lead us not into temptation, but deliver us from [e] evil: For thine is the kingdome, and the power and the glorie, for ever. Amen.

e From the devill: or from all adverſity.

* Mark 11, 25.

4 They that forgive wrongs, to them their ſinnes are forgiven, but revenge is prepared for them that revenge.

14 * [4] For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

5 Againſt ſuch as hunt after a name of holines by faſting.

16 ¶ [5] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they [f] dis-figure their faces, that they may appeare unto men to faſt. Verily, I ſay unto you, they have their reward.

f They ſuffer not their firſt hue to be ſeen, that is to ſay, they marre the naturall colour of their faces that they may ſeem lean and palefaced.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appeare not unto men to faſt, but unto thy father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

6 Thoſe mens labours are ſhewed to be vain, which care not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together frail and vain riches.

19 ¶ [6] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theeves break through & ſteal.

7

20 * But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not break through nor ſteal.

* Luke 12, 33. 1 Tim. 6, 19.

21 For where your treaſure is, there will your heart be alſo.

22 * [7] The light of the bodie is the eye: if therefore thine eye be [g] ſingle, thy whole bodie ſhall be full of light.

* Luke 11, 34.

7 Men do maliciouſly and wickedly put out even the little light of nature that is in them.

g The judgement of the minde: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon; that is to ſay, with the ſpirit of God wherewith we are lightned.

23 But if thine eye be evil, thy whole bodie ſhall be full of darkneſſe, If therefore the light that is in thee be darkneſſe, how great is that darkneſſe!

* Luke 16, 13.

8 God will be worſhipped of the whole man.

h Which be at jarre together, for if two agree, they are as one.

i This word is a Syrian word, and ſignifieth all things that belong to money.

9 The froward carking carefulnes for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

24 ¶ * [8] No man can ſerve [h] two maſters: for either he will hate the one and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and [i] mammon.

* Pſal. 55, 22. Luke 12, 22. 1 Pet. 5, 7.

25 [9] Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your bodie what ye ſhall put on: Is not the life more than meat, and the bodie than raiment?

k Or, that live in the aire: for in all tongues almoſt this word heaven, is taken for the air.

26 Behold the fowls of the [k] aire: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

l He ſpeaketh of care which is joyned with thought of minde, and hath, for the moſt part, diſtruſt yoked with it.

27 Which of you by [l] taking thought can adde one cubit unto his ſtature?

m By labour.

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they [m] toil not, neither do they ſpinne.

29 And yet I ſay unto you, that even Solomon in all his glorie, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

Chap. VII.

1 Chriſt ending his ſermon in the mount, reproveth rash judgment, 6 forbiddeth to caſt holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the ſtrait gate, 15 to beware of falſe prophets. 21 not to be hearers, but doers of the word: 24 like houſes builded on a rock, 26 and not on the ſand.

* Luke 6, 37. Rom. 2, 1.

1 We ought to finde fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier than

* JUdge [1] not, that ye be not judged.

2 For with what judgement ye judge, ye ſhall be judged: * and with what meaſure ye mete, it ſhall be meaſured to you again.

3 * And why beholdeſt thou the mote that

they, or in hatred of them. * Mark 4, 24. Luke 6, 38. * Luke 6, 41.

8 is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ [2] Give not that which is holy unto the dogs, neither cast ye your [a] pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ * [3] Ask, and it shall be given you: seek, and ye shall finde: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his sonne ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 [4] Therefore all things * whatsoever ye would that men should do to you, do ye even so to them: for this is the [b] law & the prophets.

13 ¶ * [5] Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 ‡ Because [c] strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ [6] Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits; * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ [7] Not every one that saith unto me, * Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy [d] name? and in thy name have cast out devils? and in thy name done many [e] wonderfull works?

23 And then will I professe unto them, * I [f] never knew you: * depart from me [g] ye that work iniquitie.

24 ¶ * Therefore, * whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the flouds came, and the windes blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the flouds came, and the windes blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to passe when Jesus had ended these sayings, * the people were astonished at his doctrine.

29 For he taught them as one having authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ cleanseth the leper, 5 healeth the centurions servant. 14 Peters mother in law, 16 and many other diseased, 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHen he was come down from the mountain, great multitudes followed him.

2 * And [1] behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a testimonie unto them.

5 ¶ * [2] And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed.

9 For I am a man under authoritie, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall [a] sit down with Abraham, and Isaac, and Jacob in the kingdome of heaven.

12 But the children of the kingdome shall be cast out into [b] outer darkenesse: there shall be weeping and gnashing of teeth.

13 And

---

2 The stiffnecked and stubborn enemies of the Gospel are unworthy to have it preached unto them.

a A pearl hath his name among the Grecians, for the orient brightnesse that is in it: and a pearl was in ancient time in great estimation among the Latines, for a pearl that Cleopatra, had, was valued at two hundred and fifty thousand crowns: and the word is now borrowed from that, to signifie the most precious heavenly doctrine.

* Chap. 21, 22. Mark 11, 24. Luke 11, 9. John 16, 24. James 1, 6.

3 Prayers are a sure refuge in all miseries.

4 A rehersall of the meaning of the second table.

b That is to say, the doctrine of the law and prophets.

* Luke 6, 31.

* Luke 13, 24.

5 Example of life must not be taken from a multitude.

‡ Or, how.

c The way is strait and narrow: we must passe through this rough way and suffer, and endure, and be thronged, and so enter into life.

6 False teachers must be taken heed of: and they are known by false doctrine and evil living.

* Luke 6, 43.

* Chap. 3, 10.

7 Even the best gifts that are, are nothing, without godlinesse.

* Rom. 2, 13. James 1, 22.

d By name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.

e Properly, powers: Now these excellent works wrought, are called powers, by occasion of those things which they bring to passe, for by them we understand how mighty the power of God is. * Luke 13, 27. f That is, not of ignorance, but because he will cast them away. * Psal. 6, 8. g You that are given to all kinde of wickednesse, and seem to make an art of sinne.

8 True godlinesse resteth onely upon Christ, and therefore alwayes remaineth invincible.

* Luke 6, 47.

* Mark 1, 22. Luke 4, 32.

* Mark 1, 40. Luke 5, 12.

1 Christ, in healing the leprous with the touching of his hand, sheweth, that he abhorreth no sinners that come unto him, be they never so unclean.

* Lev. 14, 4.

* Luke 7, 1.

2 Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

a A meaphor taken of banquets, for they that sit down together are fellows in the banquet.

b Which are without the kingdome: for in the kingdome is light, and with out the kingdome darkenesse.

13 And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt beleeved, ſo be it done unto thee. And his ſervant was healed in the ſelfſame houre.

14 ¶ * [3] And when Jeſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: & ſhe aroſe and miniſtred unto them.

16 ¶ * When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with his word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, * Himſelf took our infirmities, and bare our ſickneſſes.

18 Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the [d] other ſide.

19 * [4] And a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the aire have [e] neſts; but the Sonne of man hath not where to lay his head.

21 And [5] another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and burie my father.

22 But Jeſus ſaid unto him, Follow me, and let the dead burie their dead.

23 ¶ [6] And when he was entred into a ſhip, his diſciples followed him.

24 * And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearfull, O ye of little faith? Then he aroſe and rebuked the windes and the ſea, and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, thet even the windes and the ſea obey him?

28 ¶ * [7] And when he was come to the other ſide, into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombes, exceeding fierce, ſo that no man might paſſe by that way.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou ſonne of God? art thou come hither to torment us before the time?

30 And there was a good way [f] off from them an herd of many ſwine, feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their wayes into the citie, and told every thing, and what was befallen to the poſſeſſed of the devils.

34 And behold, the whole citie came out to meet Jeſus, and when they ſaw him, they beſought him that he would [g] depart out of their coaſts.

* Mark 1, 29. Luke 4, 38.
3 Chriſt in healing divers diſeaſes, ſheweth, that he was ſent of his Father, that in him onely we ſhould ſeek remedy in all our miſeries.
* Mark 1, 32. Luke 4, 40.

* Iſa. 53, 4. 1 Pet. 2, 24.

d For Capernaum was ſituate upon the lake of Tiberias.
* Luke 9, 57.
4 The true diſciples of Chriſt muſt prepare themſelves to all kinde of miſeries.
e Word for word, ſhades made with boughes.

5 When God requireth our labour, we muſt leave off all duty to men.

6 Although Chriſt ſeemeth oftentimes to neglect his, even in moſt extream dangers, yet in time convenient he aſſwageth all tempeſts, and bringeth them to the haven.
* Mark 4, 37. Luke 8, 23.

* Mark 5, 1. Luke 8, 26.
7 Chriſt came to deliver men from the miſerable thraldome of Satan: but the world had rather lack Chriſt, than the vileſt and leaſt of their commoditie.

f On an hill, as Mark and Luke witneſſe: Now Gedera, as Joſeph recordeth, book 17. chap. 13. lived after the order of the Grecians, and therefore we may not marvell if there were ſwine there.

g Where men live as ſwine, there doth not Chriſt tarry but devils.

CHAP. IX.

2 Chriſt curing one ſick of the palſie, 9 calleth Matthew from the receit of cuſtome, 10 eateth with publicanes and ſinners, 14 defendeth his diſciples for not faſting, 20 cureth the bloudie iſſue, 23 raiſeth from death Jairus daughter, 27 giveth ſight to two blinde men, 32 healeth a dumbe man poſſeſſed of a devil, 36 and hath compaſſion of the multitude.

AND he [1] entred into a ſhip, and paſſed over, and came into his [a] own citie.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiveth them, if we beleeve.
a Into Capernaum, for as Theoph. ſaith, Beth-lehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

2 * And behold, they brought to him a man ſick of the palſie, lying on a bed: and Jeſus [b] ſeeing their faith, ſaid unto the ſick of the palſie, Sonne, be of good cheere, thy ſinnes be forgiven thee.

* Mark 2, 3. Luke 5, 13.
b Knowing by a manifeſt ſigne.

3 And behold, certain of the Scribes ſaid within themſelves, This man [c] blaſphemeth.

c To blaſpheme, ſignifieth amongſt the more eloquent Grecians, to ſlander.

4 And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier to ſay, Thy ſinnes be forgiven thee? or to ſay, Ariſe and walk?

6 But that ye may know that the Sonne of man hath power on earth to forgive ſinnes, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ * [2] And as Jeſus paſſed forth from thence, he ſaw a man, named Matthew, ſitting at the receit of [d] cuſtome: and he ſaid unto him, Follow me. And he aroſe, and followed him.

* Mark 2, 14. Luke 5, 27.
2 Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.
d At the cuſtomers table, where it was received.

10 ¶ And it came to paſſe, as Jeſus ſat at meat in the houſe, behold, many publicanes & [e] ſinners came & ſat down with him & his diſciples.

e The cuſtomers, fellows which were placed by the Romanes, after that Judea was brought into the form of a province to gather the cuſtomes, and therefore of the reſt of the Jewes they were called ſinners, that is to ſay, very vile men.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your maſter with publicanes and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye and learn what that meaneth, * I will have mercie, and not ſacrifice: for I am not come to call the righteous, * but ſinners to repentance.

* Hoſ. 6, 6. Chap. 12, 7.
* 1 Tim. 1, 15.

14 ¶ [3] Then came to him the diſciples of John, ſaying, * Why do we and the Phariſees faſt oft, but they diſciples faſt not?

3 Againſt naughty emulation in matters indifferent.
* Mark 2, 18. Luke 5, 33.

15 And Jeſus ſaid unto them, Can the [f] children of the bride chamber mourn, as long as the bridegroom is with them? but the dayes will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.

f An Hebrew kinde of ſpeech, for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.

16 No man putteth a piece of [g] new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe.

g Raw, which was never put to the fuller.

17 Neither do men put new wine into old bottles, elſe the bottles break, & the wine runneth out, and the bottles periſh: but they put new

10 new wine into new bottles, and both are preserved.

* Mark 5, 22. Luke 8, 41.
4 There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

18 ¶ * 4 While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of bloud twelve yeares, came behinde him, and touched the hemme of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre)

5 Even death it self giveth place to the power of Christ.
h It appeareth that they used minstrils at their mourning.

23 5 And when Jesus came into the rulers house, and saw the h minstrels and the people making a noise.

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

‡ Or, *this fame.*

26 And ‡ the fame hereof went abroad into all that land.

6 By healing these two blinde, Christ sheweth that he is the light of the world.

27 ¶ 6 And when Jesus departed thence, two blinde men followed him, crying, & saying, Thou sonne of David have mercie on us.

28 And when he was come into the house, the blinde men came to him: and Jesus saith unto them, Beleeve ye that I am able to do this? they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that countrey.

* Luke 11, 14.
7 An example of the power, that Christ hath over the devil.

32 ¶ * 7 As they went out, behold, they brought to him a dumbe man possessed with a devil.

33 And when the devil was cast out, the dumbe spake: and the multitudes marvelled, saying, It was never so seen in Israel.

* Chap. 12, 24. Mark 3, 22. Luke 11, 15.
* Mark 6, 6. Luke 13, 22.

34 But the Pharisees said, * He casteth out the devils through the prince of the devils.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sickness, and every disease among the people.

* Mark 6, 34.
8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his church.
‡ Or, *were tired and lay down.*

36 ¶ * 8 But when he saw the multitudes he was moved with compassion on them, because they ‡ fainted, and were scattered abroad, * as sheep having no shepherd.

* Num. 27, 17.
* Luke 10, 2.

37 Then saith he unto his disciples, * The harvest truly is plenteous, but the labourers are few.

i Word for word, cast them out, for men are very slow in so holy a work.

38 Pray ye therefore the Lord of the harvest, that he wil i send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions, 40 and promiseth a blessing to those that receive them.

1 The apostles are sent to preach the gospel in Israel.
* Mark 3, 14. Luke 9, 1.
‡ Or, *over.*

AND 1 when he had called unto him his twelve disciples, he gave them power ‡ *against* unclean spirits, to cast them out, and to heal all manner of sicknes, and all manner of disease.

2 Now the names of the twelve apostles are these, The a first, Simon, who is called Peter, and Andrew his brother, James the sonne of Zebedee, and John his brother,

2 Theophylact saith, that Peter and Andrew are called the first, because they were first called.
b A man of Kerioth. Now Kerioth was in the tribe of Judah, Josh. 15, 25.
* Acts 13, 46.

3 Philip, and Bartholomew, Thomas, & Matthew the publicane: James the sonne of Alpheus, & Lebbeus, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas b Iscariot, who also betrayed him.

2 The summe of the gospel, or preaching of the apostles.
* Luke 10, 9.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritanes enter ye not.

3 Miracles are dependances of the word.
* Mark 6, 8, Luke 9, 3. and 22, 35.
‡ Or, *get.*

6 * But go rather to the lost sheep of the house of Israel.

4 The ministers of the word must cast away all cares that might hinder them the least wise that might be.
c For this journey, to wit, both that nothing might hinder them, and also that they might feel some taste of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, Luke 22, 35.
* Luke 10, 7. 1 Tim. 5, 18.
d God will provide you meat.

7 2 And as ye go, preach, saying, * The kingdome of heaven is at hand.

8 3 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 * ‡ Provide neither c gold, nor silver, nor brasse in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, (* for the workman is worthy of his d meat)

* Luke 10, 8.
5 Happy are they that receive the preaching of the gospel: and unhappy are they that refuse it.

11 * 5 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your c peace come upon it, but if it be not worthy, let your peace return to you.

c It is a manner of speech taken from the Hebrews, whereby they meant all kinde of happinesse.

14 * And whosoever shall not receive you, nor heare your words: when ye depart out of that house, or city, * shake off the dust of your feet.

* Mark 6, 11.
* Act. 13, 51.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom & Gomorrah, in the day of judgement, than for that city.

* Luke 10, 3.
6 Christ sheweth how the ministers must behave themselves under the crosse.
f You shall be in great danger.

16 ¶ * 6 Behold, I send you forth as f sheep in the midst of wolves: be ye therefore wise as serpents, and ‡ g harmlesse as doves.

‡ Or, *simple.*
g You shall not so much as revenge an injurie: and by the mixing of these beasts natures together, he will not have our wisdome to be malicious, nor our simplicitie mild, but a certain form of good nature as exquisitly framed of both them as may be.

17 But beware of h men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

h For in the cause of religion men are wolves one to another.

19 * But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same houre what ye shall speak.

* Mark 13, 11. Luke 12, 11.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother

* Luke 21, 16.

brother to death, and the father the childe: and the children shall rise up against their parents, and cause them to be put to death.

* Mark 13, 13.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ‡ have [i] gone over the cities of Israel till the Sonne of man be come.

‡ Or, *end* or *finish.*
i Bring to an end, that is, you shall not have gone through all the cities of Israel, and preached in them.

24 * The disciple is not above his master, nor the servant above his lord.

* Luke 6, 40. John 13, 16.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house [k] Beelzebub, how much more shall they call them of his houshold?

k It was the idol of the Acronites, which we call the god of flies.

26 [l] Fear them not therefore: * for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

l Truth shall not alwaies be hid.
* Mark 4, 22. Luke 8, 17. and 12, 2.

27 What I tell you in darkneſse, *that* speak ye in light: and what ye heare in the eare, that preach ye upon the [m] house tops.

m Openly, and in the highest places. For the tops of their houses were so made, that they might walk upon them, Acts 10, 9.

28 * And [n] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

* Luke 12, 4.
n Though tyrants be never so raging and cruel, yet wee may not feare them.

29 Are not two sparrows sold for a ‡ [o] farthing? and one of them shall not fall on the ground without your Father.

‡ *It is in value half peny farthing, in the originall, as being the tenth part of the Romane peny.*
o The fourth part of an ounce.

30 * But the very hairs of your head are all numbred.

* Chap. 6, 24. Luke 9, 23. Mark 8, 34.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 [7] * Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

* 2 Sam. 14, 11. Acts 27, 34.
7 The necessitie and reward of open confessing Christ.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

* Luke 12, 8. * Mark 8, 38. Luke 9, 26. 2 Tim. 2, 12.

34 * [8] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

* Luke 12, 51.
8 Civil dissentions follow the preaching of the Gospel.

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.

* Micah 7, 6.

36 And a mans foes *shall be* they of his own houshold.

37 * [9] He that loveth father or mother more than me, is not worthy of me: And he that loveth sonne or daughter more than me, is not worthy of me.

* Luke 14, 26.
9 Nothing without exception is to be preferred before our duty to God.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me.

* Chap. 6, 24. Luke 9, 23. Mark 8, 34.

39 * He that [p] findeth his life shall lose it: and he that loseth his life for my sake, shall finde it.

* John 12, 25.
p They are said to finde their life, which deliver it out of danger: and this is spoken after the opinion of the people, which think them clean lost that die: because they think not of the life to come.

40 ¶ * [10] He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

* Luke 10, 16. John 13, 20.

41 [11] He that receiveth a prophet in the [q] name of a prophet, shal receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

10 God is both author and rewenger of his holy Ministry. 11 We shall lose nothing that we bestow upon Christ. q As a Prophet.

42 * And whosoever shall give to drink unto one of these [r] little ones, a cup of a cold water onely, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

* Mark 9, 41.
r Which in the sight of the world are vile and abject.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimony concerning Iohn. 18 The opinion of the people, both concerning Iohn and Christ. 20 Christ upbraideth the unthankfulnesse and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Fathers wisdome in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sinnes.

AND [1] it came to passe, when Jesus had made an end of [a] commanding his twelve disciples, he departed thence to teach and to preach in [b] their cities.

1 Christ sheweth by his works that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galilee where many of them were born.

2 * Now when John had heard in the prison the works of Christ, he sent two of his disciples,

* Luke 7, 18.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do heare and see:

5 * The blinde receive their sight, and the lame walk, the lepers are cleansed, and the deaf heare, the dead are raised up, and * the poore have the gospel preached to them.

* Isa. 35, 6.
* Isa. 61, 1.

6 And blessed is he whosoever shall not be offended in me.

7 [2] ¶ And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wildernesse to see? A reed shaken with the winde?

2 What agreement and what difference is betwixt the ministery of the prophets, the preaching of John, and the full light of the gospel, which Christ hath brought.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

* Mal. 3, 3.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the [c] kingdome of heaven, is greater than he.

c In the new state of the church where the true glory of God shineth, the persons are not compared together, but the kindes of doctrines, the preaching of John, with the Law and the prophets, and again, the most cleare preaching of the gospel with John.

12 * And from the dayes of John the Baptist, untill now, the kingdome of heaven ‡ suffereth violence, and the violent take it by force.

* Luke 16, 16.
‡ Or, *is gotten by force, and they that thrust men.*

13 For all the prophets, and the law [d] prophesied untill John.

d They prophesied of things to come, which are now present, and clearly, and plainly seen.

14 And if ye will receive *it*, this is * Elias which was for to come.

* Mal. 4, 5.

15 He that hath eares to heare, let him heare.

16 ¶ [3] * But whereunto shall I liken this generation? [e] It is like unto children sitting in the markets, and calling unto their fellows,

3 There are none more stout and stubborn enemies of the gospel, than they to whom it ought to be most acceptable.
* Luke 7, 31.

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

e He blameth the frowardnesse of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

19 The Sonne of man came eating and drink-

12 drinking, and they ſay, Behold, a man glutto-
nous and a wine-bibber, a friend of publi-
4 That which the moſt part refuſe, the elect and choſen embrace. f Wiſe men do acknowledge the wiſdome of the goſpel, when they receive it. * Luk. 10, 13. 5 The proud reject the goſpel offered unto them, to their great hurt and ſmart, which turneth to the ſalvation of the ſimple.
canes and ſinners: 4 but f wiſdome is juſtified of her children.

20 ¶ * 5 Then began he to upbraid the cities, wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and ashes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement, than for you.

23 And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgement, than for thee.

* Luke 10, 21. 25 ¶ * At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt g revealed them unto babes.

g Through the miniſterie of Chriſt, who onely sheweth the truth of all things pertaining to God. h This word sheweth that he contenteth himſelf in his Fathers counſel. i Gods will is the onely rule of righteouſneſſe. * John 3, 35. 6 There is not true knowledge of God, nor quietneſſe of minde, but onely in Chriſt alone. * John 6, 46. * Jer. 6, 16. * 1 Jonn 5, 3. k May eaſily be born. For his commandments are not grievous, for all that is born of God, overcometh the world.
26 Even h ſo Father, for ſo it ſeemed i good in thy ſight.

27 * 6 All things are delivered unto me of my Father: and no man knoweth the Sonne but the Father: * neither knoweth any man the Father, ſave the Sonne, and he to whomſoever the Sonne will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: * and ye ſhall finde reſt unto your ſouls.

30 * For my yoke is k eaſie, and my burden is light.

Chap. XII.

1 Chriſt reproveth the blindneſſe of the Phariſees concerning the breach of the ſabbath, 3 by ſcriptures, 9 by reaſon, 13 and by a miracle. 22 He healeth the man poſſeſſed that was blinde and dumbe. 31 Blaſphemy againſt the holy Ghoſt ſhall never be forgiven. 36 Account ſhall be made of idle words. 38 He rebuketh the unfaithfull who ſeek after a ſigne, 49 and ſheweth who is his brother, ſiſter, and mother.

1 Of the true ſanctifying of the ſabbath, and the abrogating of it. * Deut. 23, 25. Mark 2, 23. Luke 6, 1.
AT 1 that time * Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the eares of corn, and to eat.

2 But when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawfull to do upon the ſabbath-day.

* 1 Sam. 21, 6. a The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, Levit. 24, 6. *Exod. 29. 32, 33. Levit. 8, 31. and 24, 9. * Num. 28, 9.
3 But he ſaid unto them, Have ye not read * what David did when he was an hungred, and they that were with him,

4 How he entred into the houſe of God, and did eat the a ſhew-bread, which was not lawfull for him to eat, neither for them which were with him, * but onely for the prieſts?

5 Or have ye not read in the * law, how that on the ſabbath-dayes the prieſts in the temple b profane the ſabbath, and are blameleſſe?

b When the prieſts doe Gods ſervice upon the ſabbath day, yet they break not the law: much leſſe doth the Lord of the ſabbath break the Sabbath. * Hoſe 6. 6. Chap. 9, 13. * Mark 3, 1. Luke 6, 6. 2 The ceremonies of the law are not againſt the love of our neighbour.
6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, * I will have mercy and not ſacrifice, ye would not have condemned the guiltleſſe.

8 For the Sonne of man is Lord even of the ſabbath-day.

9 * 2 And when he was departed thence, he went into their ſynagogue.

10 ¶ And behold, there was a man which had his hand withered, and they asked him, ſaying, Is it lawfull to heal on the ſabbath-dayes? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a ſheep? wherefore it is lawfull to do well on the ſabbath-dayes.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched it forth; and it was reſtored whole, like as the other.

14 ¶ 3 Then the Phariſees went out, and ‡ held a counſel againſt him; how they might deſtroy him.

3 How farre and in what reſpect we may give place to the unbridled rage of the wicked. ‡ Or, took counſel.
15 But when Jeſus knew it, he withdrew himſelf from thence? and great multitudes followed him, and he healed them all.

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 * Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew c judgement to the Gentiles.

* Iſa. 42, 1.
19 He ſhall not ſtrive, nor cry, neither ſhall any man heare his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he d ſend forth judgement unto victory.

c By judgement is meant a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid, to reigne and judge there: that is to ſay, to govern and rule matters. d He ſhall pronounce ſentence and judgement, maugre the world and Satan, and ſhew himſelf conqueror over all his enemies.
21 And in his name ſhall the Gentiles truſt.

22 ¶ * 4 Then was brought unto him one poſſeſſed with a devil, blinde and dumbe: and he healed him, inſomuch that the blinde and dumbe both ſpake and ſaw:

* Luke 11, 14. 4 A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly. * Chap. 9, 34.
23 And all the people were amazed, and ſaid, Is this the ſonne of David?

24 * But when the Phariſees heard it, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

25 5 And Jeſus knew their thoughts, and ſaid unto them, Every kingdome divided againſt it ſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand.

5 The kingdome of Chriſt, and the kingdome of the devil cannot conſiſt together.
26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdome ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges.

28 But

28 But if I caſt out devils by the ſpirit of God, then the kingdome of God is come unto you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt binde the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

* Mark 3, 28. Luke 12, 10. 1 John 5, 16.

31 ¶ Wherefore I ſay unto you, * All manner of ſinne and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the *holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Sonne of man, it ſhall be forgiven him:

6 Of blaſphemy againſt the holy Ghoſt.

[6] but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, & his fruit corrupt: for the tree is known by his fruit.

7 Hypocrites at the length bewray themſelves even by their own mouth. * Luke 6, 45.

34 [7] O generation of vipers, how can ye, being evil, ſpeak good things? * for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

c Vain and unprofitable trifles, which the moſt part of men ſpend their lives in.

36 But I ſay unto you, That every [c] idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

8 Againſt froward deſirers of miracles. * Chap. 16, 1. Luke 11, 29. 1 Cor. 1, 22.

38 ¶ [8] * Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſigne from thee.

f Baſtards which fell from Abrahams faith, or forſook the true worſhip of God. * Jonah 1, 17.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh after a ſigne, and there ſhall no ſigne be given to it, but the ſigne of the prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales belly: ſo ſhall the Sonne of man be three dayes and three nights in the heart of the earth.

9 Chriſt teacheth by the ſorrowfull example of the Jewes, that there are none more miſerable than they which put out the light of the Goſpel, which was kindled in them. * Jonah 3, 5. * 1 Kings 10, 1. g He meaneth the Queen of Saba: whoſe countrey is South, in reſpect of the land of Iſrael. h For Saba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea. * Luke 11, 24.

41 [9] The men of Nineveh ſhall riſe in judgement with this generation, and ſhall condemne it, * becauſe they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 * The queen of the [g] ſouth ſhall riſe up in the judgement with this generation, and ſhall condemne it: for ſhe came from the [h] uttermoſt parts of the earth to heare the wiſdome of Solomon, and behold, a greater than Solomon is here.

43 * When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, ſelf, and they enter in and dwell there: * and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

13 * Heb. 6, 4. and 10, 26. 2 Pet. 2, 20.

46 ¶ [10] While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

10 Chriſt teacheth by his own example, how that all things ought to be ſet apart, in reſpect of Gods glorie. * Mark 3, 31. Luke 8, 20.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without: deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

11 None are more neare unto us, than they that are of the houſhold of faith.

49 [11] And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

3 The parable of the ſower and the ſeed: 18 the expoſition of it. 24 The parable of the tares, 31 of the muſtard ſeed, 33 of the leaven, 44 of the hidden treaſure, 45 of the pearl, 47 of the draw-net, caſt into the ſea, 53 and how Chriſt is contemned of his own countrey men.

THe ſame day went Jeſus out of the houſe and ſat by the ſea ſide. * Mark 4, 1.

1 Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, commeth not on ſo well in one as in another and the reaſon is, for that men, for the moſt part, either do not receive it, or ſuffer it not to ripen. * Luke 8, 5.

2 [1] And great multitudes were gathered together unto him, *ſo* that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the wayes ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſſe of earth:

6 And when the ſunne was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred fold, ſome ſixtie fold, ſome thirty fold.

9 Who hath eares to heare, let him heare.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

2 The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgement of God. * Chap. 25, 29.

11 [2] He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdome of heaven, but to them it is not given.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they heare not, neither do they underſtand.

* Iſa. 6, 9. Mark 4, 12. Luke 8, 10. John 12, 40. Acts 28, 26. Rom. 11, 8.

14 And in them is fulfilled the propheſie of Eſaias, which ſaith, * By hearing ye ſhall

14 heare, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed groſſe, and their eares are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with their eyes, and heare with their eares, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.

3 The condition of the church under, and ſince Chriſt, is better than it was in the time of the fathers under the law. * Luke 28, 24.

16 [3] But bleſſed are your eyes, for they ſee, and your eares, for they heare.

17 For verily I ſay unto you, * that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them: and to heare thoſe things which ye heare, and have not heard them.

18 ¶ Heare ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdome, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his * heart: this is he which received ſeed by the way ſide.

a Though there be mention made of the heart, yet his ſowing is referred to hearing, without underſtanding. For whether the ſeed be received in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 But he that received the ſeed into ſtonie places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſſe of riches choke the word, and he becometh unfruitfull.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty.

4 Chriſt ſheweth in another parable of the evil ſeed mixt with the good, that the church ſhall never be free and quit from offences, both in doctrine and manners untill the day appointed for the reſtoring of all things to come, and therefore the faithfull have to arm themſelves with patience and conſtancie.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdome of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemie hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together untill the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

5 God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth. * Mark 4, 30. Luke 13, 19.

31 ¶ [5] Another parable put he forth unto them, ſaying, * The kingdome of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the aire come and lodge in the branches thereof.

33 ¶ * Another parable ſpake he unto them, The kingdome of heaven is like unto leaven, which a woman took and hid in three † meaſures of meal, till the whole was leavened.

* Luke 13, 20.

† The word in the Greek is *a meaſure containing about a peck and a half, wanting little more than a pinte.*

34 * All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them:

* Mark 4, 33.

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, * I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

* Pſal. 78, 2.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

6 He expoundeth the former parable of the good and evil ſeed.

37 [6] He anſwered & ſaid unto them, He that ſoweth the good ſeed, is the Sonne of man:

38 The field is the world: the good ſeed are the children of the kingdome: but the tares are the children of the wicked one:

39 The enemie that ſowed them, is the devil: * the harveſt is the end of the world: and the reapers are the angels.

* Joel. 3, 13. Rev. 14, 15.

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forth his angels, and they ſhall gather out of his kingdome all ‡ things that offend, and them which do iniquitie:

‡ Gr. *ſtandals.*

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſunne, in the kingdome of their Father. Who hath eares to heare, let him heare.

* Dan. 12, 3.

7 Few men underſtand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

44 ¶ [7] Again, the kingdome of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdome of heaven is like unto a merchant man, ſeeking goodly pearls:

46 Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

8 There are many in the church, which notwithſtanding are not of the church; and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

47 ¶ [8] Again, the kingdome of heaven is like unto a net that was caſt into the ſea, and gathered of every kinde.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt.

50 And

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

9 They ought to be diligent, which have not only to be wiſe for themſelves, but to diſpence the wiſedome of God to others.

51 [9] Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſſe, that when Jeſus had finiſhed theſe parables, he departed thence.

* Mark 6, 1. Luke 4, 16.
10 Men do not onely ſinne of ignorance, but alſo wittingly and willingly lay ſtumbling blocks in their own wayes, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.
* John 6, 42.

54 * [10] And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdome, and theſe mightie works?

55 * Is not this the carpenters ſonne? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, * A prophet is not without honour, ſave in his own countrey, and in his own houſe.

* Mark 6, 4. Luke 4, 24. John 4, 44.

58 And he did not many mightie works there, becauſe of their unbelief.

Chap. XIIII.

1 Herods opinion of Chriſt. 3 Wherefore John Baptiſt was beheaded. 13 Jeſus departeth into a deſert place: 15 where he feedeth five thouſand men with five loaves and two fiſhes. 22 He walketh on the ſea to his diſciples: 34 and landing at Geneſaret, healeth the ſick by the touch of the hemme of his garment.

1 Here is John, an example of an invincible courage, which all faithful miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride, and cruelties, and to be ſhort, of a courtly conſcience, and of their miſerable ſlavetie which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſſe and womanly cruelty.

AT [1] that time * Herod the tetrarch heard the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore [a] mighty works ‡ do ſhew forth themſelves in him.

3 ¶ * For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, It is not lawfull for thee to have her.

5 And when he would have put him to death, he feared the multitude, * becauſe they counted him as a prophet.

* Mark 6, 14. Luke 9, 7.
a By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.
‡ Or, *are wrought by him.*

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

* Luke 3, 19, 20. * Levit. 18, 16. and 20, 21. * Chap 21, 26.
b There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonius, in whoſe reigne Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called Antipas Magnus his ſonne whoſe mothers name was Malthaca or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienna in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and he it was that ſlew James.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger.

9 And the king was ſorie: nevertheleſſe for the oaths ſake, and them which ſat with him at meat, he commanded it to be given her:

10 And he ſent and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought it to her mother.

12 And his diſciples came, and took up the bodie and buried it, and went and told Jeſus.

13 ¶ * When Jeſus heard of it, he departed thence by ſhip into a deſert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

* Mark 6, 32. Luke 9, 10.

14 [2] And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and healed their ſick.

2 Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, and ſeek the kingdome of heaven.

15 ¶ * And when it was evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

* Mark 6, 35. John 6, 5.

16 But Jeſus ſaid unto them, They need not depart, give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſſe, and took the five loaves, and the two fiſhes, & looking up to heaven, he bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 * And when he had ſent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

* Mark 6, 46. * John 6, 18.

24 [3] But the ſhip was now in the midſt of the ſea, toſſed with waves: for the winde was contrarie.

3 We muſt ſail even through mighty tempeſts and Chriſt will never forſake us, ſo that we go whither he hath commanded us.

25 And in the [c] fourth watch of the night, Jeſus went unto them walking on the ſea.

c By the fourth watch is meant the time neare to day breaking: for in old time they divided the night into foure watches, in which they ſcouted.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit; and they cried out for fear.

d A ſpirit, as it is here taken, is that which a man imagineth to himſelf vainly in his minde, perſwading himſelf that he ſeeth ſomething, and ſeeth nothing.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28 [4] And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

4 By faith we treade under our feet even the tempeſts themſelves, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath given.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the winde ‡ boiſtrous, he was afraid: and beginning to ſink, he cried, ſaying, Lord ſave me.

‡ Or, *ſtrong.*

31 And immediatly Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the winde ceaſed.

16

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the ſonne of God,

34 ¶ * And when they were gone over, they came into the land of [c] Genneſaret.

35 [5] And when the men of that place had knowledge of him, they ſent out into all that countrey round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might onely touch the hem of his garment: and as many as touched were made perfectly whole.

* Mark 6, 53.
c This Genneſaret was a lake nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the countrey it ſelf grew to be called by that name.
5 In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedie, for ſpirituall diſeaſes at his hands: and tha we are bound not only to run our ſelves, but alſo to bring others unto him.

CHAP. XV.

3 Chriſt reproveth the Scribes and Phariſees, for tranſgreſſing Gods commandments, through their own traditions; 11 teaching how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the womam of Canaan, 30 and other great multitudes: 32 and with ſeven loaves, and a few little fiſhes, feedeth foure thouſand men, beſides women and children.

THen * [1] came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſſe the tradition of the elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do you alſo tranſgreſſe the commandment of God by your tradition?

4 For God commanded, ſaying, * [b] Honour thy father and mother: and * he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoever ſhall ſay to his father or his mother, * It is a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none [d] effect by your tradition.

7 [3] Ye hypocrites, well did Eſaias propheſie of you, ſaying,

8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is farre from me.

9 But in vain they do worſhip me, teaching for doctrines the commandments of men.

10 ¶ * [4] And he called the multitude, and ſaid unto them, Heare and underſtand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, * Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: they be blinde leaders of the blinde. And if the blinde lead the blind, both ſhall fall into the dith.

15 * Then anſwered Peter and ſaid unto him, Declare unto us this parable.

* Mark 7, 1.
1 None commonly are more bold contemners of God, than they whom God appointeth keepers of his law.
a Which they received of their anceſtors from hand to hand, or their elders allowed, which were the governours of the church.
2 Their wicked boldneſſe in corrupting the commandements of God, and that upon pretence of godlineſſe, and uſurping authority to make laws is here reproved.
b By honour is meant, all kinde of duetie which children owe to their parents.
* Exod. 20, 12. Deut. 5, 16.
* Exod. 21, 17. Levit. 20, 9. Prov. 20, 20.
c The meaning is this: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee, for under this colour of religion they raked all to themſelves, as though that he that had given any thing to the temple, had done the duty of a child.
* Mark 7, 11, 12.
d You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the Church of God, in deſpite of the world and Satan.
3 The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things. * Eſa. 29, 13. * Mark 7, 14.
4 Chriſt teacheth us, that hypocriſie of falſe teachers which deceive our ſouls, is not to be born withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them. * John 15, 2. * Luke 6, 39. * Mark 7, 17.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaphemies.

* Gen. 6, 5. and 8, 21.

20 Theſe are the things which defile a man: but to eat with unwaſhen hands, defileth not a man.

21 ¶ * Then Jeſus went thence, and departed into the [e] coaſts of Tyre and Sidon.

* Mark 7, 24.
e Coaſts which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.

22 And behold, a woman of [f] Canaan came out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O Lord, thou Sonne of David, my daughter is grievouſly vexed with a devil.

f Of the ſtock of the Canaanites, which dwelled in Phenicia.

23 [5] But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after us.

5 In that that Chriſt doth ſometimes as it were ſtop his eares againſt the prayers of his ſaints, he doeth it for his glory, and our profit.

24 But he anſwered and ſaid, * I am not ſent, [g] but unto the loſt ſheep of the houſe of Iſrael.

* Chap. 10, 6.
g Of the people of Iſrael, which people was divided into tribes, but all thoſe tribes came of one houſe.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbes which fall from their maſters table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre.

* Mark 7, 31.

29 * [6] And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there.

6 Chriſt ceaſeth not to be beneficiall even there were he is contemned, and in the middeſt of wolves he gathereth together and ſoftereth his flock.

30 * And great multitudes came unto him, having with them thoſe that were lame, blinde, dumbe, [h] maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

* Iſa. 35, 5, 6.
h Whoſe members were weakened with the palſey, or by nature, for afterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weak, he reſtored to health, and yet he could eaſily if he had would, have given them hands and feet, and other members which wanted them.

31 Inſomuch that the multitude wondred when they ſaw the dumbe to ſpeak, the maimed to be whole, the lame to walk, and the blinde to ſee: and they glorified the God of Iſrael.

32 ¶ * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they [i] continue with me now three dayes, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

* Mark 8, 1.
7 By doing again this miracle Chriſt ſheweth that he will never be wanting to them that follow him, no not in the wilderneſſe.
i Go not from my ſide.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſſe, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to [k] ſit down on the ground.

k Word for word, to lie down backward as rowers do in rowing, they draw their oares to them.

36 And

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven [l] baskets full.

38 And they that did eat, were foute thousand men, beside women and children.

39 And he sent away the multitude, & took ship, and came into the coasts of Magdala.

l A kinde of vessel wrought with twigs.

Chap. XVI.

1 The Pharisees require a signe. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The peoples opinion of Christ, 16 and Peters confession of him. 21 Jesus foreshewеth his death, 23 reproving Peter for disswading him from it. 24 And admonisheth those that will follow him, to bear the crosse.

THe * [1] Pharisees also with the Sadduces, came, and [a] tempting, desired him that he would shew them a signe from heaven.

2 He answered and said unto them, When it is evening, ye say, *it will be* fair weather: for the skie is red.

3 And in the morning, *It will be* foul weather to day: for the skie is red and lowring. O *ye* hypocrites, ye can discern the [b] face of the skie, but can ye not *discern* the signes of the times?

4 A wicked and adulterous generation seeketh after a signe, and there shall no signe be given unto it, but the [c] signe of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ [2] Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus [d] perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 * Do ye not yet understand, neither remember the [e] five loaves of the five thousand, and how many baskets ye took up?

10 * Neither the seven loaves of the foure thousand, and how many baskets ye took up?

11 [f] How is it that ye do not understand, that I [g] spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadduces.

13 ¶ [3] When Jesus came into the coasts of [h] Cesarea Philippi, he asked his disciples, saying * Whom do men say, that I, the Sonne of man, am?

14 And they said, Some *say that thou art* [i] John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, * Thou art Christ the Sonne of the living God.

17 [4] And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for [k] flesh and bloud hath not revealad *it* unto thee, but my Father which *is* in heaven.

18 [5] And I say also unto thee, that * thou art [l] Peter, and upon this rock I will build my church: and the [m] gates of hell shall not prevail against it.

19 * [6] And I will give unto thee the [n] keyes of the kingdome of heaven: and whatsoever thou shalt [o] binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 [7] Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ [8] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the [p] elders, and chief priests, and Scribes, and be killed, and be raised again the third day.

22 Then Peter [q] took him, and began to rebuke him, saying, be it farre from thee, Lord: this shall not be unto thee.

23 [9] But he turned, and said unto Peter, Get thee behinde me, [r] Satan, thou art an offence unto me: for thou [s] savoureſt not the things *that be* of God, but those *that be* of men.

24 ¶ * [10] Then said Jesus unto his disciples, If any man will come after me, let him denie himself, and take up his crosse and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall [t] finde it.

26 For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Sonne of man shall come in the [u] glorie of his Father, with his angels: * and then he shall reward every man according to his works.

28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Sonne of man coming in his [x] kingdome.

* Mark 8, 11. Luke 12, 54.
1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth over them.
a To trie whether he could do that which they desired, but their purpose was naught, for they thought to finde some thing in him by that means, whereupon they might have just occasion to reprehend him: or else distrust and curiosity moved them so to do, for by such means also is God said to be tempted, that is to say, provoked to anger, as though men would strive with him.
b The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.
c The article sheweth the notableneſse of the deed.
2 False teachers must be taken heed of.
d Not by others, but by vertue of his divinitie.
* Chap. 14, 17.
e That five thousand men were filled with so many loaves.
* Chap. 15, 34.
f A demand or question joyned with admiration.
g Said, for commanded.
3 There are divers judgements and opinions of Christ, nothwithstanding he is known of his alone.
h There were two Cesareas, the one called Stratonis upon the sea Mediterrane, which Herod built sumptuously in the honour of Octavius, Joseph. lib. 15, the other was Cesarea Philippi, which Herod the great, the Tetrarches son by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, Joseph. lib. 15.
i As Herod thought.
* Mark 8, 27. Luke 9, 18.
* John 6, 69.
4 Faith is of grace, not of nature.
k By this kinde of speech is meant mans naturall procreation upon the earth, the creature, not being destroyed which was made, but deformed through sinne: so then this is the meaning: This was not revealed to thee by any understanding of man, but God shewed it thee from heaven.
5 That is true faith, which confesseth Christ, the vertue whereof is invincible.
* John 1, 42.
l Christ spake in the Syrian tongue, & therefore used not this descanting betwixt *Petros*, which signifieth Peter, and Petra, which signifieth a Rock, but in both places used this word Cepha: but his minde was that wrot in Greek, by the divers termination to make a difference betweenPeter which is a piece of the building, and Christ the Petra, that is, the rock and foundation: or else he gave his name Peter, because of the confession of his faith which is the churches as well as his, as the old fathers witnesse, for so saith Theoph, That confession which thou hast made, shall be the foundation of the beleevers.
m The enemies of the church are compared to a strong kingdome, and therefore by gates, are meant cities which are made strong with counsel and fortresses, and this is the meaning, whatsoever Satan can do by counsel or strength. So doth Paul. 2 Cor. 10, 4. call them strong holds.
* John. 20, 23.
6 The authoritie of the church is from God.
n A Metaphor taken of stewards which carry the keyes, and here is set forth the power of the ministers of the word, as Esa. 22, 22. and that power is common to all ministers, as chap. 18, 18. and therefore the ministerie of the Gospel, may rightly be called the key of the kingdome of heaven.
o They are bound whose sinnes are retained, heaven is shut against them, because they receive not Christ by faith: on the other side how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heires with him?
7 Men must first learn, and then teach.
8 The mindes of men are in time to be prepared, and made ready against the stumbling block of perſecution.
p It was a name of dignitie, and not of age: and it is put for them which were the Judges, which the Hebrewes call Sanhedrin.
q Took him by the hand, and led him aside, as they use to do, which mean to talk familiarly with one.
9 Against prepostерous zeal.
r The Hebrews call him Satan: that is to say, an adversary, whom the Grecians call *diabolos*, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, John 6, 70. or of lightneſse and pride, resist the will of God.
s By this word we are taught, that Peter sinned through a false perswasion of himself.
* Chap. 10, 38. Mark 8, 34.
10 No men doe worse provide for themselves, than they that love themselves more than God.
t Shall gaine himself: And this is his meaning, they that deny Christ to save themselves, doe not only lose that which they look for, but also lose the thing they would have kept, that is, themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.
u Like a king, as Chapter 6, 29.
* Psal 62, 12. Rom. 2, 6. Mark 9, 1. Luke 9, 27.
x By his kingdome, is understood. The glory of his ascension, and what followeth thereof, Ephes. 4, 10. or, the preaching of the Gospel. Mark 9, 1.

18

CHAP. XVII.

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.

AND * [1] after [a] six dayes, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b] transfigured before them, and his face did shine as the sunne, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This [c] is my beloved Sonne, in whom I am well pleased; heare ye him.

6 And when the disciples heard *it*, they fell on their [d] face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the [e] vision to no man, untill the Sonne of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the Scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Sonne of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ * [2] And when they were come to the multitude, there came to him a certain man, [f] kneeling down to him, and saying,

15 Lord have mercy on my sonne, for he is [g] lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the childe was cured from that very houre.

19 [3] Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you,* If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be unpossible unto you,

21 * Howbeit this kinde goeth not out, but by [h] prayer and fasting.

22 ¶ * [5] And while they abode in Galilee, Jesus said unto them, The sonne of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sory.

24 ¶ [6] And when they were come to Capernaum, they that received [i] tribute money, came to Peter, and said, [i] Doth not your master [k] pay [l] tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custome or tribute? of their own [m] children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt finde a [n] piece of money: that take, and give unto them for me and thee.

---

* Mark 9, 2. Luke 9, 28.
1 Christ is in such sort humble in the gospel, that in the meam season the is Lord both of heaven and earth.
a Luke reckoneth eight dayes, containing in that number the first and last, and Matthew speaketh but of them that were betwixt them.
b Changed into another hue.

* 2 Pet. 1, 17.

c The article, is, Severeth Christ from other children For he is Gods naturall Sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the onely Sonne, yet is he chief among many, in that he is the fountain and head of the adoption.
d Fell down flat on their faces, and worshipped him, as Chap. 2, 11.
e Which they saw, otherwise the word used in this place is properly spoken of that which is seen in a dream.
* Chap. 11, 14. Mark 9, 11.

* Mark 9, 17. Luke 9, 38.
2 Men are unworthy of Christ his goodnesse, yet notwithstanding he regardeth them.
f As men that make supplications use to do.
g They that at certain times of the moon are troubled with the falling sickneſſe, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease he had a deviliſh frensie.

3 Incredulity and distrust, hinder and break the course of Gods benefits.
* Luke 17, 6.

4 The remedy against distrust.
h To give us to understand the watchfulnesse and diligence of earnest prayer, which cannot be without sobrietie.
* Chap. 20, 17. Mark 9, 41. Luke 9, 44.
5 Our mindes must be prepared more and more against the offence of the crosse.
6 In that that Christ doth willingly obey Cesars edicts, he sheweth that civill policie is not taken away by the gospel.
i *Called in the Original Didrachma, being in value fifteen pence.*
i He denieth not, but he asketh.
k Ought he not to pay?
l They that were from twenty yeares of age to fiftie, payd half a shekel of the sanctuary, Exod. 30, 13. This was an Attike didrachma, which the Romanes exacted after they had subdued Judea.
m By children we must not understand subjects which pay tribute, but naturall children.
n *A stater: it is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.*

CHAP. XVIII.

1 Christ warneth his disciples to be humble and harmlesse, 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us, 21 and how oft to forgive them; 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him who shewed no mercy to his fellow.

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdome of heaven?

2 [1] And Jesus called a [a] little childe unto him, and set him in the midst of them,

3 And said, Verily I say unto you, * Except ye be [b] converted, and become as little children, ye shall not enter into the kingdome of heaven.

4 Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdome of heaven.

5 And whoso shall receive one such little childe in my name, receiveth me.

6 * [2] But whoso shall offend one of these little ones which beleeve in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ [3] Wo unto the world because of offences: for it must needs be that [c] offences come: but wo to that man by whom the offence cometh.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out,

---

* Mark. 9, 33. Luke 9, 46.
1 Humblenesse of minde is the right way to preeminence.
a A childe in yeares.
* Chap. 19, 14. 1 Cor. 14, 20.
b A kinde of speech taken from the Hebrews, and it is as much as, repent

* Mark 9, 42. Luke 17, 1, 2.
2 We ought to have great respect to our brethren be they never so base: and he that doth otherwise shall be sharply punished.
3 A good man cannot but go through the mids of offences, yet he must cut off all occasions of offences.
c Lets and hinderances which stop the course of good works. The Greek word importeth thus much, Things which we stumble at.
* Chap. 5, 30. Mark 9, 45.

And

and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

4 The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.

10 [4] Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alwayes behold the face of my Father which *is* in heaven.

* Luke 19, 10.

11 * For the sonne of man is come to save that which was lost.

* Luke 15, 4.

12 * How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety, and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he finde it, verily I say unto you, he rejoyceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

* Lev. 19, 17. Luke 17, 3.

5 We must labour for concord, not to revenge injuries.

15 ¶ Moreover, * [5] if thy brother shall trespasse against [e] thee, go and tell him his fault between thee and him alone: if he shall heare thee, thou hast gained thy brother.

e If his offence be such, that thou onely knowest thy brothers offence,

16 But if he will not heare *thee*, *then* take with thee one or two more, that in * the [f] mouth of two or three witnesses every word may be [g] established.

* Deut. 19, 15. John 8, 17. 2 Cor. 13, 1. Heb. 10, 28.

f That is, by the word & witnesse, the mouth is sometime taken for the word or speech, Numb. 3, 15. and also for a still witnesse, to wit, when the matter speaketh of it self, as beneath Chap. 21, 16.

g Sure & certain.

17 [6] And if he shall [h] neglect to heare them, tell it unto the church: but if he neglect to heare the [i] church, let him be unto thee as an * [k] heathen man and a publicane.

6 He that contemneth the judgement of the church, contemneth God.

h Word for word do not vouchsafe to heare, or make as though he did not heare.

i He speaketh not of any kinde of policie, but of an ecclesiasticall assembly. For he speaketh afterward of the power of loosing and binding, which belongeth to the order used in those dayes, at what time the elders had the judgement of church matters in their hands, John. 9, 22. and 12, 42. and 16, 2. and used casting out of the Synagogue for a punishment as we do now excommunication.

* 1 Cor. 5, 9. 2 Thes. 3, 14.

k Prophane and void of religion: such men, the Jewes called Gentiles: whose company they shunned, as they did the publicanes,

18 Verily I say unto you, * Whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

* John. 20, 23. 1 Cor. 5, 4.

19 Again I say unto you, that if two of you shall [l] agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

l This word is translated from the body to the minde, for it belongeth properly to song.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ [7] Then came Peter to him, and said, Lord, how oft shall my brother sinne against me, and I forgive him? * till seven times?

7 They shall finde God severe, and not to be pleased, which do not forgive their brethren, although they have been diversly and grievously injured by them.

22 Jesus saith unto him, I say not unto thee, Untill seven times: but, untill seventy times seven.

* Luke 17, 4.

23 ¶ Therefore is the kingdome of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him [m] ten thousand [t] talents.

m Here is set down a very great summe of threescore hundred thousand crowns, and a small summe of ten crowns, that the difference may be the greater, for there is no proportion between them.

t *A talent is 750 ounces of silver, which after five shillings the ounce, is 187 li. 10 shillings.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [u] worshipped him, saying, Lord have [o] patience with me, and I will pay thee all.

u This was a civill reverence which was very usuall in the east.

o Yeeld not too much to thine anger against me: so is God called in the scripture, slow to anger, that is to say gentle, and one that refraineth the storming of his minde, Psal. 86, 5. patient and of great mercy.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which ought him an hundred [t] pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt:

31 So when his fellow-servants saw what was done, they were very sorie, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 Christ healeth the sick; 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternall life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdome of God: 27 and promiseth reward to those that forsake any thing, to follow him.

AND it came to passe, * that when Jesus had finished these sayings, he [a] departed from Galilee, and came into the coasts of Judea, beyond Jordan:

* Mark 10, 1.

a Passed over the water out of Galilee into the border of Judea.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to [b] put away his wife for every cause?

1 The band of marriage ought not to be broken, unlesse it be for fornication.

b To send her a book of divorcement, afore chap. 5, 31.

4 And he answered and said unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female?

* Gen. 1, 27.

5 And said, * For this cause shall a man leave father and mother, and shall [c] cleave to his wife: and * they [d] twain shall be one flesh.

* Gen. 2, 24. * Ephes. 5, 31.

c The Greek word importeth to be glewed unto, whereby is signified that strait knot, which is between man and wife, as though they were glewed together.

6 Wherefore they are no more twain, but one flesh. What therefore God hath [e] joyned together, let not man put asunder.

* 1 Cor. 6, 16.

d They which were two, become as it were one: and this word flesh, is by a figure taken for the wholeman, or the body, after the manner of the Hebrewes.

e Hath made them yoke fellowes as the marriage it self is by a borrowed kinde of speech called a yoke.

7 [2] They say unto him, * Why did Moses then command, to give a writing of divorcement, and to put her away?

* Deut. 24, 1.

8 He saith unto them, Moses [f] because of the hardnesse of your hearts, [g] suffered you to put away your wives: but from the beginning it was not so.

2 Because politick laws are constrained to beare with some things, it followeth not by and by that God alloweth them. * Deut. 24, 1. f Being occasioned by reason of the hardnesse of your hearts. g By a politick law, not by the morall law: for this law is a perpetuall law of Gods justice, the other boweth and bendeth as the carpenters levell.

20

* Chap. 5, 32. Mark 10, 11. Luke 16, 18. 1 Cor. 7, 11.
h Therefore in these dayes the lawes that were made against adulterers, were not regarded: for they should have needed no divorcement, if marriage had been cut asunder with punishment by death.
i If the matter stand so between man and wife, or in marriage.
3 The gift of continencie is peculiar, and therefore no man can set a law to himself of perpetuall continencie.
k Receive and admit, as by translation we say, that a strait and narrow place, it not able to receive many things.
l The word eunuch is a generall word, and hath divers kindes under it, as gelded men, and burstен men.
m Which abstain from marriage, and live continently through the gift of God.
* Mark. 10, 13. Luke 18, 15.
4 Infants and little children are contained in the free covenant of God.
5 They neither know themselves nor the law, that seek to be saved by the law.
* Mark 10, 17. Luke 18, 18.
* Exod. 20, 13.

n The young man did not answer truely in saying, that he had kept all the commandements: and therefore he layeth out an example of true charitie before him, to shew the diseases that lay lurking in his minde.
6 Rich men have need of a singular gift of God to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact noteth, that by this word is meant a cable rope: but Canius all edgeth out of the Thalmudists, that it is a proverb, and the word, Camel, signifieth the beast it self.

* Mark 10, 28. Luke 18, 28.

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for h fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the i case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot k receive this saying, save *they* to whom it is given:

12 For there are some l eunuchs, which were so born from *their* mothers wombe: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have m made themselves eunuchs for the kingdome of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ * 4 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 * But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdome of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternall life?

17 5 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, * Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witnesse.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be n perfect, go *and* sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowfull: for he had great possessions.

23 ¶ 6 Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24 And again I say unto you, It is o easier for a p camel to go through the eye of a needle, than for a rich man to enter into the kingdome of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is unpossible, but with God all things are possible.

27 ¶ * Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 7 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the q regeneration, when the Sonne of man shall sit in the throne of his glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

30 * 8 But many *that are* first, shall be last; and the last *shall be* first.

7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inhesitance, both in body and soul.
* Luke 22, 30.
* Chap. 20, 16. Mark 10, 31. Luke 13, 30.
8 To have begun well, and not to continue unto the end, doth not onely not profit, but also hurteth very much.

CHAP. XX.

1 Christ by the similitude of the labourers in the vineyard, sheweth that God is debter unto no man, 17 foretelleth his passion, 20 by answering the mother of Zebedees children, teacheth his disciples to be lowly, 30 and giveth two blinde men their sight.

FOr the kingdome of heaven is like unto a man that is an 1 housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had a agreed with the labourers for a ‡ peny a day, he sent them into his vineyard.

3 And he went out about the third houre, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And about the b eleventh houre he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh houre, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last ‡ have wrought but one houre, and thou hast made them equall unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penie?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it not lawfull for me to do what I will with mine own? c is thine eye evil because I am good?

1 God is bound to no man, and therefore he calleth whomsoever, and whensoever he listeth. This onely every man ought to take heed of, and hereupon bestow his whole endeavour, that he goe forward and come to the mark without all stopping or staggering and not curiously to examine other mens doings, or the judgements of God.
a Word for Word, fell in time: it is a kinde of speech taken from song.
‡ *The Romane peny is the eighth part of an ounce, which after five shillings the ounce, is seven pence half-peny.*
b The last houre, for the day was twelve houres long, and the first houre began at the sun-rising.

‡ Or, *have continued one houre onely.*
c Nought, that is to say, doest thou envie at my goodnesse towards them? for the Hebrews by an evil eye meane envie, because such dispositions appear chiefly in the eyes, as above Chap. 6, 23. It is set to answer the word, single, and it is taken there for corrupt: for whereas he said there afore, vers. 22. If thine eye be single, he addeth in the 23, but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

16 * So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ * [2] And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 [3] Behold, we go up to Jerusalem, and the sonne of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemne him to death,

19 * [4] And shall deliver him to the Gentiles to mock and to scourge, and to crucifie *him*: and the third day he shall rise again.

20 ¶ * [5] Then came to him the mother of Zebedees children, with her sonnes, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome,

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to [d] drink of the cup that I shall drink of, and to be baptized with the [e] baptisme that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not [f] mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, * Ye know that the princes of the Gentiles exercise [g] dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the * Sonne of man came not to be ministred unto, but to minister, and to give his life a ransome for many.

29 * [6] And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blinde men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou sonne of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou sonne of David.

32 And Jesus stood still, and [h] called them, and said, What will ye that I shall do unto you?

33 They say unto him, LORD, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

* Chap. 19, 30.

* Mark 10, 32. Luk. 18, 31.
2 Christ goeth to the crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ.

* Joh. 18, 32.
4 The ignominy of the crosse, is the sure way to the glory of everlasting life.
* Mar. 10, 35.
5 The manner of the heavenly kingdome is quite contrary to the earthly kingdome.

d This is spoken by a figure, taking the cup for that which is contained in the cup. And again, the Hebrews understand by this word cup, sometime the manner of punishment which is rendred to sinne, as Psal. 11, 6. or the joy that is given to the faithfull, as Psal. 23, 5. and sometime a lot, or condition, as Psal. 16, 5.
e This is applied to affliction, as David commonly useth.
f The almightinesse of Christ his divinitie is not shut out by this, but it sheweth the debasing of himself by taking mans nature upon him.
* Luk. 22, 25.
g Somewhat sharply and roughly.

* Phil. 2, 7.

* Mar. 10, 46. Luk. 18, 35.
6 Christ by healing these blinde men with an onely touch, sheweth, that he is the onely light of the world.

h Himself, not by other mens means.

CHAP. XXI.

1 Christ rideth into Jerusalem upon an asse, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree. 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sonnes, 35 and the husbandmen, who slew such as were sent unto them.

AND * [1] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

2 Saying unto them, Go into the village over against you and straight way ye shall finde an asse tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he [a] will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 * Tell ye the [b] daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an asse, and a colt the foal of an asse.

6 * And the disciples went, and did as Jesus commanded them,

7 And brought the asse, and the colt, and put on them their [c] clothes, and they set him [d] thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, saying, [e] Hosanna to the sonne of David: [f] blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 * And when he was come unto Jerusalem, [g] all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, * My house shall be called the house of prayer, * but ye have made it a den of theeves.

14 And the blinde and the lame came to him in the temple, and he healed them.

15 [2] And when the chief priests and Scribes saw the wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the sonne of David; they were sore displeased,

16 And said unto him, Heares thou what these say? And Jesus saith unto them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast [h] perfected praise?

17 ¶ [3] And he left them, and went out of the city into Bethanie, and he lodged there.

18 [4] Now in the morning as he returned into the city, he hungred.

19 * And when he saw a fig-tree in the way, he

* Mar. 11, 1. Luk. 19, 29.
1 Christ by his humilitie triumphing over the pride of this world, ascendeth to true glory by ignominie of the Crosse.

a He that shall say any thing to you, shall let them go, to wit, the asse and the colt.
* Isa. 62, 11. Zach. 9, 9. Joh. 12, 15.
b The city of Sion, An Hebrew kind of speech, commonly used in the Lamentations of Jeremie.
* Mar. 11, 2.
c Their uppermost garments.
d Upon their garments, not upon the asse and the colt.
e This was an ancient kind of crying, which they used in the feast of Tabernacles, when they caried boughs, according as God commanded, Levit. 23, 40. And the word is corruptly made of two, for we should say, Hoshiangena, which is as much to say, as Save I pray thee.
f Well be it to him that commeth in the Name of the Lord, that is to say, whom the Lord hath given us for our king.
* Mar. 11, 15. Luk. 19, 45. Joh. 2. 13.
g That is, all the men of Jerusalem were moved.
* Isa. 56, 7.
* Jer. 7, 11. Mar. 11, 17. Luk. 19, 46.
2 Such as should be master of godlinesse, are they that doe most envie the glory of Christ: but in vain.
* Psal. 8, 2.
h Thou hast made most perfite. We reade in David, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.
3 Christ doth so forsake the wicked, that yet he hath a consideration and regard of his Church.
4 Hypocrites shall at length have their masks discovered, and vizards plucked from their faces.
* Mar. 12, 13.

22 he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away?

21 [5] Jesus answered and said unto them, Verily I say unto you, If ye have faith and [i] doubt not, ye shall not onely do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, beleeving, ye shall receive.

23 ¶ * [6] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what [k] authority doest thou these things? and who gave thee this authoritie?

24 And Jesus answered and said unto them, I also will [l] ask you one thing, which if you tell me, I in like wise will tell you by what authoritie I do these things.

25 The [m] baptisme of John, whence was it? from [n] heaven, or of men? and they [o] reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleeve him?

26 But if we shall say, Of men; we fear the people, * for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authoritie I do these things.

28 ¶ [7] But what think you? A certain man had two sonnes, and he came to the first, and said, Sonne, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go* sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicanes and the harlots [p] go into the kingdome of God before you.

32 For * John came unto you in the [q] way of righteousnesse, and ye beleeved him not: but the publicanes and the harlots beleeved him. And ye when ye had seen *it*, repented not afterward, that ye might beleeve him.

33 ¶ [r] Heare another parable, There was a certain housholder * which planted a vineyard, and hedged it round about, and digged a winepresse in it, and built a [s] tower, and let it out to husbandmen, and went into a farre countrey.

34 [t] And when the time of the fruit drew neare, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his sonne, saying, They will reverence my sonne.

38 But when the husbandmen saw the sonne, they said among themselves, This is the heir, * come, let us kill him, and let us [f] seise on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will [t] miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, * Did ye never reade in the scriptures, The stone which the [u] builders rejected, the same is [x] become the [y] head of the corner? this is the [z] Lords doing, and it is marvellous in our eyes.

43 Therefore say I unto you, The kingdome of God shall be taken from you, and given to a nation bringing forth the [a] fruits thereof.

44 And whosoever * shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will [b] grinde him to powder,

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 [9] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

1 The parable of the marriage of the kings son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadduces for the resurrection, 34 answereth the lawyer, which is the first and great commandment, 41 and poseth the Pharisees about the Messias.

AND [1] Jesus answered * and spake unto them again by parables, and said,

2 The kingdome of heaven is like unto a certain king, which made a marriage for his sonne,

3 And sent forth his servants to call them that where bidden to the wedding: and they would not come,

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* [a] killed, and all things *are* readie: come unto the marriage.

5 But they made light of *it*, and went their wayes, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 [2] But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their citie.

8 Then saith he to his servants, The [b] wedding is

5 How great the force of faith is.
i The Greeke word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.
* Mark 11, 27. Luke 20, 1.
6 Against them which overslipping the doctrine, binde the calling and vocation to an ordinary succession, going about by that false pretext, to stop Christs mouth.
k Or by what power.
l One word, that is to say, I will ask you in one word.
m John his preaching is called by a figure. Baptisme, because he preached the Baptisme of repentance &c.
n From God, and so it is plainly seen; how these are set one against another.
o Beat their heads about it and mused, or laid their heads together.
* Chap. 14, 5.
7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you slack, so that at least wise you should have followed their example. Marke then that this word, goe before, is improperly taken in this place, whereas no man followeth.
* Chap. 3, 8.
q Living, uprightly, being of a good and honest conversation: For the Hebrews use this word, Way, for life and manners.
8 Those men oftentimes are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God is neither tied to time, place, nor person.
* Isa. 5, 1. Jer. 2, 21. Mark 12, 1. Luke 20, 9.
r Made the place strong, for a towre is the strongest place of a wall.
* Chap. 26, 3. John 11, 53.
f Word for word, let us hold it fast.
t A kinde of proverb, shewing what end the wicked are worthy of.
* Psal. 118, 22. Acts 4, 11.
u Master builders, which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chief stone in that corner is called the head of the corner: which beareth up the couplings or joynts of the whole building.
z That matter (in that the stone which was cast away is made the head) is the Lords doing which we behold and greatly marvaile at.
a They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5. 22, 23.
* Isa. 8. 14, 15. Rom. 9, 33. 1 Pet. 2, 7.
b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly to separate the chaff from the corn with winnowing, and to scatter it abroad.
9 The wicked can do nothing but what God wil.
1 Not all the whole company of them that are called by the voice of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and som do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
* Luke 14, 16. Revel. 19, 9.
a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: For feasts and banquets were wont to be begun with sacrifices.
2 A dreadfull destruction of them that contemne Christ.
b The marriage feast.

is readie, but they which were bidden were not worthy.

9 [3] Go ye therefore into the high-wayes, and as many as ye shall finde, bid to the marriage.

10 So those servants went out into the highwayes, and gathered together all as many as they found, both [c] bad and good: and the wedding was furnished with guests.

11 ¶ [4] And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was [d] speechlesse.

13 Then said the king to the [e] servants, Binde him hand and foot, and take him away, and cast *him* into outer darknesse: there shall be weeping and gnashing of teeth.

14 * For many are called, but few *are* chosen.

15 ¶ * Then went the Pharisees, and took counsel how they might [f] intangle him in *his* talk.

16 And they sent out unto him their disciples, with the [g] Herodians, saying, Master, we know that thou art true, and teachest the way of God in [h] truth, neither carest thou for any man: for thou regardest not the [i] person of men.

17 [5] Tell us therefore, What thinkest thou? Is it lawfull to give [k] tribute unto Cesar, or not?

18 But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a ‡ [l] penie.

20 And he saith unto them, Whose *is* this image and ‡ superscription?

21 They say unto him, Cesars. Then saith he unto them, * Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ * [6] The same day came to him the Sadduces, * which say that there is no resurrection, and asked him.

24 Saying, Master, * Moses said, If a man die, having no [m] children, his brother shall marry his wife, and raise up seed unto his brother,

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do erre, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marrie, nor are given in marriage; but are as the [n] angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [7] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then [o] one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy [p] soul, and with all thy minde.

38 This is the first and great commandment.

39 And the second *is* like unto it, * Thou shalt love thy [q] neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ * [8] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? [r] whose sonne is he? They say unto him, *The sonne* of David.

43 He saith unto them, How then doth David in spirit call him LORD, saying,

44 The LORD said unto my Lord, * Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his sonne?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

CHAP. XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples of the Scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindnesse: 34 and propheseieth of the destruction of Jerusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The [1] Scribes and the Pharisees [a] sit in Moses seat.

3 [b] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 * [2] For they binde heavie burdens, and grievous to be born, and lay *them* on mens shoulders, but they *themselves* will not move them with *one* of their fingers.

5 [3] But all their works they do, for to be

---

3 God doth first call us, when we think nothing of it.

c The generall calling offereth the Gospel to all men: but their life is examined that enter in.

4 In the final number which come at the calling, there are some cast awayes which do not confirme their faith with newnesse of life.

d Word for word, haultered, that is to say, he held his peace, as though he had had a bridle or an halter about his neck.

e To them that served the guests.

* Chap. 20, 16.

* Mark 12, 13. Luke 20, 10.

f Snare him in his words, or take. The Greek word is derived of snares which hunters lay.

g They which with Herod made a new religion, patched together of the heathenish and of the Jewish religion.

h Truely, and sincerely.

i Thou art not moved with any appearance and outward shew.

5 The Christians must obey their Magistrates, although they be wicked, and extortioners, but so farre forth as the authoritie that God hath over us may remain safe unto him, and his honour not be diminished.

k The word that is used here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those provinces, which were subject to tribute and it is here taken for the tribute it self.

‡ *In value from pence half penie.*

l Before, Chap. 17. 24. there is mention made of a didrachme, and here of a pennie whereas a didrachme is more by the seventh part than a peny: so that there seemeth to be a jarre in those two places: but they may easily be accorded thus: The penie was paid to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of every one to the temple, which also the Romanes took to themselves, when they had subdued Judea.

‡ Or, *inscription.*

* Rom. 13, 7. * Mark 12, 18. Luke 20, 27. 6 Christ voucheth the resurrection of the flesh against the Sadduces. * Acts 23, 8. * Deut. 25, 5. m Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters: was in no better case, than if he had left no children at all, (for they were not reckoned in the familie) by the name of children are sonnes understood.

n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married.

* Exod. 3, 6.

7 The Gospel doth not abolish the precepts of the Law, but doth rather confirm them.

o A Scribe, so saith Marke 12, 28. now what a Scribe is, looke Chap. 2, 4.

p The Hebrew text readeth, Deut. 6, 5. with thine heart, soul, and strength: and in Marke 12, 30. and Luke 10, 27. we reade, with soul, heart, strength and thought.

* Lev. 19, 18.

q Another man.

* Mark 12, 35. Luke 20, 41.

8 Christ proveth manifestly that he is Davids sonne, according to the flesh, but otherwise Davids Lord, and very God.

r Of whose stock or familie: for the Hebrews call a mans posteritie, sonnes.

* Psal. 110, 1.

1 We ought to heare whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners.

a Because God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

b Provided alwayes, that they deliver Moses his doctrine which they professe, which thing the Metaphor of the seat sheweth, which they occupied as teachers of Moses his learning.

* Luke 11, 46. 2 Hypocrites for the most part are most severe exactours of those things which they themselves chiefly neglect. 3 Hypocrites are ambitious.

24 seen of men: * they make broad their [c] phylacteries, and enlarge the [d] borders of their garments,

6 * And love the uppermost rooms at feasts, and the [e] chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, [f] Rabbi, Rabbi.

8 *[4] But be not ye called [g] Rabbi: for [h] one is your master, *even* Christ, and all ye are brethren.

9 And call no man your [i] father upon the earth: * for one is your father which *is* in heaven,

10 Neither be ye called [k] masters: for one is your master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

12 * And whosoever shall [l] exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

13 ¶ [5] But * wo unto you Scribes and Pharisees, [m] hypocrites; for ye shut up the kingdome of heaven against men: for ye neither go in your selves, neither suffer ye them that are [n] entring, to go in.

14 [6] Wo unto you Scribes and Pharisees, hypocrites; * for ye devoure widows houses, and for a [o] pretence make long prayer; therefore ye shall receive the greater damnation.

15 Wo unto you Scribes and Pharisees, hypocrites; for ye compasse sea and [p] land to make one proselyte, and when he is made, ye make him twofold more the childe of hell than your selves.

16 Wo unto you, ye blinde guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a [q] debter.

17 Ye fools, and blinde: for whether is greater, the gold, or the temple that [r] sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is [‡] guiltie.

19 Ye fools, and blinde: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the [s] throne of God, and by him that sitteth thereon.

23 [7] Wo unto you Scribes and Pharisees, hypocrites; * for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercie, and [t] faith: these ought ye to have done, and not to leave the other undone.

24 Ye blinde guides, which strain at a gnat, and swallow a camel.

25 [8] Wo unto you Scribes and Pharisees, hypocrites; * for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excesse.

26 Thou blinde Pharisee, cleanse first that *which is* within the cup and platter, that the out side of them may be clean also.

27 Wo unto you Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleanesse.

28 Even so ye also outwardly appeare righteous unto men, but within ye are full of hypocrisie and iniquitie.

29 [9] Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombes of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the dayes of our fathers, we would not have been partakers with them in the bloud of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 [u] Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation [x] of hell?

34 ¶ [10] Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucifie, and *some* of them shall ye scourge in your synagogues, and persecute *them* from citie to citie:

35 [11] That upon you may come all the righteous bloud shed upon the earth, * from the bloud of righteous Abel, unto the bloud of Zacharias, sonne of [y] Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 * [12] O Jerusalem, Jerusalem, thou that killest the prophets, * and stonest them which are sent unto thee, how often would * I have [z] gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not?

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XXIIII.

1 *Christ foretelleth the destruction of the temple:* 3 *what and how great calamities shall be before it.* 29 *The signes of his coming to judgement.* 36 *And because that day and houre is unknown,* 42 *we ought to watch like good servants, expecting every moment our masters coming.*

AND * Jesus went out, and departed from the temple; and his disciples came to *him* for to shew him the buildings of the temple.

21 [1] And

---

* Deut. 22, 12.
c It was a thread, or ribband of blue silk in the fringe of a garment, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactorie, as ye would say, a keeper, Num. 15, 38. Deut. 6, 8. which order the Jews afterward abused, as they do now a dayes, which hang S. Johns Gospel about their necks: a thing condemned many yeares agoe in the councel of Antioch.
d Word for word, Twisted tassels of thread, which hanged at the nethermost heins of their garments.
* Mark 12, 38, 39. Luke 11, 43.
e When assemblies and councels are gathered together.
f This word Rab, signifieth one that is above his fellowes, and is as good as a number of them: and we may see by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wisemen.
* James 3, 1.
4 Modestie is a singular ornament of Gods ministers.
g Seek not ambitiously after it: for our Lord doth not forbid us to give the magistrate and our masters the honour that is due to them. *Augustinus de sermone verbi Domini ex Matt. Cap.* 11.
h He seemeth to allude to a place of Esaias, Chap. 54, 13. and Jer. 31, 24.
i He shooteth at a fashion which the Jewes used, for they called the Rabbins, our Fathers.
* Mal. 1, 6.
k It seemeth that the Scribes did very greedily hunt after such titles, whom verse 16. he calleth blinde guides.
* Luke 14, 11. and 18, 14.
l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.
5 Hypocrites can abide none to be better than themselves.
* Luke 11, 52.
m Christ when he reproveth any man sharply, useth this word, to give us to understand, that there is nothing more detestable than hypocrisie and falsehood in religion. n Which are even at the doore. 6 It is a common thing amongst hypocrites to abuse the pretence of zeal to covetousnes and extortion. * Mark 12, 40. Luke 20, 47. o Word for word, under a colour of long praying. And this word, Even, noteth a double naughtinesse in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlinesse. p The dry part: how that part of the earth is called dry, which the Lord hath given us to dwell upon. q Sinnes are called in the Syrians tongue, Debts: and it is certain that Christ spake in the Syrian tongue. r Causeth the gold to be counted holy, which is dedicate to an holy use. ‡ Or *debter*, or *bound*. s If heaven be Gods throne, then is he no doubt above all this world. 7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. * Luke 11, 42.
t Faithfulnesse in keeping of promises.
8 Hypocrites are too much carefull of outward things, and the inward they utterly contemne.
* Luke 11, 39.
9 Hypocrites when they go most about to covet their wickednesse, then do they by the just judgement of God shame themselves.
u A proverb used of the Jewes, which hath this meaning, Go ye on also, and follow your ancestors, that at length your wickednesse may come to the full.
x Look Chap. 5. verse 22.
10 Hypocrites must be cruell.
11 The end of them which persecute the Gospel, under the pretence of zeale.
* Gen. 4, 8.
y Of Jojada, who was also called Barach-iah, that is, blessed of the Lord.
* Luke 13, 34.
12 Where the mercie of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharp judgements of God.
* 2 Chron. 24, 21. 2 Esd. 1, 30.
z He speaketh of the outward ministerie, and as he was promised for the saving of this people, so was he also carefull for it, even from the time that the promise was made to Abraham.
* Mark 13, 1. Luke 21, 5.

1 The destruction of the citie, and especially of the temple is foretold.
* Luk. 19, 44.

2 The church shall have a continuall conflict with infinite miseries and offences, and that more it is, with false prophets, untill the day of victorie and triumph cometh.

a That is, when those things are fulfilled, yet the end shall not come.

b Every where.

c Word for word, of great torments, like unto women in travell.
* Chap. 10, 17. Luk. 21, 12. John 16, 2.

3 The Gospel shall be spread abroad, rage the world and the devill never so much: and they which do constantly beleeve shall be saved.
d Joyfull tidings of the kingdome of heaven.
e Through all that part that is dwelt in.
* Mark 13, 14.

4 The kingdome of Christ shall not be abolished when the citie of Jerusalem is utterly destroyed, but shall be stretched out even to the ends of the world.
f The abomination of desolation, that is to say, which all men detest, and cannot abide, by reason of the foul and shamefull filthinesse of it: and he speaketh of the idols that were set up in the temple, or as others think, he meant the marring of the doctrin of the church.
* Dan. 9, 27.
g This betokeneth the great fear that shall be.
h It was not lawfull to take a journey on the sabbath day, Joseph. Book 13.
i Those things which befell the people of the Jews in the 34 yeares when as the whole land was wasted, and at length the city of Jerusalem taken, and both it, and their temple destroyed, are mixted with those which shall come to passe before the last coming of our Lord. k The whole nation should utterly be destroyed: and this word Flesh, is by a figure taken for man, as the Hebrews use to speak. * Mark 13, 21. Luk. 17, 23. l Shall openly lay forth great signes for men to behold.

2 [1] And Jesus said unto them, See ye not all these things? verily I say unto you, * There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the signe of thy coming, and of the end of the world?

4 [2] And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all *these things* must come to passe, but the end is [a] not yet.

7 For nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in [b] divers places.

8 All these *are* the beginning of [c] sorrows.

9 * Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, & shall betray one another, & shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquitie shall abound, the love of many shall wax cold.

13 [3] But he that shall endure unto the end, the same shall be saved.

14 And this [d] gospel of the kingdome shall be preached in [e] all the world, for a witnesse unto all nations, and then shall the end come.

15 * [4] When ye therefore shall see the [f] abomination of desolation spoken of by * Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his [g] clothes.

19 And wo unto them that are with childe, and to them that give suck in those dayes.

20 But pray ye that your flight be not in the winter, neither on the [h] sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And [i] except those dayes should be shortened, there should no [k] flesh be saved, but for the elects sake those dayes shall be shortened.

23 * Then if any man shall say unto you, Lo, here *is* Christ, or there: beleeve it not.

24 For there shall arise false Christs, and false prophets, and shall [l] shew great signes and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *heis* in the secret chambers, beleeve it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Sonne of man be.

28 * [5] For whersoever the [m] carcase is, there will the eagles be gathered together.

29 ¶ [6] Immediately after the tribulation of those dayes, * shall the sunne be darkened, and the moon shall not give her light, and the starres shall fall from heaven, and the powers of the heaven shall be shaken.

30 And then shall appeare the [n] signe of the Sonne of man in heaven: and then shall all the [o] tribes of the earth [p] mourn, * and they shall see the Sonne of man [q] coming in the clouds of heaven, with power and great glory.

31 * And he shall send his angels ‡ with a great sound of a trumpet, and they shall gather together his elect from the [r] foure windes, from one end of heaven to the other.

32 [7] Now learn a parable of the fig-tree: When his branch is yet [s] tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is neare, *even* at the doores.

34 Verily I say unto you, This [t] generation shall not passe, till all these things be fulfilled.

35 * [8] Heaven and earth shall passe away, but my words shall not passe away.

36 ¶ [9] But of that day and houre knoweth no man, no, not the angels of heaven, but my Father onely.

37 But as the dayes of Noe *were*, so shall also the coming of the Sonne of man be.

38 * For as in the dayes that were before the floud, they were [u] eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the ark,

39 And knew not untill the floud came, and took them all away; so shall also the coming of the Sonne of man be.

40 * [10] Then shall two be in the field, the one shall be taken, and the other left.

41 [x] Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ * [11] Watch therefore, for ye know not what houre your Lord doth come.

43 * But known this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an houre as you think not, the Sonne of man cometh.

45 * Who then is a faithfull and wise servant, whom his Lord hath made ruler over his houshold, to give them meat in due season.

* Luke 17, 37.
5 The only remedy against the furious rage of the world, is to be gathered and joyned to Christ.
m Christ who will come with speed, and his presence will come with speed, and his presence will be with a majestie to whom all shall flock even as Eagles.
6 Everlasting damnation shall be the end of the securitie of the wicked, and everlasting blisse, of the miseries of the godly.
* Isa. 13, 10. Ezek. 32, 7. Joel 2, 31. Mark 13, 24. Luke 21, 25.
n The exceeding glory & majestie, which shall beare witnesse, that Christ the Lord of heaven and earth draweth neare to judge the world.
o All nations, and he alludeth to the dispersion which we read of, Gen. 13 & 11. or to the dividing of the people of Israel.
p They shall be in such sorrow, that they shall strike themselves: and it is transferred to the mourning.
* Revel. 1, 7.
q Sitting upon the clouds, as he was taken up into heaven.
* 1 Cor. 15, 52. 1 Thes. 4, 16.
‡ Or, *with a trumpet, and a great voice.*
r From the foure quarters of the world.
7 If God hath prescribed a certain order to nature, much more hath he done so to his eternall judgements, but the wicked understand is not, or rather make a mock at it, but the godly do mark it, and wait for it.
s When his tendernesse sheweth that the sappe which is the life of the tree, is come from the root into the bark.
t This age: this word generation or age, being used for the men of this age.
* Mark 13, 31.
8 The Lord doeth now begin the judgement, which he will make an end of in the latter day.
9 It is sufficient for us to know that God hath appointed a latter day for the restoring of all things; but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchfull, that we be not taken, as they were in old time, in the floud. * Gen. 7. Luk. 17, 26.
u The word which the Euangelist useth, expresseth the matter more fully than ours doth: for it is a word which is proper to bruit beasts: and his meaning is, that in those dayes men shall be given to their bellies like unto bruit beasts: for otherwise it is no fault to eat & drink.
* Luk. 17, 36.
10 Against them that perswade themselves that God will be merciful to all men, and do by that meanes give over themselves to sinne, that they may in the meane while live in pleasure, void of all care. * Mark 13, 35.
x The Greeke women and the Barbarians did grinde & bake, Plutarch booke Problem.
11 An example of the horrible carelesnes of men in those things whereof they ought to be most carefull. * Luk. 12, 39. 1 Thes. 5, 2. Revel. 16, 15. * Luk. 12, 42.

26

46 Blessed *is* that servant, whom his Lord when he cometh, shall finde so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an houre that he is not ware of;

51 And shall ‡ [y] cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

‡ Or, *cut him off.*
y To wit, from the rest, or will cut him into two parts, which was a most cruel kinde of punishment: wherewith as Justine Martyr witnesseth, Esai the Prophet was executed by the Jews: the like kinde of punishment we read of, 1 Sam. 15, 33. and Dan. 3, 29.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Also the description of the last judgement.*

THen [1] shall the kingdome of heaven be likened unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom.

1 We must desire strength at Gods hand, which may serve us as a torch whiles we walk through this darknesse, to bring us to our desired end: otherwise if we become slothfull and negligent, as wearie of our paines and travell we shall be shut out of the doores.
a The pomp of bridales was wont for the most part to be kept in the night seasons, and that by damsels.

2 And five of them were wise, and five *were* foolish.

3 They that were foolish took their lamps, and took no oyl with them:

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all [b] slumbred and slept.

b Their eyes being heavy with sleep.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise; Give us of your oyl, for our lamps are ‡ gone out.

‡ Or, *going out.*

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the houre, wherein the Sonne of man cometh.

* Chap. 24, 42. Mark 13, 33. * Luk. 19, 12.

14 ¶ * [2] For *the kingdome of heaven is* as a man travelling into a farre countrey, who called his own servants, and delivered unto them his goods:

2 Christ witnesseth that there shall be a long time between his departure to his Father, and his coming again to us, but yet notwithstanding, that he will at that day take an account not only of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfulnesse employed those gifts which he bestowed upon them.

15 And unto one he gave five ‡ talents, to another two, and to another one, to every man according to his severall [c] ability, and straightway took his journey.

‡ *A talent is* 187 *pounds* 10 *shillings.*
c According to the wisdome and skill in dealing, which was given them.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents moe.

21 His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things, [d] enter thou into the joy of thy lord.

d Come and receive the fruit of my goodnesse: now the Lords joy is doubled, John 15, 11. that my joy may remain in you, and your joy be fulfilled.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothfull servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the [e] exchangers, and then at my coming I should have received mine own with usury.

e Table mates which have their shop bulks, or tables set abroad, where they let out money to usury.

28 Take therefore the talent from him and give it unto him which hath ten talents.

29 * For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

* Chap. 13, 12. Mark 4, 25. Luke 8, 18.

30 And cast ye the unprofitable servant into outer darknesse, there shall be weeping and gnashing of teeth.

31 ¶ [3] When the Sonne of man shall come in his glory, and all the holy angels with him, then shall be sit upon the throne of his glory.

3 A lively setting forth of the everlasting judgement which is to come.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come ye [f] blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.

f Blessed and happy, upon whom my Father hath most abundantly bestowed his benefits.

35 * For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

* Isa. 58, 7. Ezek. 18, 7.

36 Naked

36 Naked, and ye clothed me: I was ſick and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſtie, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer, and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, * Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

* Pſal. 6, 8. Chap. 7, 23.

42 For I was an hungred, and ye gave me no meat: I was thirſtie, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

54 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

* Dan. 12, 2. John 5, 29.

46 And * theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternall.

Chap. XXVI.

1 The rulers conſpire againſt Chriſt. 6 The woman anointeth his feet. 14 Iudas ſelleth him. 17 Chriſt eateth the paſſeover: 26 inſtituteth his holy ſupper: 36 prayeth in the garden: 47 and being betrayed with a kiſſe, 57 is carried to Caiaphas, 69 and denied of Peter.

1 Chriſt witneſſeth by his voluntary going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

AND [1] it came to paſſe, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 * [2] Ye know that after two dayes is *the feaſt of* the paſſeover, and the ſonne of man is betrayed to be crucified.

* Mark 14, 1. Luke 22, 1. John 13, 1.

2 God himſelf and not men appointed the time that Chriſt ſhould be crucified in.

3 * Then aſſembled together the chief prieſts, and the Scribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas.

* Joh. 11, 47.

4 And conſulted that they might take Jeſus by ſubtiltie, and kill *him*.

5 But they ſaid, Not on the [a] feaſt *day*, leſt there be an uproar among the people.

a By this word Feaſt, is meant the whole feaſt of unleavened bread: the firſt and eight day whereof, were ſo holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwiſe: And yet it came to paſſe through Gods providence, that Chriſt ſuffered at that time, to the end that all the people of Iſrael might be witneſſes of his everlaſting ſacrifice. * Mark 14, 3. Joh. 11, 1.

6 ¶ * [3] Now when Jeſus was in Bethanie, in the houſe of Simon the leper,

3 By this ſudden work of a ſinfull woman, Chriſt giveth the gueſts to underſtand of his death and buriall which was nigh, the ſavour whereof ſhall bring life to all ſinners which flee unto him. But Judas taketh an occaſion hereby to accompliſh his wicked purpoſe and counſel. b For theſe things were done before Chriſt came to Jeruſalem, and yet ſome think that the Evangeliſts recite two hiſtories. c Theſe boxes were of alabaſter, which in old time men made hollow to put in ointments: for ſome write that alabaſter keepeth ointment very well without corruption, Plinie book 13. ch. 1.

7 [b] There came unto him a woman having an alabaſter [c] box of very precious ointment, and poured *it* on his head, as he ſat at *meat*.

8 But when his [d] diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this [e] waſte?

d This is a figure called Synecdoche: for it is ſaid but of Judas, that he was moved thereat, John 12, 14.

e Unprofitable ſpending.

9 For this ointment might have been ſold for much, and given to the poore.

10 [4] When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

4 We ought not raſhly to condemn that which is not orderly done.

11 * [5] For ye have the poore alwayes with you, but me ye have not alwayes.

* Deut. 15, 11.

5 Chriſt who was once anointed in his own perſon, muſt alwayes be anointed in the poore.

12 For [f] in that ſhe hath poured this ointment on my body, ſhe did *it* for my buriall.

f In that ſhe poured this ointment upon my body, ſhe did it to bury me.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this, that this woman hath done, be told for a memoriall of her.

14 ¶ * Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

* Mark 14, 10. Luke 22, 3.

15 And ſaid unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ * [6] Now the [g] firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſeover?

* Mark 14, 12. Luke 22, 7.

6 Chriſt verily purpoſing to bring us into our countrey out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and cuſtome of the Jews: and therewithall ſheweth that all things ſhall ſo come to paſſe by the miniſtery of men, that the ſecret counſel of God ſhall govern them.

18 And he ſaid, Go into the citie to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſeover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they made ready the paſſeover.

g This was the fourteenth day of the firſt moneth: and the firſt day of unleavened bread ſhould have been the fifteenth, but becauſe this dayes evening (which after the manner of the Romanes was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the firſt day of unleavened bread.

20 * Now when the even was come, he [h] ſat down with the twelve.

* Mark 14, 18. Luke 22, 14. Joh. 13, 21.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, * He that [i] dippeth his hand with me in the diſh, the ſame ſhall betray me.

h Becauſe the Law appointed them to be ſhod, and have their ſtaves in their hands, as though they were in haſte, thereby

24 The ſonne of man goeth as it is written of him: but wo unto that man by whom the Sonne of man is betrayed: it had been good for that man, if he had not been born.

25 Then [k] Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 ¶ [7] And as they were eating, * Jeſus took bread, and ‡ [l] bleſſed *it*, and brake *it*, and gave *it*

it is to be gathered, that they ſate not down when they did eat the Paſſeover, but ſtood, for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the Paſſeover, but of the Supper which was celebrated after that the Paſſeover was ſolemnly done. * Pſal. 41, 9. i That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſal. 41, 10. which is not ſo to be underſtood as though at the ſelf ſame inſtant that the Lord ſpake theſe words, Judas had had his hand in the diſh (for that had been an undoubted token) but it is meant of his tabling and eating with him. k Whoſe head was about nothing elſe but to betray him. 7 Chriſt minding forthwith to fulfill the promiſes of the old covenant, inſtituteth a new covenant with new ſignes. * 1 Cor. 11, 23, 24. ‡ Many Greek copies have *gave thanks*. l Mark ſaith, Had given thanks: and therefore bleſſing is not a conſecrating, with a conjuring kinde of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in qualitie, for they become undoubted tokens of the body and bloud of Chriſt, not of their own nature or force of words, but by Chriſt his inſtitution, which muſt be recited, and laid forth, that faith may finde what to lay hold on, both in the word and in the elements.

28 to the disciples, and said, Take, eat, this is my
m This is a figurative speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: and yet not withstanding, it is so a figurative and changed kinde of speech, that the faithfull do receive Christ in deed with all his gifts (though by a spirituall meanes) and become one with him.
m body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye n all of it:

n Therefore they which took away the cup from the people did against Christ his institution.

28 o For this is my bloud of the p new testament which is shed for many for the remission of sinnes.

o To wit, This cup or wine, is my bloud sacramentally, as Luke 22, 10.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdome.

p Or, the covenant, that is to say, whereby the new league and covenant is made: for in making of leagues, they used pouring of wine and shedding of bloud.

30 And when they had sung an ‡ q hymn they went out into the mount of Olives.

‡ Or, *psalme.*

q When they had made an end of their solemn singing, which some think was six psalmes, beginning at the 112 to the 117.

31 r Then saith Jesus unto them, * All ye shall be offended because of me this night: for it is written, * I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

r Christ being more carefull of his disciples than of himself, forewarneth them of their flight, and putteth them in better comfort.

* Mark 14, 27. John 16, 32. * Zech. 13, 7.

32 But after I am risen again, * I will go before you into Galilee.

* Mark 14, 28. and 16, 7.

33 Peter answered and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, * Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

* John 13, 38.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee: likewise also said all the disciples.

36 ¶ * s Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

* Mark 14, 32. Luke 22, 39.

s Christ having regard to the weakenesse of his disciples, leaving all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

37 And he took with him, Peter, and the two sonnes of Zebedee, and began to be t sorrowfull, and very heavy.

t The word which he useth, signifieth great sorrow, and marvelous and deadly grief: which thing, as it betokeneth the truth of mans nature, which shunneth death, as a thing that entred in against nature, so it sheweth that though Christ were void of sinne, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

38 u Then saith he unto them, My soul is exceeding sorrowfull, even unto death: tarry ye here and watch with me.

u Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conquerour, causeth us not to be any more afraid of death.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, x let this y cup passe from me: nevertheless, not as I will, but as thou *wilt.*

x Let it passe me, and not touch me. y That is, which is at hand, and is offered and prepared for me: a kinde of speech which the Hebrews used for the wrath of God, and the punishment he sendeth: above Chap. 20, 22.

40 z And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one houre?

z An example of the carelessesse of man.

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest, behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners.

46 a Rise, let us be going: behold, he is at hand that doth betray me.

a Christ offereth himself willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man.

47 ¶ And * while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves b from the chief priests and elders of the people.

* Mark 14, 43. Luke 22, 47. John 18, 3.

b Sent from the high Priests.

48 Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 c And Jesus said unto him, d Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

c Christ is taken, that we might be delivered.

d Christ reprehendeth Judas tantingly, and rebuketh him sharply, for he knew well enough for what cause he came.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his eare.

52 e Then said Jesus unto him, Put up again thy sword into his place: * for all they that f take the sword, shall perish with the sword.

e Our vocation must be the rule of our zeale.

* Gen 9, 6. Rev. 13, 10.

f They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

53 g Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

g Christ was taken, because he was willing to be taken.

54 h But how then shall the scriptures be fulfilled, * that thus it must be?

h By this questioning, he answereth a slie objection, for they might have asked him, why he did not in this his great extremitie of danger, call to his Father for aid: but to this he answereth by a question.

* Isa. 53, 10. * Lam. 4, 20. * Mark 14, 53. Luke, 22, 54. John 18, 13.

55 In that same houre said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the * scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ * i And they that had laid hold on Jesus, led *him* away to k Caiaphas the high priest, where the Scribes and the elders were assembled.

i Christ being innocent, is condemned of the high Priest for that wickednesse whereof we are guilty.

k From Annas to Caiaphas before whom the multitude was assembled.

58 But Peter followed him afarre off, unto the high priests l palace, and went in, and sat with the servants to see the end.

l The word here used, signifieth properly an open large room before an house, as we see in kings palaces and noble mens houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house it self.

59 Now the chief priests and elders, and all the councel, sought false witnesse against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false wines ses,

* John 2, 19.

61 And said, This *fellow* said, * I am able to destroy the temple of God, and to build it in three dayes.

62 And the high priest arose, and said unto him, Answerest thou nothing? m What *is it which* these witnesse against thee?

m How commeth it to passe that these men witnes against thee?

* Chap. 16, 26. Rom. 14, 10. 1 Thes. 4, 6.

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Sonne of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, * n Hereafter shall ye see the Sonne of man o sitting on the right hand of power, and coming in the p clouds of heaven.

n This word distinguisheth his first comming from the later.

o Sitting with God in like and equall honour at the right hand of his power that is, in greatest power: for the right hand signifieth among the Hebrews that that is mighty, and of great power.

65 Then the high priest q rent his clothes, saying, He hath spoken blasphemie, what fur-

p Clouds of heaven, look afore Chap. 24, 30.

q This was an usuall matter among the Jewes: for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the book of the Magistrate, of the title of the foure kindes of death.

ther

ther need have we of witneſſes? behold, now ye have heard his blaſphemie.

66 What think ye? They anſwered and ſaid, He is guiltly of death.

67 * Then did they ſpit in his face, and buffeted him, and others ſmote *him* with ‡ the palms of their hands.

68 Saying, Propheſie unto us, thou Chriſt, who is he that ſmote the?

69 ¶ * [17] Now Peter [h] ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them *that were* there, This fellow was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 Chriſt is delivered bound to Pilate. 3 Judas hangeth himſelf. 19 Pilate admoniſhed of his wife, 24 waſheth his hands, 26 and looſeth Barabbas, 29 Chriſt is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried. 66 His ſepulchre is ſealed and watched.

WHen the morning was come, * all the chief prieſts and elders of the people, took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

3 ¶ [1] Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, what *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, * and [a] departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawfull for to put them into the [b] treaſury, becauſe it is the price of [c] bloud.

7 And they took counſel, and bought with them the potters field, to bury [d] ſtrangers in.

8 Wherefore that field was called, * The field of bloud unto this day:

9 (Then was fulfilled that which was ſpoken by [e] Jeremy the prophet, ſaying, * And [f] they took the thirty pieces of ſilver, the price of him that was valued, ‡ whom they of the children of Iſrael did value;

10 And gave them for the potters field, as the Lord appointed me.) 29

11 [2] And Jeſus ſtood before the governour; and the governour asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſſe againſt thee?

14 And he anſwered him to never a word, inſomuch that the governour marvelled greatly.

15 * [3] Now at *that* feaſt the governour was wont to releaſe unto the people a priſoner: whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 * But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus.

21 The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ [4] When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] bloud of this juſt perſon: ſee ye *to it*.

25 ¶ Then anſwered all the people, and ſaid, His [i] bloud *be* on us, and on our children.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

27 * Then the ſouldiers of the governour took Jeſus into the † common hall, and gathered unto him the whole band *of ſouldiers*.

28 [5] And they ſtripped him, and [k] put on him [l] a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

30 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him,

* Iſa. 50, 6.
‡ Or, *rods.*
* Mark 14, 66. Luke 22, 55. John 18. 25.
17 Peter by the wonderfull providence of God, appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulitie.
h That is, without the place where the Biſhop ſat, but not without the houſe, for afterward he went from thence into the porch.
i He ſwore and curſed himſelf.
* Mark 15. 1. Luke 22, 66. John 18, 28.
1 An example of the horrible judgment of God, as well againſt them which buy Chriſt.
* Acts 1, 18.
a Out of mens ſights.
b The treaſure of the temple.
c Of life and death.
d Strangers and gueſts whom the Jews could not abide to be joyned unto, no not after they were dead.
* Acts 1, 19.
e Seeing this propheſie is read in Zach. 11, 12. it cannot be denied but Jeremies name crept into the text either through the Printers fault, or by ſome others ignorance: it may be alſo that it came out of the margent, by reaſon of the abbreviation of the letters, the one being *Ieu*, the other *Zeu*, which are not much unlike: But in the Syrian text the Prophets name is not ſet down at all. * Zech. 11, 13. f The Evangeliſt doth not follow the Prophets words, but his meaning, which he ſheweth to be fulfilled. ‡ Or, *whom they bought of the children of Iſrael.*
2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſſe, and there withall his own innocencie.
* Luke 23, 17.
3 Chriſt is firſt quitted of the ſame Judge, before he be condemned, that we might ſee how the Juſt died for the unjuſt.
* John 18, 40. Acts 3, 14.
4 Chriſt being quit by the teſtimonie of the Judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.
g It was a manner in old time, when any man was murthered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſſe.
h Of the murder, an Hebrew kinde of ſpeech.
i If there be any offence committed in ſlaying him, let us and our poſteritie ſmart for it.
* John 19, 1.
‡ Or, *governours houſe.*
5 Chriſt ſuffereth that reproach which was due to our ſinnes, notwithſtanding in the meane time by the ſecret providence of God, he is intituled king by them which did him that reproach.
k They caſt a cloak about him, and wrapped it about him, for it lacked ſleeves.
l John and Mark make mention of a purple robe, which is alſo a very pleaſant red. But theſe prophane and malapart ſaucie ſouldiers clad Jeſus in this aray, to mock him withall, who was indeed a true King.

30 they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they [m] compelled to bear his crosse.

33 *[6] And when they were come unto a place called Golgotha, that is to say, A place of a scul,

34 ¶ [7] They gave him vineger to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

35 [8] And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, * They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 [9] And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 [10] Then were there two theeves crucified with him: one on the right hand, and another on the left.

39 ¶ [11] And they that passed by, reviled him: wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three dayes, save thy self: if thou be the Sonne of God, come down from the crosse.

41 Likewise also the chief priests mocking him, with the Scribes and elders, said,

42 He saved others, himself be cannot save: if he be the king of Israel, let him now come down from the crosse, and we wil beleeve him.

43 * He trusted in God, let him deliver him now if he will have him: for he said, I am the Sonne of God.

44 The [n] theeves also which were crucified with him, cast the same in his teeth.

45 [12] Now from the sixth houre there was darkneſſe over all the land unto the ninth houre.

46 And about the ninth houre Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, * My God, my God, why hast thou [o] forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for [p] Elias.

48 And straightway one of them ran, and took a spunge, * and filled it with vineger, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ [13] Jesus, when he had cried again with a loud voice, yeelded up the ghost.

51 [14] And behold, the [q] vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent,

52 And the [r] graves were opened, and many bodies of saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy citie, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there (beholding afarre off) which followed Jesus from Galilee, ministring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

57 * [15] When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate, and begged the bodie of Jesus: then Pilate commanded the bodie to be delivered.

59 And when Joseph had taken the bodie, he wrapped it in a clean linnen cloth,

60 And laid it in his own new tombe, which he had hewen out in the rock: and he rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ [16] Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three dayes I will rise again.

64 Command therefore that the sepulchre be made sure untill the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse than the first.

65 Pilate said unto them, Ye have a [s] watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

1 Christs resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The high priests give the souldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN [1] the * end of the [a] sabbath, as it [b] began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there ‡ was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the doore, and sat upon it.

3 His [c] countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, [d] Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly and tell his disciples that he is

---

*Mark 15, 21. Luke 23, 26.
m They compelled Simon to bear his burdensome crosse, whereby it appeareth that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his crosse through: for John writeth, that he did beare the crosse, to wit, at the beginning.
*John 19, 17.
6 He is led out of the city that we might be brought into the heavenly kingdome.
7 Christ found no comfort any where, that in him we might be filled with all comfort.
8 He is made a curse, that in him we may be blessed: he is spoyled of his garments, that we might be enriched by his nakednesse.
*Psal. 22, 18.
9 He is pronounced the true Messias, even of them of whom he is rejected.
10 Christ began then to judge the world, when after his judgement, he hung between two theeves.
11 To make full satisfaction for us, Christ suffereth and overcometh not onely the torments of the body, but also the most horrible torments of the minde.
*Psal. 22, 8. Wisd. 2. 16, 17, 18.
n This is spoken by the figure Synecdoche, for there was but one of them that did revile him.
12 Heaven it self is darkned, for very horrour, and Jesus crieth out from the depth of hell, and in the meane while he is mocked.
*Psal. 22, 1.
o To wit, in this misery: And this crying out is proper to his humanitie, which notwithstanding was void of sinne, but yet it felt the wrath of God, which is due to our sinnes.
p They allude to Elias name, not for want of understanding the tongue, but of a prophane impudencie and saucinesse, and he repeated those words to the end that this better harping upon the name, might be understood.
*Psal. 69, 21.
13 Christ after he had overcome other enemies, at length provoketh and setteth upon death it self.
14 Christ when he was dead, shewed himself to be God Almightie, even his enemies confessing the same.
q Which divided the holiest of all.
r That is to say, the stones clave insunder, and the graves did open themselves, to shew by this token that death was overcome: and the resurrection of the dead, followed the resurrection of Christ, as appeareth by the next verse following.

15 Christ is buried not privily, or by stealth, but by the governours consent, by a famous man in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.

16 The keeping of the sepulchre is commited to Christ's owne murtherers, that there might be no doubt of his resurrection.

s The souldiers of the garison which were appointed to keep the temple.

1 Christ having put death to flight in the sepulchre, riseth by his own power as straightway the angel witnesseth.
*Mark 16, 1. John 20, 1.
a At the going out of the Sabbath, that is, about day break after the Romanes count, which reckon the naturall day from the sunne rising to the next sunne rising: and not as the Hebrews, which count from evening to evening.
b When the morning of the first day after the Sabbath began to dawn: and that first day is the same, which we now call Sunday, or the Lords day.
‡ Or, *had been.*
c The beames of his eyes, and by the figure Synedoche, for the countenance.
d The word (Ye) is spoken with force to confirm the women, now that the souldiers were afraid.

he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

2 Christ appeareth himself after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

9 ¶ [2] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

3 The more the sunne shineth, the more are the wicked blinded.

11 ¶ [3] Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this [e] come to the governours eares, we will perswade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews untill this day.

16 ¶ [4] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven, and in earth.

19 ¶ [5] * Go ye therefore and teach all nations, baptizing them in the [f] name of the Father, and of the Sonne, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you [g] alway even unto the end of the world. Amen.

e For it was to be feared, that it would be brought to the Governours eares.

4 Christ appeareth also to his disciples, whom he maketh Apostles.

5 The summe of the Apostleship, is the publishing of the doctrine received of Christ throughout all the world, and the ministring of the Sacraments: the efficacie of which things hangeth not of the ministers, but of the Lord.

* Mark 16, 15. f Calling upon the name of the Father, the Sonne, and the Holy Ghost. g For ever: and this place is meant of the manner of the presence of his spirit, by meanes whereof he maketh us partakers both of himself, and of all his benefits; but is absent from us in bodie.

THE GOSPEL According to S. MARK.

CHAP. I.

1 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *tempted:* 14 *he preacheth:* 16 *calleth Peter, Andrew, James and John:* 23 *healeth one that had a devil,* 29 *Peters mother in law,* 32 *many diseased persons:* 41 *and cleanseth the leper.*

THE beginning of the gospel of Jesus Christ the Sonne of God,

1 John goeth before Christ as it was forespoken by the Prophets.

a This is the figure Metonymia, whereby is meant the books of the Prophets Malachy and Esay.

* Mal. 3, 1.

b The Prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

c A Metaphor taken from the usage of kings, which use to have ushers go before them.

* Isa. 40, 3. Luke 3, 4. John 1, 23.

2 [1] As it is written in the [a] prophets, * Behold, [b] I send my messenger [c] before thy face, which shall prepare thy way before thee.

3 * The voice of one crying in the wildernesse, prepare ye the way of the Lord, make his paths straight.

2 The summe of Johns doctrine, or rather Christs, is remission of sinnes and amendment of life.

* Matth. 3, 1.

d The Jews used many kindes of washings: but here is spoken of a peculiar kinde of washing,

4 [2] * John did baptize in the wildernesse, and preach the [d] baptisme of repentance, ‡ for the remission of sinnes.

5 * And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sinnes.

6 And John was * clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wilde honey:

7 [3] And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to [e] stoup down and unloose.

which hath all the part of true baptisme, amendment of life, and forgivenesse of sinnes.

‡ Or, *unto.* * Matth. 3, 5. * Matth. 3, 4. 3 John and all ministers cast their eyes upon Christ the Lord. e The Evangelist his meaning was to expresse the condition of the basest servant.

8 I indeed have [f] baptized you with water: but he shall baptize you with the holy Ghost.

f He sheweth that all the force of Baptisme proceedeth from Christ, who baptizeth within.

* Matth. 3, 13.

9 * [4] And it came to passe in those dayes, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

4 Christ doth consecrate our baptisme in himself.

10 [5] And straightway coming up out of the water, [g] he saw the heavens ‡ opened, and the Spirit like a dove descending upon him.

5 The vocation of Christ from heaven, as head of the church.

g John that went down into the water with Christ.

‡ O, *cloven*, or *rent.*

11 And there came a voice from heaven, *saying*, Thou art my beloved Sonne, in whom I am [h] well pleased.

h Look Mat. 3, 17.

12 * [6] And immediately the spirit [i] driveth him into the wildernesse.

* Matth. 4, 1.

6 Christ being tempted overcometh.

13 And he was there in the wildernes fourty dayes tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

i Here is, no violent and forcible driving out, meant: but the divine power cladeth Christ (who had lived untill this time as a private man) with a new person, and prepareth him to the combate that was at hand, and to his ministery.

17 [7] Now after that John was put in prison, * Jesus came into Galilee, preaching the gospel of the kingdome of God,

7 After that John is taken, Christ sheweth himself fully.

* Matth. 4, 12.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent ye and beleeve the gospel.

16 * [8] Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

8 The calling of Simon and Andrew.

* Matth. 4, 18.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 [9] And when he had gone a little further thence

9 The calling of James and John.

32 thence, he saw James the sonne of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 * And they went into [k] Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 * And they were astonished at his doctrine: for he taught them as one that had authoritie, and not as the Scribes.

23 * [10] And there was in their synagogue a [l] man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou [m] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the [n] holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit [o] had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned [p] among themselves, saying, What thing is this? what new doctrine is this? for with authority [q] commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region [r] round about Galilee.

29 * [11] And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her and she ministred unto them.

32 And at even, when the sunne did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the citie was gathered together at the doore.

34 And he healed many that were sick of divers diseases, and cast out many devils, and [s] suffered not the devils ‡ to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him. All men seek for thee.

38 And he said unto them, Let us go into the [t] next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 * [12] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 And assoon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 [13] And said unto him, See thou say nothing to any man: but go thy way, shew thy self to the [u] priest, and offer for thy cleansing those things which Moses commanded for a testimonie unto them.

45 * But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

1 Christ healeth one sick of the palsie, 14 calleth Matthew from the receipt of custome, 15 eateth with publicanes and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the eares of corn on the sabbath-day.

AND again * he entred into Capernaum, [1] after some dayes, and it was noised that he was in the [a] house.

2 And straightway many were gathered together, insomuch that [b] there was no room to receive *them*, no not so much as about the doore: and he preached the word unto them,

3 And they come unto him, bringing one sick of the palsie, which was born of foure.

4 And when they could not come nigh unto him for preasse, they uncovered the roof where he was: and when they had broken it up, they [c] let down the [d] bed wherein the sick of the palsie lay.

5 When Jesus saw their faith, he said unto the sick of the palsie, Sonne, thy sinnes be forgiven thee.

6 But there were certain of the Scribes sitting there, and [e] reasoning in their hearts,

7 Why doth this man thus speak blasphemies? * who can forgive sinnes but God onely?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sinnes be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Sonne of man hath power on earth to forgive sinnes, (he saith to the sick of the palsie)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all [f] amazed, and glorified God, saying, we never saw it on this fashion.

13 [2] And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

14 * And as he passed by, he saw [g] Levi the sonne of Alpheus sitting ‡ at the receit of custome

---

* Matth. 4, 13.
k From the citie Nazareth.

* Matth. 7, 28.

* Luke 4, 33.
10 He preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an unclean spirit, that is to say, possessed with an evil spirit.
m He was born in Bethlehem, but through the errour of the people, he was called a Nazarite, because he was brought up in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28, 36.
o Look beneath Chap. 9, 20.
p As men amazed.
q By his own authoritie, or as a Lord.
r Not onely into Galilee, but also into the countreys bordering upon it.

* Matth. 8, 14.
11 By healing of divers diseases, he sheweth that he hath brought true life into the world.

s For it belongeth not to the devils to preach the Gospel, Acts 16, 18.
‡ Or, *to say that they knew him.*

t Villages which were as cities.

* Matth. 8, 2.
12 By healing the leprous, he sheweth that he came for this cause to wipe out the sinnes of the world with his touching.

13 He witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and love towards poore sinners.
u All the posteritie of Aaron might judge of a leper.
* Luke 5, 15.

* Matth. 9, 1.
1 Christ sheweth by healing this man, which was sick of the palsie, that men recover in him, through faith onely, all their strength which they have lost.
a In the house where he used to remain: for he chose Capernaum to dwell in, and left Nazareth.
b Neither the house nor the entrey was able to hold them.
c They brake up the upper part of the house, which was plain, and let down the man that was sick of the palsie into the lower part where Christ preached for they could not otherwise come unto his sight.
d The word signifieth the worst kinde of bed whereupon men use to lay down themselves at noontide, and such other times to refresh themselves, we call it a couch.
e In their minds disputing upon that matter, on both sides.
* Job. 14, 4. Isa. 43, 25.

f Word for word, past themselves, or out of their wits.
2 The Gospel offendeth the proud, and saveth the humble.
* Matth. 9, 9.
g Matthewes other name.
‡ Or, *at the place where the custome was received.*

cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſſe, that as Jeſus ſat at meat in his houſe, many Publicanes & ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the Scribes and Phariſees ſaw him eat with publicanes and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicanes and ſinners?

17 When Jeſus heard it, he ſaith unto them, They that are whole, have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

18 * [3] And the diſciples of John, and of the Phariſees uſed to faſt; and they come, and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt.

20 But the dayes will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe dayes.

21 No man alſo ſeweth a piece of ‡ new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 * [4] And it came to paſſe, that he went through the corn-fields on the [h] ſabbath-day, and his diſciples began as they went, to pluck the eares of corn,

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawfull?

25 And he ſaid unto them, Have ye never read what David did, when he had need & was an hungred, he, and they that were with him?

26 How he went into the houſe of God in the dayes of [i] Abiathar the high prieſt, and did eat the ſhew-bread, which is not lawfull to eat, but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the ſonne of man is Lord alſo of the [k] ſabbath.

CHAP. III.

1 Chriſt healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean ſpirits: 13 chooſeth his twelve apoſtles: 22 convinceth the blaſphemie of caſting out devils by Beelzebub: 31 and ſheweth who are his brother, ſiſter, and mother.

AND * [1] he entred again into the ſinagogue, and there was a man there which had a [a] withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawfull to do good on the ſabbath-dayes, or to do evil? to ſave [b] life, or to kill? but they held their peace.

5 And when he had looked round about on them [c] with anger, being grieved for the ‡ [d] hardnes of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored whole as the other.

6 [2] And the Phariſees went forth, & ſtraightway took counſel with the [e] Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from [f] beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould [g] wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they ‡ preaſſed upon him for to touch him, as many as had [h] plagues.

11 And [i] unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Sonne of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 [3] And he [k] ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſurnamed Peter.

17 And James *the ſonne* of Zebedee, and John the brother of James (and he ſurnamed them Boanerges, which is, The ſonnes of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, which alſo betrayed him: and they went [m] ‡ into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 * And when his ‡ [n] friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

22 ¶ And the Scribes which came down from Jeruſalem, ſaid, * He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

24 And

---

* Matt. 9, 14. Luke 5, 33.
3 The ſuperſtitious and hypocrites do raſhly put the ſumme of godlineſſe in things indifferent, and are here for three cauſes reprehended. Firſt, for that not conſidering what every mans ſtrength is able to beare, they raſhly make all manner of lawes concerning ſuch things, without all diſcretion.
‡ Or, *raw*, or *unwrought*.

* Matt. 12, 1.
4 Secondarily, for that they make no difference between the laws which God made concerning the ſame things, and laws that are made of things which are utterly unlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
i 1 Sam. 21, 1. He is called Ahimelech, and his ſon Abiathar, but by conference of other places, it is plain that both of them had two names, Look 1 Chron. 24, 6. 2 Sam. 8, 17. and 15, 29. 1 King. 2, 26. 2 King. 25, 18.
k Hath the Sabbath day in his power, and may rule it as him liſteth.

* Matt. 12, 9.
1 Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall law) before the morall law. Whereas contrariwiſe, they ſhould have learned out of this, the true uſe of the ceremoniall law. a That is, unprofitable and dead.

b A figurative ſpeech, by the figure Synecdoche. For this kinde of ſaying, To ſave the life, is as much as to ſave the man.
c Men when they have wrong done unto them, are angry, but not without vice: but Chriſt is angry without vice, neither is he ſorry ſo much for the injurie that is done to his own perſon, as for their wickedneſſ: and therefore he had pity upon them, and for that cauſe is he ſaid to have mourned.
‡ Or, *blindneſſe*.
d As though their heart had been ſo cloſed up, and grown together, that wholeſome doctrine could prevail no more with them.
2 The more the truth is kept under the more it cometh out.
e Look Matth. 22, 16.
f Which Joſephus calleth ſtonie or rocky.
g Should always be ready for him.
‡ Or, *ruſhed*.
h Diſeaſes wherewith God ſcourgeth men as it were with whips.
i In them whom they had entred into: or by the figure called Metonymie, for them which were vexed with the unclean ſpirits.
* Matt. 10, 1.
3 The twelve apoſtles are ſet apart to be trained upo the office of the apoſtleſhip.
k Choſe and appointed out twelve to be familiar and converſant with him.

l Whom Luke alſo calleth Judas: and for difference ſake, the other Judas is called Iſcariot.
m The diſciples whom Chriſt had taken to be of his traine and to live with him, came home to his houſe, to be with him always after.
‡ Or, *home*.
4 None are worſe enemies of the Goſpel than they that leaſt ought.
‡ Or, *kinſmen*.
n Word for word, they that were of him, that is, his kinsfolks: for they that were mad were brought to their kinſmen.
* Mat. 9, 34.

34

24 And if a kingdome be divided againſt it ſelf, that kingdome cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

o Satans imps or bands.

26 And if[o] Satan riſe up againſt himſelf, & be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt binde the ſtrong man, and then he will ſpoil his houſe.

* Mat. 12, 31. 5 They onely are without hope of ſalvation, which do malicioufly oppugne Chriſt, whom they know.

28 * [5] Verily I ſay unto you, All ſinnes ſhall be forgiven unto the ſonnes of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſſe, but is in danger of eternall damnation:

p Theſe are the words of the Evangeliſt.

30 [p] Becauſe they ſaid, He hath an unclean ſpirit.

* Mat. 12, 46. q Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kinred. 6 The ſpirituall kinred is farre otherwiſe to be accounted of, than the carnall or fleſhly.

31 ¶ * There came then his [q] brethren and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother or my brethren?

34 [6] And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

Chap. IIII.

1 The parable of the ſower, 14 and the meaning thereof. 21 We muſt communicate the light of our knowledge to others. 26 The parable of the ſeed growing ſecretly, 30 and of the muſtard-ſeed. 35 Chriſt ſtilleth the tempeſt on the ſea.

* Mat. 13, 1. a Seaſide of Tyberias.

AND * he began again to teach by the [a] ſeaſide: and there was gathered unto him a great multitude, ſo that he entred into

b In a ſhip which was lanched into the Sea.

a ſhip, and ſat [b] in the ſea, and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

1 The ſelf ſame doctrine of the Goſpel is ſowen every where, but it hath not like ſucceſſe, indeed through the fault of man, but yet by the juſt judgement of God.

3 [1] Hearken, Behold, there went out a ſower to ſow:

4 And it came to paſſe as he ſowed, ſome fell by the way ſide, and the fowls of the aire came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſunne was up, it was ſcorched, and becauſe it had no root, it withered away.

7 And ſome fell among thorns, aud the thorns grew up, and choked it, and it yeelded no fruit.

8 And other fell on good ground, and did yeeld fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixtie, and ſome an hundred.

9 And he ſaid unto them, He that hath eares to heare, let him heare.

c Word for word.

10 And when he was [c] alone, they that were [d] about him with the twelve, asked of him the parable.

d They that followed him at the heels.

11 And he ſaid unto them, Unto you it is given to know the myſterie of the kingdome of God: but unto them that are [e] without, all theſe things are done in parables:

e That is to ſay, to ſtrangers and ſuch as are none of ours.

12 * That ſeeing they may ſee, and not perceive, and hearing they may heare, and not underſtand; leſt at any time they ſhould be converted, and their ſinnes ſhould be forgiven them.

* Mat. 13, 14.

13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way ſide, where the word is ſowen, but when they have heard, Satan cometh immediately, and taketh away the word that was ſowen in their hearts.

16 And theſe are they likewiſe which are ſowen on ſtony ground, who when they have heard the word, immediately receive it with gladneſſe:

17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the words ſake, immediately they are offended.

18 And theſe are they which are ſowen among thorns: ſuch as heare the word,

19 And the cares [f] of this world, * and the deceitfulneſſe of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitfull.

f Which pertain to this life. * 1 Tim. 6, 17.

20 And theſe are they which are ſowen on good ground, ſuch as heare the word, and receive it, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21 ¶ * [2] And he ſaid unto them, Is a candle brought to be put under a " buſhel, or under a bed? and not to be ſet on a candleſtick?

* Matth. 5, 15. 2 Although the light of the Goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe than this, that the wickedneſſe of the world might be made manifeſt. " The word in the original ſignifieth a leſſe meaſure, as Mat. 5, 15.

22 * For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

* Mat. 10, 26.

23 If any man have eares to heare, let him heare.

24 [3] And he ſaid unto them, Take heed what you heare: * with what meaſure ye mete, it ſhall be meaſured to you: and unto you that heare ſhall more be given.

3 The more liberally that we communicate ſuch gifts as God hath given us with our brethren, the more bountifull will God be toward us. * Mat. 7, 2. * Matth. 13, 12.

25 * For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

26 ¶ [4] And he ſaid, So is the kingdome of God, as if a man ſhould caſt ſeed into the ground,

4 The Lord ſoweth & reapeth after a manner unknown to men.

27 And [g] ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, [h] he knoweth not how.

g That is, when he hath done ſowing, would paſſe the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.

28 For the earth bringeth forth fruit [i] of her ſelf, firſt the blade, then the eare, after that the full corn in the eare.

29 But when the fruit is ‡ brought forth,

h It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſſe to God: for that mighty working whereby the ſeed cometh to blade and eare is ſecret, and is onely known by the fruit. i By a certain power which moveth it ſelf. ‡ Or, *ripe*.

imme-

immediately he putteth in the ſickle, becauſe the harveſt is come.

5 God farre otherwiſe than men uſe, beginneth with the leaſt, and endeth with the greateſt. * Matth. 13, 31.

30 ¶ [5] And he ſaid, * Whereunto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

31 It is like a grain of muſtard-ſeed, which when it is ſowen in the earth, is leſſe than all the ſeeds that be in the earth.

32 But when it is ſowen it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the aire may lodge under the ſhadow of it.

* Matth. 13, 34. k According to the capacitie of the hearers.

33 * And with many ſuch parables ſpake he the word unto them as [k] they were able to heare it.

l Word for word, Looſed, as you would ſay, read them the hard riddles. * Matth. 8, 23.

34 But without a parable ſpake he not unto them: and when they were alone, he [l] expounded all things to his diſciples.

35 * And the ſame day when the even was come, he ſaith unto them, Let us paſſe over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

6 They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.

37 [6] And there aroſe a great ſtorm of winde, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the winde, and ſaid unto the ſea, Peace, be ſtill: and the winde ceaſed, and there was a great calm.

m How cometh it to paſſe that you have no faith?

40 And he ſaid unto them, [m] Why are ye ſo fearfull? how is it that you have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the winde and the ſea obey him?

CHAP. V.

1 Chriſt delivering the poſſeſſed of the legion of devils, 13 they enter into the ſwine: 25 He healeth the woman of the bloudy iſſue, 35 and raiſeth from death Jairus his daughter.

* Matth. 8, 28. 1 Many have the vertue of Chriſt in admiration, and yet they will not redeem it with the loſſe of the leaſt thing they have. a Look Matth. 8, 30. b Word for word, in an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.

AND * [1] they came over unto the other ſide of the ſea, into the countrey of the [a] Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombes, a man with an [b] unclean ſpirit,

3 Who had his dwelling among the tombes, and no man could binde him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes night and day, he was in the mountains, and in the tombes, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afarre off, he came and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Sonne of the moſt high God? I [c] adjure thee by God, that thou torment me not.

c That is, aſſure me by an oath, that thou wilt not vex me.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit)

9 And he asked him, What is thy name? and he anſwered, ſaying, My name is legion: for we are many.

10 And he [d] beſought him much, that he would not ſend them away out of the countrey.

d That devil that played the meſſenger for his fellows.

11 Now there was there nigh unto the [e] mountains, a great herd of ſwine feeding.

e This whole countrey is for the greater part of it very hilly, for the mountains of Galiad run through it.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the [f] ſea, (they were about two thouſand) and were choked in the ſea.

f Strabo in the ſixteenth book ſaith, that in Gadaris there is a ſtanding pool of very naughty water, which if beaſts taſte of, they ſhed their haire, nailes, or hooves and hornes.

14 And they that fed the ſwine fled, and told it in the city, and in the countrey. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right minde, and they were afraid.

16 And they that ſaw it, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tel them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

* Matth. 9, 18. g The whole company aſſembled not diſorderly, but in every Synagogue there were certain men which governed the people.

22 * And [g] behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her that ſhe may be healed, and ſhe ſhall live.

24 And Jeſus went with him, and much people followed him, and thronged him.

2 Jeſus being touched with true faith, although it be but weak, doth heal us by his vertue.

25 [2] And a certain woman which had an iſſue of bloud twelve yeares,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preaſſe behinde, and touched his garment.

28 For

36 28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her bloud was dried up: and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf, that vertue had gone out of him, turned him about in the preaſſe, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogues *houſe*, certain which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any futher?

3 Fathers apprehend by faith, the promiſes of life even for their children.

36 [3] Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, onely beleeve.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

4 Such as mock and ſcorn Chriſt are unworthy to be witneſſes of his goodneſſe.

40 [4] And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them

h The three diſciples,

[h] that were with him, and entreth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked, for ſhe was of the age of twelve yeares: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 Chriſt is contemned of his countreymen. 7 He giveth the twelve power over unclean ſpirits: 14 Divers opinions of Chriſt. 18 John Baptiſt is beheaded, 29 and buried. 30 The apoſtles return from preaching, 34 The miracle of five loaves and two fiſhes. 48 Chriſt walketh on the ſea: 53 and healeth all that touch him.

* Matth. 13, 54.

1 The faithleſſe world doth no whit at all diminiſh the vertue of Chriſt, but wittingly and willingly depriveth it ſelf of the efficacie of it, being offered unto them.

AND * he [1] went out from thence, and came into his own countrey, and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing him were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdome is this which is given unto him, that even ſuch [a] mighty works are wrought by his hands?

a The word ſignifieth powers, or vertues, whereby are meant thoſe wonderfull works that Chriſt did, which ſhewed and ſet forth the vertue and power of his Godhead to all the world.

3 Is not this the carpenter, the ſonne of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his [b] ſiſters here with us? And they were offended at him.

Matth. 7, 22.

b After the manner of the Hebrews, who by brethren and ſiſters, underſtand all their kinsfolks.

4 But Jeſus ſaid unto them, * A prophet is not without [c] honour, but in his own countrey, and among his own kin, and in his own houſe.

* John 4, 44.

c Not onely that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.

5 And he [d] could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed them.

d That is, he would not: for we muſt needs have faith if we will receive the works of God.

6 And he marvelled becauſe of their unbelief. * And he went round about the villages, teaching.

* Matth. 9, 35. Luke 13, 22.

7 ¶ *[2] And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits,

* Matth. 10, 1.

2 The diſciples are prepared to the generall Apoſtleſhip, by a peculiar ſending forth.

8 [3] And commanded them that they ſhould take nothing for their journey, ſave a ſtaff onely: no ſcrip, no bread, no ‡ money in their purſe:

3 Faithfull paſtors ought not to have their minds ſet, no not on things that are neceſſarie for this life, if they may be an hinderance unto them, be it never ſo little.

‡ The word ſignifieth *a piece of braſſe money, in value ſomewhat leſſe than a farthing*, Matth. 10, 9. *but here it is taken in generall for money.*

9 But be ſhod with [e] ſandals: and not put on [f] two coats.

e The word ſignifieth properly womens ſhoes.

f That is, they ſhould take no change of garments with them, that they might be lighter for this journey, and make more ſpeed.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, [g] there abide till ye depart from that place.

g That is, change not your Innes in this ſhort journey.

11 *[4] And whoſoever ſhall not receive you, nor heare you, when ye depart thence, * ſhake off the duſt under your feet, for a teſtimonie againſt them: verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgement, than for that city.

* Matth. 10, 14.

4 The Lord is a moſt ſevere revenger of his ſervants.

12 And they went out and preached that men ſhould repent.

13 And they caſt out many devils, * and [h] anointed with oyl many that were ſick, and healed them.

* Acts 13, 51. * James 5, 14.

h That oyl was a token and a ſigne of this marvellous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of ſome, is to no purpoſe.

14 *[5] And king Herod heard *of him*, (for his name was ſpread abroad) and he ſaid that John the Baptiſt was riſen from the dead, and therefore [i] mighty works do ſhew forth themſelves in him.

* Matth. 14, 1.

5 The goſpel confirmeth the godly, and veexeth the wicked.

i The word ſignifieth powers, whereby is meant, the power of working miracles.

15 Others ſaid, that it is Elias. And others ſaid, That it is a prophet, or as one of [k] the prophets.

k Of the old prophets.

16 * But when Herod heard *thereof*, he ſaid, It is John whom [l] I beheaded, he is riſen from the dead.

* Luke 3, 19.

l Commanded to be beheaded.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her.

18 For John had ſaid unto Herod, * It is not lawfull for thee to have thy brothers wife.

* Lev. 18, 16.

19 Therefore Herodias [m] had ‡ a quarrel againſt him, and would have killed him, but ſhe could not.

m Sought all means to do him hurt. ‡ Or, *an inward grudge.* ‡ Or, *kept him*, or *ſaved him.* n The tyrant was very well content to heare ſentence pronounced againſt himſelfe, but the ſeed fel upon ſtonie places.

20 For Herod feared John, knowing that he was a juſt man and an holy, and ‡ obſerved him, and when he heard him, he did many things, and heard him [n] gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to

his

his lords, high captains, and chief eſtates of Galilee:

o Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Joſephus called her Salome.

22 And when the daughter o of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my kingdome.

p For women uſed not to ſit at table with men.

24 And p ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and asked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſory, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.

‡ Or, *one of his guard.*
q The word ſignifieth one that beareth a dart, and the kings guard was ſo called, becauſe they did beare darts.

27 And immediately the king ſent ‡ q an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, & laid it in a tomb.

* Luke 9, 10.

30 * And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

6 Such as follow Chriſt ſhall want nothing, no not in the wildernes, but ſhall have abundance. And how wicked a thing is it, not to look for this tranſitorie life at his hands, who giveth everlaſting life.

31 6 And he ſaid unto them, Come ye your ſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

* Matth. 14, 13.

32 * And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, and came together unto him.

* Matth. 9, 36.

34 * And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

* Matth. 14, 15.

35 * And when the day was now farre ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time is farre paſſed.

36 Send them away, that they may go into the countrey round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

r This is a kinde of demand and wondering, not without a privie mock, which men do commonly uſe, when beginning to be in a fume, they denie to do a thing.
ſ Which is about twenty crowns: which is five pound.
" *The Romane peny is ſeven pence halfpeny*, as Matth. 18, 21. no diſtributives,

37 Then r ſhall we go and buy ſ two hundred " penie-worth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by t companies upon the green graſſe.

t Word for word, by bankets, after the manner of the Hebrewes who have as Chap. 6, 7. Now he calleth the rows of the ſitters, bankets.

40 And they ſat down in u ranks by hundreds, and by fifties.

u The word ſignifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they ſat down in rowes one by another, as beds in a garden.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

7 The faithfull ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happie haven, at ſuch time, and by ſuch meanes, as they looked not for: A lively image of the church toſſed to and fro in this world.
‡ Or, *over against Bethſaida.*
x His diſciples.
* Matth. 14, 23.

45 7 And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before ‡ unto Bethſaida, while he ſent away the people.

46 And when he had ſent x them away, he departed into a mountain to pray.

47 * And when even was come, the ſhip was in the midſt of the ſea, & he alone on the land.

48 And he ſaw them toyling in rowing: (for the winde was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

y They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtonished than ever they were before when they ſaw the winde and the ſeas obey his commandments.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, and ſaith unto them, Be of good cheere, it is I, be not afraid.

51 And he went up unto them into the ſhip, and the winde ceaſed and they were y ſore amazed in themſelves beyond meaſure, and wondred.

z Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that vertue of Chriſt was no leſſe ſtrange to them, than if they had not been preſent at that miracle which was done but a little before.

52 For they z conſidered not *the miracle* of the loaves, for their heart was hardened.

* Matth. 14, 34.

53 * And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.

8 Chriſt being rejected in his own countrey, and ariving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit.

54 8 And when they were come out of the ſhip, ſtraightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entred, into villages, or cities, or countrey, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched a ‡ him, were made whole.

a Or, the hemme of the garment.
‡ Or, *it.*

CHAP. VII.

1 The Phariſees finde fault at the diſciples, for eating with unwaſhen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician womans daughter of an unclean ſpirit, 31 and one that was deaf and ſtammered in his ſpeech.

* Matth. 15, 1.

THen * 1 came together unto him the Phariſees, and certain of the Scribes, which came from Jeruſalem.

1 None do more reſiſt the wiſdome of God, than they that ſhould be wiſeſt, and that upon a zeal of their own traditions: for men do not pleaſe themſelves more in any thing than in ſuperſtition, that is to ſay, in a worſhip of God fondly deviſed of themſelves;

2 And when they ſaw ſome of his diſciples a eat bread with b ‡ defiled (that is to ſay, with unwaſhen) hands, they found fault.

a Word for word, eat bread: a kinde of ſpeech which the Hebrewes uſe, taking bread for all kinde of food. b For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Mat. 15, 11, 12. ‡ Or, *common.*

38 3 For the Pharisees, and all the Jews, except they wash their hands ‡ oft, eat not, [c] holding the tradition of the elders.

‡ Or, *diligently*: in the Originall, *with the first*: Theophylac, *up to the elbow*.
c Observing diligently.

4 And when they come from the [d] market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‡ [e] pots, brasen vessels, and of ‡ tables.

d That is to say, from civil affairs and worldly, they go not to meat, unlesse they wash themselves first.
‡ *Sextarius is about a pinte and an half.*
e By these words are understood all kindes of vessels, which are appointed for our daily use.

5 Then the Pharisees and Scribes asked him, Why [f] walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

‡ Or, *beds*.
f Why live they not? a kinde of speech taken from the Hebrews: for among them, the way is taken for trade of life.

6 [2] He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is farre from me.

2 Hypocrisie is alwayes joyned with superstition.
* Isa. 29, 13. Matth. 15, 8.

7 [3] Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

3 The more earnest the superstitious are, the more they are mad in promising themselves Gods favour by their deserts.

8 [4] For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

4 The devises of superstitious men doe not onely not fulfill the law of God (as they blasphemously perswade themselves) but also doe utterly take it away.

9 [5] And he said unto them, Full well ye ‡ reject the commandment of God, that ye may keep your own tradition.

5 True religion, which is clean contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seem to have taken deep root, shall be pluckt up.
‡ Or, *frustrate*.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him [g] die the death.

g Without hope of pardon, he shall be put to death.
* Matth. 15, 5.

11 But ye say, If a man shall say to his father or mother, It is * Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

* Matth. 15, 10.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ * And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have eares to heare, let him heare.

17 And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him.

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, [h] purging all meats?

h For that that] goeth into the draught, purgeth all meats.

20 And he said, That which cometh out of the man, that defileth the man.

* Gen. 6, 5. and 8, 21. Matth. 15, 19.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, [i] covetousnesse, wickednesse, deceit, lasciviousnesse, an [k] evil eye, blasphemy, pride, foolishnesse:

i All kinde of craftinesse, whereby men profit themselves by other mens losses.
k Cankered malice.

23 All these evil things come from within, and defile the man.

24 ¶ * [6] And from thence he arose, and went into the [l] borders of Tyre and Sidon, and entred into an house, and would have no man know it; but he could not be hid.

* Matth. 15, 21.
6 That which the proud doe reject when it is offered unto them, that same to the modest and humble sinners, as it were, violently wring out.
l Into the uttermost coasts of Palestin, which were next to Tyrus and Sidon.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a ‡ [m] Greek, a [n] Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

‡ Or, *gentile*.
m By profession, prophane.
n Neighbour, or neare to Damascus.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, [o] Yes Lord, yet the dogs under the table eat of the childrens crummes.

o As if she said. It is as thou saist, Lord, for it is enough for all the dogs, if they can but gather up the crummes that are under the table: therefore I crave the crummes and not the childrens bread.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ [7] And again departing from the coasts of Tyre & Sidon, he came unto the sea of Galilee, through the midst of the coasts of [p] Decapolis.

7 As the Father created us to this life in the beginning in his onely sonne, so doeth he also in him alone renew us unto everlasting life.
p It was a little country, and so called of ten cities, which the foure governments doe run between and compasse, Plinie, book 3. chap. 8.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to heare, and the dumbe to speak.

CHAP. VIII.

1 *Christ feedeth the people miraculously*: 10 *refuseth to give a signe to the Pharisees*: 14 *admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod*: 22 *giveth a blinde man his sight*: 27 *acknowledgeth that he is the Christ, who should suffer and rise again*: 24 *and exhorteth to patience in persecution for the profession of the gospel.*

IN those dayes * the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

* Matth. 15, 32.

2 I have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will [a] faint by the way: for divers of them came from farre.

a Word for word, they will fall in sunder, or be dissolved, for when men fall in a sound, their sinewes fall one from another.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down

down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about foure thousand; and he sent them away.

10 ¶ And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 * [1] And the Pharisees [b] came forth, and began to question with him, seeking of him a signe from heaven, tempting him.

12 And he [c] sighed deeply in his spirit, and saith, Why doth this generation seek after a signe? verily I say unto you, There shall no [d] signe be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

14 ¶ * Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 [2] And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 [3] And they reasoned among themselves, saying, *It is** because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having eares, heare ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among foure thousand, how many baskets full of fragments took ye up? And they said, seven.

21 And he said unto them, [e] How is it that ye do not understand?

22 ¶ [4] And he cometh to Bethsaida, and they bring a blinde man unto him, and besought him to touch him.

23 And he took the blinde man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, [f] I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and [g] made him look up: and he was restored, and saw every man clearly.

26 [5] And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ [6] * And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; & others, one of the prophets.

29 And he said unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 [7] And he charged them that they should tell no man of him.

31 [8] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and Scribes, and be killed, and after three dayes rise again.

32 [9] And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behinde me, Satan: for thou [h] savourest not the things that be of God, but the things that be of men.

34 ¶ [10] And when he had called the people unto him, with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his crosse and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 [11] For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 * Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall the Sonne of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumbe and deaf spirit: 30 foretelleth his death and resurrection: 23 exhorteth his disciples to humilitie: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithfull.

AND he said unto them, * Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the [a] kingdome of God come with power.

2 ¶ * [1] And after six dayes, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became [b] shining, exceeding white as snow: so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here, and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore [c] afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Sonne: heare him.

8 And suddenly when they had looked round about,

* Matt. 16, 1.
1 The stubborn enemies of the doctrin of the gospel, giving no credit to the miracles already done, require new: but Christ being angry with them, doth utterly forsake them.
b A common kinde of speech, which the Hebrews use, whereby is meant that the phariseeswent from their houses of purpose to encounter with him.
c These sighes came even from his heart root, for the Lord was very much moved with these mens so great infidelitie.
d Word for word, If a signe be given: It is a cutted kinde of speech very common among the Hebrews, wherein some such words as these must be understood, Let me be taken for a liar, or some such like. And when they speak out the whole, they say, The Lord do thus and thus by me.
* Matt. 16, 5.
2 We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the church, or in civil policie.
3 They that have their mindes fixed on earthly things, are utterly blinde in heavenly things although they be never so plainly set forth unto them.
* Matt. 16, 7.
e How cometh it to passe, that you understand not these things which are so plain and evident?
4 A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.
f He perceived some moving of men when he could not discern their bodies.
g He commanded him again, to try indeed, whether he could see well or no.
5 Christ will not have his miracles to be separated from his doctrin.
6 Many praise Christ, which yet notwithstanding spoil him of his praise.
* Matt. 16, 13.

7 Christ hath appointed his times to the preaching of the gospel, and therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.
8 Christ suffered all that he suffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.
9 None are more made than they that are wise beside the word of God.
h This is not godly, but worldly wisdome.
10 The disciples of Christ must beare stoutly, what burden soever the Lord layeth upon them, and subdue the affections of the flesh.
* Mat. 10, 38.
11 They are the most foolish of all men, which purchase the enjoying of this life with the losse of everlasting blisse.
* Mart. 10, 33.

a When he shall begin his kingdome through the preaching of the gospel: that is to say, After the resurrection.
* Matt. 17, 1.
1 The heavenly glory of Christ, which should within a short space be abased upon the crosse, is avouched by visible signs, by the presence and talk of Elias and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses, against whom lyeth no exception.
b Did sparkle as it were.
c They were besides themselves for feare.

40 about, they ſaw no man any more, ſave Jeſus onely with themſelves.

2 The Lord hath appointed his times for the publiſhing of the goſpel.

9 [2] And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Sonne of man were riſen from the dead.

d Even very hardly as it were. e They queſtioned not together touching the generall reſurrection, which ſhall be in the latter day, but they underſtood not what he meant by that which he ſpake of his own peculiar reſurrection.

10 And they [d] kept that ſaying with themſelves, [e] queſtioning one with another what the riſing from the dead ſhould mean.

3 The foolish opinion of the Rabbines is here refelled, touching Elias coming, which was, that either Elias ſhould riſe again from the dead, or that his ſoul ſhould enter into ſome other body. * Iſa. 53, 24. * Matth. 17, 14.

11 ¶ [3] And they asked him, ſaying, Why ſay the Scribes that Elias muſt firſt come?

12 And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and * how it is written of the Sonne of man, that he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

4 Chriſt sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

14 ¶ * [4] And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16 And he asked the Scribes, What queſtion ye ‡ with them?

‡ Or, *among your ſelves.*

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſonne, which hath a dumbe ſpirit:

18 And whereſoever he taketh him, he ‡ [f] teareth him; and he fometh, and gnasheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

‡ Or, *dasheth him.* f Vexeth him inwardly, as the colike uſeth to do.

19 He anſwered him, and ſaith, O faithleſſe generation, how long ſhall I be with you, how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him: and when [g] he ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed foming.

g So ſoon as Jeſus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 And he asked his father, How long is it ago ſince this came unto him? And he ſaid, Of a childe.

22 And ofttimes it hath caſt him into the fire, and into the waters to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

23 Jeſus ſaid unto him, If thou canſt beleeve, [h] all things are poſſible to him that beleeveth.

h There is nothing but Chriſt can and will doe it, for them that beleeve in him.

24 And ſtraightway the father of the childe cried out, and ſaid with tears, Lord, I beleeve, help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumbe and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

5 The nearer that the vertue of Chriſt is, the more outragiouſly doth Satan rage. 6 We have need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſſion.

26 [5] And *the ſpirit* cried, and rent him ſore, and came out of him, and he was as one dead, inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up, and he aroſe.

28 [6] And when he was come into the houſe, his diſciples asked him privately, Why could not we caſt him out?

29 And he ſaid unto them, This kinde can come forth by nothing, but by prayer and faſting.

30 ¶ * And [i] they departed thence, and paſſed through Galilee, and he would not that any man ſhould know it.

* Matth. 17, 22. i He and his diſciples together.

31 [7] For he taught his diſciples, and ſaid unto them, The Sonne of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

7 Chriſt forewarneth us with great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſlothfulneſſe of man is wonderfull.

32 But they underſtood not that ſaying, and were afraid to ask him.

33 ¶ * [8] And he came to Capernaum, and being in the [k] houſe, he asked them, What was it that ye diſputed among your ſelves, by the way?

* Matth. 18, 1. 8 Onely humilitie doth exalt. k Where he was wont to make his abode.

34 But they held their peace; for by the way they had diſputed among themſelves, who *ſhould be* the greateſt.

35 And he ſat down and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a childe, and ſet him in the midſt of them: and when he had taken him in his armes, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, [l] but him that ſent me.

l He doth not onely receive me, but alſo him that ſent me.

38 ¶ * [9] And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us, and we forbad him, becauſe he followeth not us.

* Luke 9, 49. 9 God, who is the author of an ordinary vocation worketh alſo extraordinarly ſo oft as it pleaſeth him. But an extraordinary vocation is tryed by the doctrin and the effects. * 1 Cor. 12, 3.

39 But Jeſus ſaid, Forbid him not, * for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 * For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

* Matth. 10, 42.

42 * [10] And whoſoever ſhall offend one of theſe littles ones that beleeve in me, it is better for him, that a milſtone were hanged about his neck, and he were caſt into the ſea.

* Matth. 18. 6. 10 God is ſo ſevere a revenger of offences, that it is better to ſuffer any loſſe, than to be an occaſion of offence unto any.

43 * And if thy hand ‡ offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

* Matth. 5, 29. and 18, 8. ‡ Or, *cauſe thee to offend.*

44 * Where their [m] worm dieth not, and the fire is not quenched.

* Iſa. 66, 24. m Their worm which ſhall be caſt into that flame.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ‡ offend thee, pluck it out: it is better for thee to enter into the kingdome of God with one eye, than having two eyes to be caſt into hell-fire:

‡ Or, *cauſe thee to offend.*

48 Where

48 Where their worm dieth not, and the fire is not quenched.

49 [11] For every one shall be [n] salted with fire, * and every sacrifice shall be salted with salt.

50 * Salt is good: but if the salt have lost his saltnesse, wherewith will you season it? Have salt in your selves, and have peace one with another.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices unto him, and also, that we being knit together, may season one another.
n That is, shall be consecrate to God being seasoned with the incorruptible word.
* Levit. 2, 13.
* Matth. 5, 13.

CHAP. X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suiters to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND * he [a] arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; &, as he was wont, he taught them again.

* Matth. 19, 1.
a That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so arising and going forth.

2 ¶ And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 [1] And Jesus answered and said unto them, For the hardnesse of your heart, he wrote you this [b] precept.

1 God did never allow those divorces which the law did tolerate.
b Look Matth. 19. For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the stubborn hardnesse of their husbands.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another; [c] committeth adultery against her.

* Matth. 5, 32. and 19, 9.
c Whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ * [2] And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

* Matth. 19, 13.
2 God of his goodnesse comprehendeth in the covenant not only the fathers, but the children also: and therefore he blesseth them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verily I say unto you, Whosoever shall not receive the kingdome of God [3] as a little childe, he shall not enter therein.

3 We must in malice become children, if we will enter into the kingdome of heaven.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ * [4] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternall life?

* Matth. 19, 16.
4 Two things are chiefly to be eschewed of them which earnestly seek eternall life: that is to say, an opinion of their merits or deservings, which is not onely understood, but condemned by the due consideration of the law: and the love of riches, which turneth aside many from that race wherein they ran with a good courage.

18 And Jesus said unto him, Why callest thou me good? there is no man good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witnesse, [d] Defraud not, Honour thy father and mother.

d Neither by force nor deceit, nor any other meanes whatsoever.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, take up the crosse, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdome of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the Kingdome of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdome of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ * [5] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

* Matth. 19, 27.
5 To neglect all things in comparison of Christ, is a sure way to eternal life, so that we fall not away by the way.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall [e] receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with [f] persecutions; and in the world to come eternall life.

e An hundred fold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth it self, and our greedy desire.
f Even in the mids of persecution.

31 * But many that are first, shall be last: and the last, first.

* Matth. 19, 30.
* Matth. 20, 17.

32 ¶ * [6] And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him;

6 The disciples are again prepared to patience, not to be overcome, by the foretelling unto them of his death, which was at hand, and therewithall of life, which should most certainly follow.

33 Saying, behold, we go up to Jerusalem, and the Sonne of man shall be delivered unto the chief priests, and unto the Scribes: and they shall comdemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35 ¶ * [7] And James and John the sonnes of Zebedee come unto him, saying, Master, [g] we would that thou shouldst do for us whatsoever we shall desire.

* Matth. 20, 20.
7 We must first strive before we triumph.
g We pray thee.

42

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſme that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſme that I am baptized withall, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard it, they began to be much diſpleaſed with James and John.

8 The magiſtrates according to Gods appointment rule over their ſubjects: but the paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Fathers will.
* Luk. 22, 25.
h They to whom it is decreed and appointed.
‡ Or, *think good.*

42 [8] But Jeſus called them to him, and ſaith unto them, * Ye know that [h] they which [‡] are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Sonne of man came not to be miniſted unto, but to miniſter, and to give his life a ranſome for many.

* Matt. 20, 29.
9 Chriſt onely, being called upon by faith, healeth our blindneſſe.

46 ¶ [9] And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people; blind Bartimeus, the ſonne of Timeus, ſat by the high-way ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſonne of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou Sonne of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blinde man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50 And he caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blinde man ſaid unto him, Lord, that I might receive my ſight.

‡ Or, *ſaved thee.*

52 And Jeſus ſaid unto him, Go thy way, thy faith hath [‡] made the whole: and immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

1 Chriſt rideth with triumph into Jeruſalem: 12 curſeth the fruitleſſe leafie tree: 15 purgeth the temple: 20 exhorteth his diſciples to ſtedfaſtneſſe of faith, and to forgive their enemies: 27 and defendeth the lawfulneſſe of his actions, by the witneſſe of John, who was a man ſent of God.

* Mat. 21, 1.
1 A lively image of the ſpirituall kingdome of Chriſt on earth.

AND * [1] when they came nigh to Jeruſalem, unto Bethphage, and Bethanie, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you, and aſſoon as ye be entred into it, ye ſhall finde a colt tied, whereon never man ſat, looſe him, and bring him,

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found the cold tied by the doore without, in a place where two wayes met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him, and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, [a] bleſſed is he that cometh in the name of the Lord.

a well be it to him that cometh to us from God, or that is ſent of God.

10 [b] Bleſſed be the kingdome of our father David, that cometh in the name of the Lord, Hoſanna in the higheſt.

b Happie and proſperous.

11 And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.

12 ¶ And on the morrow when they were come from Bethanie, he was hungry.

13 * [2] And ſeeing a fig-tree afarre off, having leaves, he came, if haply he might finde any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

* Mat. 21, 19.
2 An example of that vengeance which hangeth over the heads of hypocrites.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 ¶ * [3] And they come to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves:

* Matt. 21, 12.
3 Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the temple.

16 And would not ſuffer that any man ſhould carry any [c] veſſel through the temple.

c That is, any prophane inſtrument of which thoſe fellowes had a number, that made the court of the temple a market place.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be [d] called of all nations the houſe of prayer? but ye have made it a den of theeves.

d Shall openly be ſo accounted and taken.

18 And the Scribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the citie.

20 ¶ * [4] And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

* Mat. 21, 19.
4 The force of faith is exceeding great, and charitie is ever joyned with it.

21 And Peter calling to remembrance, ſaith unto

unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, ‡ [c] Have faith in God.

‡ Or, *have the faith of God.*
c The faith of God is that assured faith and trust which we have in him.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast in to the sea, and shall not doubt in his heart, but shall beleeve that those things which he saith shall come to passe, he shall have whatsoever he saith.

24 Therefore I say unto you, * What things soever ye desire when ye pray, beleeve that [f] ye receive *them*, and ye shall have *them*.

* Matth. 7, 7.
f Word for word, that you receive it, speaking in the time that now is, to shew the certaintie of the thing, and the performance in deed.

25 And when ye stand, praying, [g] * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

* Matth. 6, 14.
g When you shall appear before the altar.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ [5] And they come again to Jerusalem, * and as he was walking in the temple, there come to him the chief priests, and the Scribes, and the elders,

5 The Gospel hath been assaulted long time since, under the pretence of an ordinary succession.
* Matth. 21, 23.

28 And say unto him, By what authoritie doest thou these things, and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one ‡ question, and answer me, and I will tell you by what authority I do these things.

‡ Or, *thing.*

30 The baptisme of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not beleeve him?

32 [6] But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

6 A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Chap. XII.

1 In a parable of the vineyard let out to unthankfull husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the errour of the Sadduces, who denied the resurrection: 28 resolveth the Scribe, who questioned of the first commandment: 35 refuteth the opinion that the Scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisie: 41 and commendeth the poore widow for her two mites, above all.

* Matth. 21, 33.
1 The calling of God is not tied, either to place, person, or time without exception.

And * [1] he began to speak unto them by [a] parables. A certain man planted a vineyard, and set an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a farre country.

a This word parable which the Evangelists use, doth not onely signifie a comparing of things together, but also dark speeches and allegories.

2 [b] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

b When the fruits of the ground use to be gathered.

3 And they caught him and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another, and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one sonne, his welbeloved, he sent him also last unto them, saying, They will reverence my sonne.

7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 * And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

* Psal. 118, 22.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they [c] sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

c They were greedy and very desirous.

13 ¶ * [2] And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

* Matth. 22, 15.
2 The gospel joyneth the authoritie of the magistrate with the service of God.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou [d] regardest not the person of men, but teachest the [e] way of God in truth: Is it lawfull to give tribute to Cesar, or not?

d Thou doest not so judge by outward appearance, that the truth is thereby darkened any whit at all.
e The way whereby we come to God.

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a ‡ peny, that I may see it.

‡ *Valuing of our money seven pence half peny*, as Matth. 18, 28.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ * [3] Then come unto him the Sadduces, which say there is no resurrection, and they asked him, saying,

* Matth. 22, 23.
3 The resurrection of the body is avouched against the foolish ignorance and malice of the Sadduces.

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, & raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore erre, because ye know not the scriptures, neither the power of God?

44

25 For when they shall rise from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly erre.

28 ¶ * [4] And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

* Mat. 22, 35.
4 Sacrifices and outward worship never pleased God, unlesse such necessary duties as we owe to God and our neighbours went afore.

29 And Jesus answered him, The first of all the commandments *is*, Heare, O Israel, the Lord our God is one Lord?

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.

32 And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he,

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole-burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not farre from the kingdome of God. And no man after that durst ask him any question.

* Mat. 22, 41.
5 Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.
f Word for word, in the holy Ghost, and there is a great force in this kinde of speech, whereby is meant, that it was not so much David, as the holy Ghost that spake, who did in a manner possesse David.

35 ¶ * [5] And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the sonne of David?

36 For David himself said by the [f] holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his sonne? and the common people heard him gladly.

6 The manners of ministers are not rashly to be followed as an example.
g Whiles he taught them.
* Mat. 23, 5.
h The word is a stole, which is a kinde of womans garment, long even down to the heels, and is taken generally, for any garment made for comlinesse, but in this place it seemeth to signifie, That fringed garment, mentioned in Deut. 22, 11.

38 ¶ [6] And he said unto them in his [g] doctrine, * Beware of the Scribes which love to go in [h] long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 * Which devoure widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ * [7] And Jesus sat over against the treasury, and beheld how the people cast [‡ i] money into the treasury: and many that were rich cast in much.

* Luke 21, 1.
7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.
‡ *A piece of brasse money.* See Mat. 10, 9.
i Money of any kinde of metall as the Romanes used, who in the beginning did stamp or coine brasse, and after used it for currant money.

42 And there came a certain poore widow, and she threw in two " mites, which make a farthing.

" *It is the seventh part of one piece of that brasse money.*

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poore widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

1 Christ fortelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgement. 32 The houre whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND * [1] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here.*

* Mat. 24, 1.
1 The destruction of the temple, citie, and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and last of all, the end of the world is described.

2 And Jesus answering saith unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 * Tell us, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

* Mat. 24, 3.

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am *Christ*: and shall deceive many.

7 And when ye shall heare of warres, and rumours of warres, be ye not troubled: for *such things* must needs be, but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdome against kingdome: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of " sorrows.

" *The word in the original importeth the pains of a woman in travail.*

9 ¶ But take heed to your selves: for they shall deliver you up to councels, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a [a] testimony against them.

a The hearing of your preaching, shall be a most evident witnesse against them, so that they shall not be able to pretend ignorance.

10 And the Gospel must first be published among all nations.

* Matt. 10, 19.
b We are not forbidden to think beforehand, but pensive carefulnesse, whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance, that carefulnesse we are willed to beware of, Look Matt. 6, 27.
c By any kinde of artificious and cunning kinde of talke what to speak.
d For me.

11 * But when they shall lead you, and deliver you up, [b] take no thought beforehand what ye shall speak, neither do ye [c] premeditate: but whatsoever shall be given you in that houre, that speak ye: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the sonne: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my [d] names sake: but he that shall endure unto the end, the same shall be saved.

* Matt. 24, 15.
e When the heathen and profane people shall not onely enter into the temple, and defile both it, and the city, but also clean destroy it.

14 ¶ * But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, [e] standing where it ought not, (let him that

that readeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with childe, and to them that give suck in those dayes.

18 And pray ye that your flight be not in the winter:

19 For [f] in those dayes shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the dayes.

21 * And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: beleeve him not.

22 For false Christs, and false prophets shall rise, and shall shew signes and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ * But in those dayes, after that tribulation, the sunne shall be darkened, and the moon shall not give her light.

25 And the starres of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Sonne of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the foure windes, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that summer is neare:

29 So ye in like manner, when ye shall see these things come to passe, know that it is nigh, even at the doores.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away: but my words shall not passe away.

32 ¶ [z] But of that day and that houre knoweth no man, no not the angels which are in heaven, neither the Sonne, but the Father.

33 * Take ye heed, watch and pray: for ye know not when the time is.

34 *For the sonne of man is* as a man taking a farre journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he finde you sleeping.

37 And what I say unto you, I say unto all, Watch.

Chap. XIIII.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passeover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peters denial. 43 Judas betrayeth him with a kisse. 46 He is apprehended in the garden, 55 falsly accused, and impiously condemned of the Jews counsel, 65 shamefully abused by them, 66 and thrice denied of Peter.

After * [1] two dayes, was *the feast of* the passeover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uprore of the people.

3 ¶ * And being in Bethanie, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of [‡] spike nard, very precious, and she brake the box, and poured it on his head.

4 [2] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred "[a] pence, and have been given to the poore: and they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 [3] For you have the poore with you alwayes, and whensoever ye will ye may do them good: but me ye have not alwayes.

8 [4] She hath done what she could: she is come aforehand to anoint my body to the burying,

9 Verily I say unto you, Whereseever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memoriall of her.

10 ¶ * [5] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ * [6] And the first day of [b] unleavened bread, when they [‡c] killed the [d] passeover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passeover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whereseever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passeover with my disciples?

15 And he will shew you a [e] large upper room furnished and prepared: there make ready for us.

16 And

---

f This is a kinde of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time it self were very misery it self. So the prophet Amos 5,20. saith, that the day of the Lord shall be darknesse.

* Matt. 24, 23.

* Matt. 24, 29.

z The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* Matt. 24, 42.

* Matt. 26, 2.

1 By the will of God, against the councell of men, it came to passe that Christ should be put to death upon the solemn day of the passeover, that in all respects the truth might agree to the figure.

* Matt. 26, 6.

‡ Or, *pure nard* or *liquid nard*.

2 Rash judgements are frustrate before God.

" See Matth. 18, 28.

a Which is about six pounds English.

3 Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poore.

4 This woman by the secret instinct of the spirit, anointing Christ, setteth before mens eyes his death and buriall, which were at hand.

* Matth. 26, 14.

5 Covetousnesse cloaked with a zeal of charitie, is an occasion to betray and crucifie Christ.

* Matth. 26, 17.

6 Christ being made subject to the law for us, doeth celebrate the passeover according to the law: and therewithall by a miracle sheweth, that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth. Look Matth. 26. 17.

‡ Or, *sacrificed*.

c They used to sacrifice.

d This is spoken thus, by the figure Metonymia, which is usuall in sacraments, and by the passeover is meant the paschal lambe.

e The Greek word signifieth that part of the house that is highest from the ground, to what use soever it be put, because they used to sup in that part of the house. they called it a supping chamber.

46

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passeover.

17 And in the evening he cometh with the twelve.

* Matth. 26, 20.

18 * [7] And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

7 The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are but figures of the new covenant answerable unto them, which shall continue to the worlds end.

19 And they began to be sorrowfull, and to say unto him one by one, Is it I? and another *saith*, Is it I?

20 And he answered and said unto them, *It is* one of the twelve, that [f] dippeth with me in the dish.

f That useth to eat meat with me.

21 The Sonne of man indeed goeth, as it is written of him: but wo to that man by whom the Sonne of man is betrayed: good were it for that man if he had never been born.

* Matth. 26, 26.

22 ¶ * And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my bloud of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.

‡ Or, *psalme.*

26 ¶ And when they had sung an ‡ hymn, they went out into the mount of Olives.

* Matth. 26, 31.

27 * [8] And Jesus saith unto them, All ye shall be offended becaufe of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

8 Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them.

28 But after that I am risen, I will go before you into Galilee.

* Matth. 26, 33.

29 * [9] But Peter said unto him, Although all be offended, yet *will* not I.

9 Here is set forth in an excellent person, a most sorrowfull example of mans rashnesse and weaknesse.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

g That doubling of words setteth out more plainly Peters vehement affirmation.

31 But he spake the [g] more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

10 Christ suffering for us, in that flesh which he took upon him for our sakes, the most horrible terrours of the curse of God, receiveth the cup at his fathers hands, which he, being just, doth straightway drink off for the iniust.

32 [10] * And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

* Matth. 26, 36.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowfull unto death: tarry ye here, and watch.

h This doubling of the word, was used in those dayes when their languages were so mixed together: for this word, Abba, is a Syrian word.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the houre might passe from him.

36 And he said, [h] Abba, Father, All things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

11 An horrible example of sluggishnesse of men, even in the disciples whom Christ had chosen.

37 [11] And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one houre?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

* Matth. 26, 47.

43 ¶ * [12] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the Scribes, and the elders.

12 As men did willingly spoil God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsaken of his own, and betrayed by one of his familiars, as a thief, that the punishment might be agreeable to the sin, and we who are very traytors, forsakers, and sacrilegers, might be delivered out of the devils snare.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and lead him away [i] safely.

i So diligently, that he escape not out of your hands.

45 And assoon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 [k] And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his eare.

k That is, Peter.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

39 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they [l] all forsook him, and fled.

l All his disciples.

51 [13] And there followed him a certain young man, having a [m] linnen cloth cast about his naked body, and the young men laid hold on him.

13 Under pretence of godlinesse, all things are lawfull to such as do violence against Christ.

m Which he cast about him, when he hearing that stirre in the night, suddenly ran forth: whereby we may understand with how great licentiousnesse these villains violently set upon him.

52 And he left the linnen cloth, and fled from them naked.

53 ¶ * And they led Jesus away to the high priest, and with him were assembled [n] all the chief priests, and the elders, and the Scribes.

* Matth. 26, 57.

n The highest councel was assembled, because Christ was accused as a blasphemer, and a false prophet: for as for the other crime of treason, it was forged against him by the priests, to enforce Pilate by that meanes to condemn him.

54 And Peter followed him afarre off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 * [14] And the chief priests, and all the councel sought for witnesse against Jesus to put him to death, and found none.

* Matth. 26, 59.

14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at length, for confessing God to be his Father, condemned of impiety before the high priests: that we, who denied God, and were indeed wicked, might be quit before God.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 And there arose certain, and bare false witnesse against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within

three dayes I will build another made without hands.

59 But neither ſo did their witneſſe agree together.

60 And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſſe againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Sonne of the ° bleſſed?

° Of God who is moſt worthy of all praiſe.

62 And Jeſus ſaid, I am: * and ye ſhall ſee the Sonne of man ſitting on the right hand of power, and coming in the clouds of heaven.

* Matth. 24, 30.

63 Then the high prieſt rent his clothes, & ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemie: what think ye? And they all condemned him to be guilty of death.

65 [15] And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie: and the ſervants did ſtrike him with the palms of their hands.

15 Chriſt ſuffering all kinde of reproch for our ſakes, getteth everlaſting glory to them that beleeve in him.

66 ¶ * [16] And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt.

* Matth. 26, 69.

16 An heavy example of the frailneſſe of man, together with a moſt comfortable example of the mercie of God, who giveth the ſpirit of repentance and faith to his elect.

67 And when she ſaw Peter warming himſelf, she looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew.

69 [p] And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them.

p If we compare the Euangeliſts diligently together, we ſhall perceive that Peter was known of many through the maidens report: yea, and in Luke when the ſecond deniall is ſpoken of there is a man ſervant mentioned, and not a maid.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them: for thou art a Galilean, and thy ſpeech agreeth thereto.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

* Matth. 26, 75.

72 * And the ſecond time the cock crew: and Peter called to minde the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, ‡ he wept.

‡ Or, *he wept abundantly*, or *he began to weep.*

Chap. XV.

1 Jeſus brought bound and accuſed before Pilate. 15 upon clamour of the common people, the murderer Barrabas is looſed, and Jeſus delivered up to be crucified. 17 He is crowned with thorns, 19 ſpit on, and mocked: 21 fainteth in bearing his croſſe: 27 hangeth between two theeves: 29 ſuffereth the triumphing reproaches of the Jews: 39 but confeſſed by the centurion to be the Sonne of God: 43 and is honourably buried by Joſeph.

* Matt. 27, 1.

AND * [1] ſtraightway in the morning the chief prieſts held a conſultation with the elders and Scribes, and the whole counſel, and bound Jeſus, and carried him away, and [a] delivered him to Pilate.

1 Chriſt being brought before the judgement ſeat of an earthly judge, in open aſſembly is condemned as guiltie unto the death of the croſſe, not for his own ſinnes, (as appeareth by the judges own words) but for all ours, that wee moſt guilty creatures being delivered from the guiltineſſe of our ſinnes, might be quitted before the judgement ſeat of God, even in open aſſembly of the angels. a It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herod the great, and afterward by the Romanes, about fourtie yeares before the deſtruction of the temple, and therefore they deliver Jeſus to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt it.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing. 47

4 * And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſſe againſt thee. * Matth. 27, 13.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at that feaſt he [b] releaſed unto them one priſoner, whomſoever they deſired. b Uſed to deliver.

7 And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews?

10 (For he knew that the chief prieſts had delivered him for envie)

11 But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 ¶ And ſo Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified.

16 And the ſouldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 [2] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

2 Chriſt going about to take away the ſinnes of men, who went about to uſurp the throne of God himſelf, is condemned as one that hunted after the kingdome, and mocked with a falſe ſhew of a kingdome, that we on the other ſide, who ſhall indeed be eternall kings, might receive the crown of glory at Gods own hand.

18 And began to ſalute him, Hail king of the Jews.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 * And they [3] compell one Simon a Cyrenian, who paſſed by, coming out of the countrey, the father of Alexander and Rufus, to bear his croſſe.

* Matth. 27, 32.

3 The rage of the wicked hath no meaſure, but in the mean ſeaſon, even the weakneſſe of Chriſt, being in pain under the heavie burden of the croſſe, doeth manifeſtly ſhew that a lamb is led to be ſacrificed.

22 [4] And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſcull.

4 Chriſt is led out of the walls of the earthly Jeruſalem, into a foul place of dead mens carkaſes, as a man moſt unclean, not touching himſelf, but touching our ſinnes, which were laid upon him, to the end that we being made clean by his bloud, might be brought into the heavenly ſanctuarie.

23 And they gave him to drink, wine mingled with myrrhe: but he received it not.

24 [5] And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

5 Chriſt hangeth naked upon the croſſe and as the wickedeſt caitife that ever was, moſt vilely reproved: that we being clothed with his righteouſneſſe, and bleſſed with his curſes, and ſanctified by his onely obla-tion, may be taken up into heaven.

25 And

48

25 And it was the third houre, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucifie two theeves, the one on his right hand, and the other on his left.

* Isa. 53, 12.

28 And the scripture was fulfilled, which saith, * And he was numbred with the transgressours.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come down from the crosse.

31 Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the crosse, that we may see and beleeve: and they that were crucified with him, reviled him.

6 How angry God was against our sinnes, which he punished in our suretie, his Sonne, it appeareth by this horrible darknesse.

33 And when the sixth houre was come, there was [6] darknesse over the whole [c] land, untill the ninth houre.

c By this word Land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the passeover, and in the full moone, when the sunne shined over all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was overcovred with most grosse darknesse.

34 And at the [7] ninth houre Jesus cried with a loud voice, saying, * *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me?

7 Christ striving mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the crosse, and in soul plunged in the depth of hell, yet he ridded himself, crying with a mighty voyce: and notwithstanding the wound which he received of death, in that he died, yet by smiting, both things above, and things beneath, by renting of the vail of the temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be, known out of hand to be conquerour and Lord of all.

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottome.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truely, this man was the Sonne of God.

40 [8] There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of James the lesse, and of Joses, and Salome.

41 Who also when he was in Galilee, * followed him, and ministred unto him, and many other women which came up with him unto Jerusalem.

42 ¶ * And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an [d] honourable counseller, which also waited for the kingdome of God, came, and went in [c] boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he brought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the doore of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

* Matth. 27, 46.

8 Christ to the great shame of men which forsook the Lord, chose women for his witnesses, which beheld all this whole action. * Luke 8, 3. * Matth. 27, 57. d A man of great authoritie, of the councel of the Sanhedrin, or else taken into counsel by Pilate. c If we consider what danger Joseph cast himself into, we shall perceive how bold he was.

CHAP. XVI.

1 An angel declareth the resurrection of Christ to three women, 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the countrey: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 * And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sunne. * Luke 24, 1. John 20, 1.

3 And they said among themselves, Who shall roll us away the stone from the doore of the sepulchre?

4 (And when they [a] looked, they saw that the stone was rolled away) for it was very great. a When they cast their eyes towards the sepulchre.

5 * And entring into the [b] sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. * John 20, 11. b Into the cave wherein the sepulchre was cut out.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples & Peter, that he goeth before you into Galilee, there shall ye see him, * as he said unto you. * Matth. 26, 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.

9 ¶ [1] Now when *Jesus* was risen early, the first day of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils. 1 Christ himself appeareth to Mary Magdalene, to upbraid the disciples incredulitie. * Joh. 20, 14. * Luk. 8, 2.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, & had been seen of her, beleeved not.

12 ¶ [2] After that, he appeared in another form * unto two of them, as they walked, and went into the countrey. 2 Christ appeareth to two other disciples, and at length to the eleven. * Luk. 24, 13.

13 And they went and told it unto the residue: neither beleeved they them.

14 ¶ * [c] Afterward he appeared unto the eleven, as they sat ‡ at meat, and upbraided them with their unbelief, and hardnesse of heart, because they beleeved not them which had seen him after he was risen. * Luk. 24, 36. John 20, 19. c The Evangelist considered not the order of the time, but the course of his historie, which he divided into three parts: The first sheweth, how he appeared to the women, the second to his disciples, the third to his apostles, and therefore he saith finally. ‡ Or, *together*.

15 * [3] And

15 *[3] And he said unto them, Go ye into all the world, and preach the gospel to every [d]creature.

16 He that beleeveth and is baptized, shall be saved; * but he that beleeveth not, shall be damned.

17 And these signes shall follow them that beleeve; * In my name shall they cast out devils, *they shall speak with new [e] tongues,

18 * They shall take up serpents, and if they drink any deadly thing it shall not hurt them, * they shal lay hands on the sick, and they shall recover.

19 ¶ [4] So then after the Lord had spoken unto them, he was * received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, *and confirming the [f] word with signes following. Amen.

*Matth. 28, 19. 3 The apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the sacraments, which Christ hath instituted, having besides power to do miracles. d Not to the Jews only, not in Judea only, but to all men, and every where: and so must all the apostles do

*Acts 18, 8. 4 Christ having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his Apostles being confirmed with signes) he will govern his church, unto the worlds end. *Luk 24, 51.

e Strange tongues, such as they knew not before. Acts 28, 5. * Joh. 12, 49. * Acts 16, 18. * Acts 2, 4. *Heb. 2, 4. f To wit, the doctrine: therefore doctrine must go before, and signes must follow after.

THE GOSPEL
According to
S. LUKE.

CHAP. I.

1 The preface of Luke to his whole gospel. 5 The conception of Iohn the Baptist, 26 and of Christ. 39 The prophesie of Elizabeth, and of Mary concerning Christ. 57 The nativitie and circumcision of Iohn. 67 The prophesie of Zachary both of Christ, 67 and of Iohn.

1 Luke commendeth the witnesses that saw this historie.

FOrasmuch as [1] many have [a] taken in hand to set forth in order a declaration of those things which are most surely beleeved among us,

a Many took it in hand, but did not perform. Luke wrot his gospel before Matthew and Mark.

2 [b] Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

b Luke was not an eye-witnesse and therefore it was not he, to whom the Lord appeared, when Cleopas saw him: and he was taught not onely by Paul, but by others of the apostles also.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, [c] most excellent Theophilus,

c That is, most mighty, and therefore Theophilus was a very honourable man, and in place of great dignitie,

4 [d] That thou mightest [e] know the certainty of those things wherein thou hast been instructed.

d Luke began his gospel a great deal further off, than the other did.

e Have fuller knowledge of those things, which before thou knewest but meanly.

5 ¶ THere [2] was in the [f] dayes of [g] Herod the king of Judea, a certain priest named Zacharias, of the [h] course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

2 John who was another Elias, and appointed to be the herauld of Christ, coming of the stok of Aaron, and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end, that men should be more readily stirred up to the hearing of his preaching, according to the forwarning of the prophets. f Word for word, in the dayes: so speak the Hebrews, giving us to understand, how short and frail a thing the power of princes is. g Herod the great. h For the posteritie of Aaron was divided into courses

6 And they were both [i] righteous before God, [k] walking in all the [l] commandments and ordinances of the Lord, [m] blameless.

i The true mark of righteousnesse is, To be liked and allowed of in the judgement of God. k Lived, so speak the Hebrews: for our life is a way, wherein we must walk, untill we come to the mark. l In all the morall and ceremoniall law. m Whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith onely, and nothing else,

7 And they had no childe, because that Elizabeth was barren, and they both were now well stricken in yeares.

8 And it came to passe, that while he executed the priests office before God in the order of his course,

9 According to the custome of the priests office, his lot was to burn incense when he went into the [n] temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incense.

n The temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are said to be without, in the temple. *Exod. 30, 7. Levit 16, 17.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a sonne, and thou shalt call his name John.

14 And thou shalt have joy and gladnesse, and many shall rejoyce at his birth.

15 For he shall be great in the [o] sight of the Lord, and shall drink neither wine nor [p] strong drink, and he shall be filled with the holy Ghost, even from his mothers wombe.

o So speak the Hebrews, when it signified a rare kinde of excellencie, so it is said of Nimrod Gen. 10. p He was a valiant hunter before God. p Any drink that may make drunken. *Mal 4, 6.

16 And many of the children of Israel shall he [q] turn to the Lord their God.

q Shal be a means to bring many to repentance and turn themselves to the Lord from whom they fell

17 And he shall go before [r] him [f] in the spirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the disobedient ‡ to the [u] wisdome of the just, to make ready a people prepared for the Lord.

r As they use to go before kings, and when you know the king is not farre off. f This is spoken by the figure Metonymia, taking the spirit, for the gift of the Spirit, as you would say. The cause, for that which cometh of the cause. t By the figure Synechdoche, he sheweth that he shall take away all kindes of enemies, which use to breed great troubles and turmoils amongst men. † Or, by. u Wisdome and goodnesse are two of the chiefest causes, which make men to reverence and honour their fathers.

18 And Zacharias said unto the angel, Whereby shal I know this? for I am an old man, and my wife well stricken in yeares.

19 And the angel answering said unto him, I am Gabriel, that [x] stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

x That appear, for so the Hebrews use this word (To stand) meaning, That they are ready to do his commandment.

50

20 And behold, thou shalt be dumbe, and not able to speak, untill the day that these things shall be performed, because thou beleevest not my words, which shal be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and he remained speechlesse.

23 And it came to passe, that assoon as the dayes of his ministration were accomplished, he departed to his own house.

24 And after those dayes his wife Elizabeth conceived, & hid her self five moneths, saying,

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men.

26 [3] And in the sixth moneth, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the [y] house of David; and the virgins name was Mary.

28 And the angel came in unto her, and said, Hail *Thou that art* ‡ [z] highly favoured, the Lord is with thee: [z] blessed art thou [a] among women.

29 And when she saw him, she was [b] troubled at his saying, and cast in her minde what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found [c] favour with God.

31 *And behold, thou shalt conceive in thy wombe, and bring forth a Sonne, and shalt call his name Jesus.

32 He shall be great, and shall be [d] called the Sonne of the Highest, and the Lord God shall give unto him the throne of his father David.

33 *And he shall reigne over the house of Jacob for ever, and of his kingdome there shall be no end.

34 Then said Mary unto the angel, [e] How shall this be, seeing [f] I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest [g] shall overshadow thee: therefore also that [h] holy thing which shall be born of thee, shall be [i] called the Sonne of God.

36 And behold, thy [k] cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the [l] sixth moneth with her, who was called barren.

37 For with God nothing shall be unpossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

39 [4] And Mary arose in those dayes, and went into the [m] hill-countrey with haste, into a [n] city of Juda,

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth heard the salutation of Mary, the babe [o] leaped in her wombe: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the [p] fruit of thy wombe.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, assoon as the voice of thy salutation sounded in mine eares, the babe leaped in my wombe for joy.

45 And blessed is she ‡ that beleeved, for there shall be a performance of those things which were told her from the Lord.

46 [5] And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath [q] regarded the [r] low estate of his handmaiden: for behold, from henceforth all generations shal call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that [t] fear him, from generation to generation.

51 *He hath shewed strength with his [u] arm, he hath [x] scattered the proud, in the [x] imagination of their hearts.

52 *He hath [y] put down the mightie from their seats, and exalted them of [z] low degree.

53 *He hath filled the [a] hungry with good things, and the rich he hath sent emptie away.

54 [b] He hath holpen his servant Israel, * in remembrance of his mercy,

55 *As he [c] spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three moneths, and returned to her own house.

57 [6] Now Elisabeths full time came, that she should be delivered, and she brought forth a sonne.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her.

59 And it came to passe that on the eighth day they came to circumcise the childe, and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signes to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, & his tongue *loosed*, and he [d] spake, & praised God.

65 And

3 The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Sonne of the most High, promised to David, is conceived by the vertue of the holy Gost.
y As much is to be said of Mary, otherwise Christ had not been of the stock, nor the sonne of David.
† Or, *gratiously accepted, or much graced.* See vers. 30.
z It might be rendred word for word, full of favour and grace, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.
a Of God.
b Moved at the strangenesse of the matter.
c So spake the Hebrewes, saying, that men have found favour, which are in favour.
*Isa. 7, 14. Matth. 1, 21.
d He shall be declared so to be, for he was the Sonne of God from everlasting, but was made manifest in the flesh in his time.
*Dan. 7, 14. Mic. 4, 7.
e The greatnesse of the matter causeth the virgin to ask this question not that she distrusteth any whit at all, for she asketh onely of the manner of the conceiving, so that it is plain, she beleeved all the rest.
f So speak the Hebrewes, signifying by this modest kind of speech the company of man and wife together, and this is the meaning of it: how shall this be for seeing I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the prophets, that the Messias should be born of a virgin
g That is, the holy Gost shall cause thee to conceive by his mightie power.
h That pure thing and void of all spot of uncleanesse: for he that was to take away sinne, must needs be void of sinne.
i Declared and shewed to the world to be the Son of God.
k Though Elizabeth were of the tribe of Levi yet she might be Maries cousin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.
l This is now the sixth moneth from the time when she conceived.

4 Elizabeth being great with childe of Iohn, and Mary with Christ, by the inspiration of the holy Ghost, doe rejoyce each for other.
m Which is on the southside of Jerusalem.
n That is to say, Hebron: which was in times past called Kiriath-arba, which was one of the towns that were given to the Levites, in the tribe of Juda, and is said to be in the mountains of Juda, Josh. 15, 13, and 21, 11.
o This was no ordinarie nor usuall kinde of moving.
p Christ is blessed in respect of his humanitie.

‡ Or, *which beleeved that there.*

5 Christ the Redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed
q Hath freely and graciously loved.
r Word for word, My baseneſse, that is, my base estate: so that the Virgin vanteth not her deserts, but the grace of God.
t To them that live godly and religiously so speak the Hebrews.
*Isa. 51, 9.
u This is an heaping up of words more than needs, which the Hebrews use very much, and the arm is taken for strength.
*Psal. 33, 10.
x As the winde doth the chaff.
x He hath scattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: so that their wicked counsel turned to their owne destruction.
* 1 Sam. 2, 6.
y The mighty and rich men.
z Such as none account is made of, and are vile in mens eyes, which are indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God.
*Psal. 34, 10.
a Them that are brought to extream poverty.
b He hath holpen up Israel with his arm, being clean cast down.
*Jer. 31, 3, 20.
*Gen. 17, 19. Psal. 132, 11.
c Promised.

6 Johns nativitie is set out with new miracles.

d All this that was said and done.

d All this that was said and done.
,Or, *things*.
o Thought upon them diligently and earnestly, and as it were printed them in their hearts.
f That is, the present favour of God, and a singular kinde of vertue appeareth in him.
7 John yet scarce born, by the authorite of the holy Ghost, is appointed to his office.
g That he hath shewed himself mindefull of his people, insomuch that he came down from heaven himself to visit us in person, and to redeem us.
h Hath paid the ransome, that is to say, the price of our redemption.
*Psal. 132, 17.
i This word Horn, in the Hebrew tongue signifieth Might, and it is a metaphor, taken from beasts, that fight with their horns: and by raising up the might of Israel, is meant, That the kingdome of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be vtterly decayed.
*Ier. 23, 6, and 30, 10
k Declare indeed that he was mindfull.
‡Gen 22, 16.
l To Gods good liking.
m Though thou be at this present never so little.
n Open the way.
† Or, *for*.
o Forgiveneſſe of ſinnes is the means whereby God ſaveth us, Rom 4, 7.
†Or, *bowels of the mercy*.
† Or *sunne-rising*, or *branch*, Num. 24, 17. Isa 11, 1. Zech. 3, 8. Mal. 4, 2. p Or, budde, he alludeth unto the places in Ierem. 23, 5. Zach 6, 12. and he is called a budde from on high, that is, sent from God unto us, and not as other buds which bud out of the earth.
q Into the way which leaded us to true happinesse.

65 And fear came on all that dwelt round about them, and [d] all these ‡ sayings were noised abroad throughout all the hill-countrey of Judea.

66 And all they that had heard them, [e] laid them up in their hearts, saying, What manner of childe shal this be? and the [f] hand of the Lord was with him.

67 [7] And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath [g] visited and [h] redeemed his people,

69 * And hath raised up an [i] horn of salvation for us, in the house of his servant David;

70 *As he spake by the mouth of his holy prophets, which have been since the world began.

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fathers, [k] and to remember his holy covenant:

73 *The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holinesse and righteousnesse [l] before him, all the dayes of our life.

76 And thou [m] childe shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes;

77 To [n] give knowledge of salvation unto his people, ‡ by the [o] remission of their sinnes,

78 Through the ‡ tender mercy of our God, whereby the ‡ [p] day-spring from on high hath visited us,

76 To give light to them that sit in darknesse, and in the shadow of death, to guide our feet into the [q] way of peace.

80 And the childe grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

1 Augustus taxeth all the Romane empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds. 13 Many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna propheſie of Christ: 40 who increaseth in wisdome. 46 questioneth in the temple with the doctours, 51 and is obedient to his parents.

1 Christ the Sonne of God, taking upon him the form of a servant, and making himself of no reputation, is poorely born in a stable: and by the means of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Bethlehem, as the prophets forewarned.
a So farre as the empire of the Romanes did stretch.
†Or, *enrolled*.
b That is, the inhabitants of every citie should have their names taken, and their goods rated at a certain value, that the Emperour might understand how rich every countrey, citie, family, and house was.
c In which David was born, and brought up in.

1 And [1] it came to passe in those dayes, that there went out a decree from Cesar Augustus, that all the [a] world should be ‡ [b] taxed.

2 (And this taxing was first made when Cyrenius was governour of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto *the [c] city of David, which is called Bethlehem, (because he was of the house and linage of David)

5 To be taxed with Mary his espoused wife, being great with childe.

6 And so it was, that while they were there, the dayes were accomplished that she should be delivered.

7 And she brought forth her first born sonne, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the inne.

8 [2] And there were in the same countrey shepherds [d] abiding in the field, keeping ‡ watch over their flocks by night.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you; Ye shall finde the babe wrapped in swadling clothes lying in a manger.

13 And suddenly there was with the angel a [f] multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, [g] good will towards men.

15 And it came to passe, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to passe, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this childe.

18 And all they that heard it, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 * [3] And when eight dayes were accomplished for the circumcising of the childe, his name was called * JESUS, which was so named of the angel before he was conceived in the wombe.

22 [4] And when the dayes of her [h] purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the law of the Lord, *Every male that openeth the wombe shall be called holy to the Lord)

24 And to offer a sacrifice according to *that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 [5] And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

1 The Angels themselves declare to poore shepherds (nothing regarding the pride of the mighty) the Godhead and office of the childe lying in the crib.
d Lodging without doors and open in the aire.
† Or, *the night-watches*.
e Come suddenly upon them, when they thought of no such matter.
f Whole armies of angels, which compasse the Majestie of God round about, as it were souldiers.
g Gods ready, good infinite, and gracious favour towards men.

*Gen. 17, 12.
3 Christ the head of the church made subject to the law, to deliver us from the curse of the law, (as the name of Iesus doth well declare) being circumcised, & ratifie and seal in his own flesh the circumcision of the fathers.
*Matth. 1. r.
4 Christ upon whom all our sins were laid, being offered to God according to the law, doth purifie both Mary and us all in himself.
h This is meant for the fulfilling of the law: for otherwise the virgin was not defiled, nor unclean by the birth of this childe.
* Exod. 13, 2. Num 18, 15.
*Levit. 12, 2, 6.
5 Simeon doth openly in the temple foretel the peace, of the coming of Messias, and of the calling of the Gentiles.
i He as endued with the gifts of the holy Ghost, and this is spoken by the figure Metonymia.

‡ Iohn 7, 43.

52

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple, and when the [k] parents brought in the childe Jeſus, to do for him after the cuſtome of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word.

30 For [n] mine eyes have ſeen [o] thy ſalvation:

31 Which thou haſt prepared [p] before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold, this childe is [q] ſet for the * [r] fall and riſing again of many in Iſrael: and for a [s] ſigne which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall [t] pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

36 [6] And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven yeares from her virginity:

37 And ſhe was a widow of about foure-ſcore and foure yeares: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in ‡ Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the childe grew, and waxed ſtrong in ſpirit, [u] filled with wiſdome, and the grace of God was upon him.

41 [7] Now his parents went to Jeruſalem *every yeare at the feaſt of the paſſeover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtome of the feaſt.

43 And when they had fulfilled the dayes, as they returned, the childe Jeſus tarried behinde in Jeruſalem, and Joſeph and his mother knew not of it.

44 But they ſuppoſing him to have been in the company, went a dayes journey, and they ſought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſſe, that after three dayes they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and asking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 [8] And when they ſaw him, they were amazed: and his mother ſaid unto him, Sonne, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſſe?

50 And they underſtood not the ſaying which he ſpake unto them.

51 [9] And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdome and † ſtature, and in favour with God and man.

CHAP. III.

1 The preaching and baptiſme of Iohn: 15 His teſtimony of Chriſt, 20 Herod impriſoneth Iohn. 21 Chriſt baptized, receiveth teſtimony from heaven. 23 The age and genealogie of Chriſt from Ioſeph upwards.

NOw [1] in the fifteenth yeare of the reigne of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 [2] Annas and Cajaphas being the high prieſts, the word of God came unto John the ſonne of Zacharias in the wilderneſſe.

3 * And he came into all the countrey about Jordan, preaching the baptiſme of repentance, for the remiſſion of ſinnes,

4 As it is written in the book of the words of Eſaias the prophet, ſaying, * The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtraight, and the rough wayes ſhall be made ſmooth,

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, *O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ‡ worthy of † repentance, and begin not to ſay within your ſelves, We have Abraham to our father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewen down, and caſt into the fire.

10 And the people asked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicanes to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And

k Ioſeph and Mary: and ſo he ſpeaketh as it was commonly taken.

l Letteſt me depart out of this life, to be joyned to my fathers.
m As thou promiſedſt me.
n That is, for I have ſeen with my very eyes: for he ſaw before in minde, as it is ſaid of Abraham, He ſaw my day, and rejoyced.
o That, where in thy ſalvation is contained.
p As a ſigne ſet up in an high place, for all men to look upon.
q Is appointed, and ſet of God for a mark.
* Iſa.8,14. Rom.9,32.
r Fall of the reprobats, which perish through their own default: and for the riſing of the elect, unto whom God ſhall give faith to beleeve.
s That is, a mark, which all men ſhall ſtrive earneſtly to hit.
t Shall wound and grieve moſt sharply.
6 Another witneſſe beſide Simeon, againſt whom no exception may be brought inviting all men to the receiving of the Meſſias.

‡ Or, *Iſrael.*

u As Chriſt grew up in age, ſo the vertue of his Godhead ſhewed it ſelf more and more.
7 The Scribes and phariſees are ſtirred up to heare the wiſdome of Chriſt in his time, by an extraordinary deed.
* Deut.16,1.

8 All duties which we owe to men, as they are not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

9 Chriſt very man is made like unto us in all things, except ſinne.

† Or, *age.*

1 Iohn cometh at the time foretold of the prophets, & layeth the foundation of the Goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſme the effectuall ſigne both of regeneration, & alſo of forgiveneſſe of ſins.
a Ioſephus calleth him Amanus.
* Matt.3,1.

* Iſa.40,3.

* Matt.3,7.

† Or, *worthy for.*

* James.2,15. 1 John 3,17.

13 And he said unto them, Exact no more than that which is [b] appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, † Do violence to no man, neither accuse any falsely, and be content with your [c] wages.

15 And as the people were in expectation, and all men † mused in their hearts of John, whether he were the Christ or not:

16 John answered, saying unto them all, * I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the holy Ghost, and with fire:

17 Whose fan is in his hand, and he will throughly purge his floore, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 * But Herod the tetrarch, being reproved by him for Herodias his bother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, * it came to passe that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Sonne, in thee I am well pleased.

23 And Jesus himself began to be about thirty yeares of age, being (as was supposed) the sonne of Joseph, which was *the sonne* of Heli,

24 Which was *the sonne* of Matthat, which was *the sonne* of Levi, which was *the sonne* of Melchi, which was *the sonne* of Janna, which was *the sonne* of Joseph,

25 Which was *the sonne* of Mattathias, which was *the sonne* of Amos, which was *the sonne* of Naum, which was *the sonne* of Esli, which was *the sonne* of Nagge,

26 Which was *the sonne* of Maath, which was *the sonne* of Mattathias, which was *the sonne* of Semei, which was *the sonne* of Joseph, which was *the sonne* of Judah,

27 Which was *the sonne* of Ioanna, which was *the sonne* of Rhesa, which was *the sonne* of Zorobabel, which was *the sonne* of Salathiel, which was *the sonne* of Neri,

28 Which was *the sonne* of Melchi, which was *the sonne* of Addi, which was *the sonne* of Cosam, which was *the sonne* of Elmodam, which was *the sonne* of Er,

29 Which was *the sonne* of Jose, which was *the sonne* of Eliezer, which was *the sonne* of Jorim, which was *the sonne* of Matthat, which was *the sonne* of Levi,

30 Which was *the sonne* of Simon, which was *the sonne* of Juda, which was *the sonne* of Joseph, which was *the sonne* of Ionan, which was *the sonne* of Eliakim,

31 Which was *the sonne* of Melea, which was *the sonne* of Menan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of David,

32 Which was *the sonne* of Iesse, which was *the sonne* of Obed, which was *the sonne* of Booz, which was *the sonne* of Salmon, which was *the sonne* of Naasson,

33 Which was *the sonne* of Aminadab, which was *the sonne* of Aram, which was *the sonne* of Esrom, which was *the sonne* of Phares, which was *the sonne* of Iuda,

34 Which was *the sonne* of Iacob, which was *the sonne* of Isaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor,

35 Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Heber, which was *the sonne* of Sala,

36 Which was *the sonne* of Cainan, which was *the sonne* of Arphaxad, which was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech,

37 Which was *the sonne* of Mathusala, which was *the sonne* of Enoch, which was *the sonne* of Iared, which was *the sonne* of Maleleel, which was *the sonne* of Cainan,

38 Which was *the sonne* of Enos, which was *the sonne* of Seth, which was *the sonne* of Adam, which was *the sonne* of God.

CHAP. IIII.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peters mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND * [1] Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wildernesse,

2 Being fourty dayes tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterward hungred.

3 [2] And the devil said unto him, If thou be the Sonne of God, command this stone that it be made bread.

4 And Iesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time.

6 And the devil said unto him, All this [a] power will I give thee, and the glory of them; for that is, [b] delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt † worship me, all shall be [c] thine.

8 And Iesus answered and said unto him,

b Require no more than that summe, that is appointed for the tribute money.

† Or, *put no man in fear.*

† Or, *allowance.*

c Which was paid them partly in money, and partly in victuals.

2 If we will rightly, and fruitfully receive the sacraments, we must neither rest in the signes, neither in him that ministereth the signes, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

† Or, *in suspense.*

‡ Or, *reasoned,* or *debated.*

* Matt. 3, 11.

3 The gospel is the fan of the world.

4 Johns preaching is confirmed with his death.

* Matt. 14, 3.

5 Our baptisme is sanctified in the head of the church and Christ also is pronounced by the voice of the Father, to be our everlasting King, Priest, and Prophet.

* Matth. 3, 13.

6 The stock of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appear that he onely it was, whom God promised to Abraham and David, and appointed from everlasting to his church, which is gathered together of all sorts of men

*Matth. 4, 1.

1 Christ being caried away (as it were out of the world) into the desart, after the fast of fourty dayes, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.

2 Christ being stirred up of Satan, first, to distrust in God: secondly, to the desire of riches and honour: and lastly, to a vain confidence of himself, overcometh him thrice by the word of God.

a By this word power, are the kingdomes themselves meant, which have the power: and so it is spoken by the figure Metonymia.

b That is sure so, for he is prince of the world, yet not absolutely, and as the sovereign over it, but by sufferance, and way of intreatie, and therefore he saith not give it to whom he will.

† Or, *fall down before me.*

c Out of an high place, which had a goodly champion country underneath it, he shewed him the situation of all countreys

54 Get thee behinde me, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Sonne of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, it is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ [3] And he came to *Nazareth, where he had been brought up, and as his custome was, he went into the synagogue on the sabbath-day, and stood up for to reade.

17 And there was delivered unto him the book of the prophet Esaias, and when he had [d]opened the book, he found the place where it was written,

18 * The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poore, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blinde, to set at liberty them that are bruised,

19 To preach the acceptable yeare of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, this day is this scripture fulfilled in your eares.

22 [4] And all [e]bare him witnesse, and [f]wondred at the [g] gracious words which proceeded out of his mouth. And they said, Is not this Iosephs sonne?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy countrey.

24 And he said, Verily I say unto you, No *prophet is accepted in his own countrey.

25 But I tell you of a truth, *many widows were in Israel in the dayes of Elias, when the heaven was shut up three yeares and six moneths, when great famine was throughout all the [h] land:

26 But unto none of them was Elias sent, save unto Sarepta *acity* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 [5] And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thurst him out of the city, and led him unto the ‡ brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-dayes.

32 And they were astonished at his doctrine: *for his word was with power.

33 ¶ * And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 [6] Saying, ‡ Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the countrey round about.

38 ¶ [7] *And he arose out of the synagogue, and entred into Simons house, and Simons wives mother was taken with a great fever, and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her, And immediately she arose and ministred unto them.

40 ¶ Now when the sunne was setting, all they that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

41 *[8] And devils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And he rebuking them, suffered them not ‡ to speak, for they knew that he was Christ.

42 [9] And when it was day, he departed and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdome of God to other cities also, for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 Christ teacheth the people out of Peters ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wildernesse; 18 healeth the sick of the palsie; 27 calleth Matthew the publicane; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth faint-hearted and weak disciples to old bottles, and worn garments.

AND [1] * it came to passe, that as the people [2] preassed upon him to heare the word of

3 Who Christ is, and wherefore he came, he sheweth out of the prophet Esay. * Matth. 13, 54.

d Their books in those dayes were rolled up as scrolles upon a ruler: and so Christ unrolled or unfolded it, which is here called opened. * Isa. 61, 1.

4 Familiarity causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e Approved those things which he spake, with common consent and voice: for this word, Witnesse, signifieth in this place, and many other, to allow and approve a thing with open confession.

f Not onely the doctours, but also the common people were present at this conference of the scriptures: and besides that, their mother tongue was used, for else how could the people have wondred? Paul appointed the same order in the church at Corinth, as 1 Cor. 14.

g Words full of the mighty power of God, which appeared in all his doings, as well and allured men marvellously unto him, Psal. 45, 2. grace is powred into thy lips. * Matth. 13, 57. * 1 King 17, 9. h Land of Israel, Look Mark 15, 38. * 2 King 5, 14.

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subject to the pleasure of the wicked †Or, edge.

* Mat. 7, 29.

* Mark 1, 23.

6 Christ astonisheth not only men, be they never so blockish, but even the devils also whether they will or not. †Or, away.

7 In that that Christ healeth the diseases of the body with his word onely, he proveth that he is God Almighty, sent for mans salvation. * Mat. 8, 14.

* Marc. 1, 34. 8 Satan, who, is a continuall enemie to the truth, ought not to be heard, not then, when he speaketh the trueth. † Or, *to say that they knew him to be Christ.*

9 No colour of zeal ought to hinder us in the race of our vocation.

1 Christ adverteseth the foure disciples, which he had taken unto him, of the office * Matt. 4, 18.

of the Apostleship, which should hereafter be committed unto them

2 Did, as it were, lie upon him, so desirous they were both to see him and heare him, and therefore he taught them out of a ship.

God,

God, he stood by the lake of Gennesareth,
2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.
3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught.
5 And Simon answering, said unto him, [b] Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

[b] The word signifieth him that hath rule over any thing.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.
7 And they beckned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.
8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.
10 And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all and followed him.
12 ¶ [*] [2] And it came to passe, when he was in a certain city, behold, a man full of leprosie: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean:

[*] Matt. 8, 2.
[2] Christ by healing the leper with his onely touch, and sending him to the priest, witnesseth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witnesse of God himself, are pronounced to be pure and clean.

13 And he put forth his hand, and touched him, saying, I will, be thou clean: and immediately the leprosie departed from him.
14 And he charged him to tell no man: but go, and shew thy self to the prieſt, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15 [3] But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

[3] Christ had rather to be famous by his doctrin than by miracles, and therefore he departeth from them that seek him as Physician of the body, and not as the authour of salvation.

16 ¶ And he withdrew himself into the wilderness, and prayed.
17 [4] And it came to passe on a certain day, as he was teaching, that there were Pharisees, and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was [c] *present* to heal them.

[4] Christ in healing him that was sick of the palsie, sheweth the cause of all diseases, and the remedie.

[c] The mighty power of Christs Godhead, shewed it self in him at that time.

18 ¶ [*] And behold, men brought in a bed a man which was taken with a palsie: and they sought means to bring him in, and to lay him before him.

[*] Matt. 9, 2.

19 And when they could not finde by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before Jesus.
20 And when he saw their faith, he said unto him, Man, thy sinnes are forgiven thee.
21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sinnes but God alone?
22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
23 Whether is easier to say, Thy sinnes be forgiven thee, or to say, Rise up and walk?
24 But that ye may know that the Sonne of man hath power upon earth to forgive sinnes, (he said unto the sick of the palsie) I say unto thee, Arise, and take up thy couch, and go into thine house.
25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
27 ¶ [*] [5] And after these things he went forth, and saw a publicane named Levi, sitting at the receit of custome: and he said unto him, Follow me.

[*] Matt. 9, 9.
[5] The church is a company of sinners, through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

28 And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house: and there was a great companie of publicanes, and of others that sat down with them.
30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?
31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.
32 I came not to call the righteous, but sinners to repentance.
33 ¶ [6] And they said unto him, [*] Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

[6] It is the point of hypocrites and ignorant men to put an holinesse in things indifferent.
[*] Matt. 9, 14.

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?
35 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.
36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.
37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles, and both are preserved.
39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

[7] Lawes generally made without any consideration of circumstance, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the church.

56

CHAP. VI.

1 Chriſt reproveth the Phariſees blindneſſe about the obſervation of the ſabbath, by ſcripture, reaſon, and miracle: 13 chooſeth twelve apoſtles: 17 healeth the diſeaſed: 20 preacheth to his diſciples before the people of bleſſings and curſes; 27 how we muſt love our enemies; 46 and joyn the obedience of good works to the hearing of the word, leſt in the evil day of temptation we fall like an houſe built upon the face of the earth without any foundation.

AND * [1] it came to paſſe on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples * plucked the eares of corn, and did eat, rubbing them in their hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawfull to do on the ſabbath-dayes?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him:

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawfull to eat but for the prieſts alone?

5 And he ſaid unto them, That the Sonne of man is Lord alſo of the ſabbath.

6 * [2] And it came to paſſe alſo on another ſabbath, that he entred into the ſynagogue and taught, and there was a man whoſe right hand was withered.

7 And the Scribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might finde an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath-dayes to do good, or to do evil? to ſave life, or to [b] deſtroy it.

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand: and he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſſe, and communed one with another what they might do to Jeſus.

12 [3] And it came to paſſe in thoſe dayes, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his diſciples: * and of them he choſe twelve, whom alſo he named Apoſtles:

14 Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James the ſonne of Alpheus, and Simon called Zelotes,

16 And Judas * *the brother* of James, and Judas Iſcariot, which alſo was the traitour.

17 ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the [c] ſea-coaſt of Tyre and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶ [4] And he lifted up his eyes on his diſciples, and ſaid, * Bleſſed be ye poore: for yours is the kingdome of God.

21 Bleſſed are ye that hunger now: for ye ſhal be filled. Bleſſed are ye that weep now: for ye ſhal laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall [d] ſeparate you *from their company*, and ſhall reproach you, and caſt out your name as evil, for the Sonne of mans ſake.

23 Rejoyce ye in that day, and [e] leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have [f] received your conſolation.

25 * Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep.

26 Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

27 ¶ * [5] But I ſay unto you which heare, Love your enemies, do good to them which hate you.

28 Bleſſe them that curſe you, and pray for them which deſpitefully uſe you.

29 * And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: * and him that taketh away thy cloke, forbid not to take thy coat alſo.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 * And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 * For if ye love them which love you, [g] what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for [h] nothing again: and your reward ſhal be great, and ye ſhall be the children of the higheſt: for he is kinde unto the unthankfull, and to the evil.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 * [6] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: [i] forgive, and ye ſhall be forgiven:

38 Give,

---

* Matt. 12, 1.
1 Chriſt ſheweth againſt the ſuperſtitious, who ſtick in every triſle that the law of the very ſabbath was not given to be kept without exception: much leſſe that the ſalvation of man ſhould conſiſt in the outward keeping of it.

a Epiphanius noteth well in his treatiſe, where he confuteth Ebion. That the time when the diſciples plucked the eares of corn, was in the feaſt of unleavened bread. Now whereas in thoſe feaſts, which were kept many dayes together, as the feaſt of tabernacles, and the paſſeover, their firſt day; and the laſt were of like ſolemnitie, Levit. 23. Luke fitly calleth the laſt day the ſecond ſabbath though Theoph. un derſtandeth it of any other of them, that followed the firſt.

* Matt. 12, 9.
2 Charitie is the rule of all ceremonies.

b Whoſo helpeth not his neighbour, when he can, he killeth him.

3 In that, that Chriſt uſeth earneſt and long prayer in chuſing twelve of his own company, to the office of the apoſtleſhip, he sheweth how religiouſly we ought to behave our ſelves in the choice of eccleſiaſticall perſons.

* Matt. 10, 1.

* Jude 1.

c From all the ſea coaſt, which is called, Syrophenicia.

4 Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid up in no place here in earth, but in heaven, and that perſecution for right eouſnes ſake, is the right way unto it.

* Matth. 5, 3.

d Caſt you out of their Synagogues, as Iohn expounded it, chap. 16, 2. which is the ſharpeſt punishment the church hath, if ſo be the elders judge rightfully, and by the word of God.

e Leap (as cattel do when their provender pricketh) for exceeding joy.

* Amos 6, 1.

f That is, you reap now of your riches all the commoditie and bleſſings you are ever like to have, and therefore you are not to look for any other reward. Matt. 6, 2.

* Iſa. 65, 13.

* Matt. 5, 44.

5 Chriſtian charitie, which differeth much from the worldly, doth not only, not revenge injuries, but comprehendeth even our moſt grievous enemies, and that for our Fathers ſake, which is in heaven: ſo far is it from ſeeking its own profit in doing well.

* Matt. 5, 39.
* 1 Cor. 6, 7.

* Matt. 7, 12. Tob. 4, 15.

* Matt. 5, 46.

g What is there in this your work, that is to be accounted of? for if you look to have commoditie by living, ſeek thoſe commodities which are commodities in deed: love your enemies, and ſo ſhall you ſhew to the world that you look for thoſe commodities which come from God.

* Matt. 5, 42.

h When you will lend, do it onely to benefit and pleaſure withall, and not for hope to receive the principall again.

* Matt. 7, 1.

6 Brotherly reprehenſions muſt not proceed of curioſitie nor churliſhnes nor malice: but they muſt be juſt, moderate and loving.

i He ſpeaketh not here of civill judgements, and therefore by the word, Forgive, is meant that good nature, which the Chriſtians uſe in ſuffering and pardoning wrongs.

38 Give, and it ſhall be given unto you; good measure, [k] preſſed down, and ſhaken together, and running over, ſhall men give into your boſome. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again.

k Theſe are borrowed kindes of ſpeeches, taken from them which uſe to meaſure dry things, as corn and ſuch like, who uſe a frank kinde of dealing therein, and thruſt it down and ſhake it together, and preſſe it, and heap it.

39 [7] And he ſpake a parable unto them, * Can the blinde lead the blinde? ſhall they not both fall into the ditch?

7 Unskilfull reprehenders hurt both themſelves and others: for ſuch as the maſter is, ſuch is the ſcholler.

40 * The diſciple is not above his maſter: but every one ‡ that is perfect ſhal be as his maſter.

* Matt. 15, 14.

41 * [8] And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

* Matt. 10, 24.

‡ Or, *ſhall be perfected as his maſter.*

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

* Matth. 7, 3.

8 Hypocrites which are very ſevere reprehenders of other, are very quick of ſight to eſpie other mens faults, but very blinde to ſee their own.

43 * [9] For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

* Matt. 7, 16.

9 He is a good man, not that is skilfull to reprehend other, but he that proveth his uprightneſſe both in word and deed.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ * And why call ye me Lord, Lord, and do not the things which I ſay?

* Matt. 7, 21.

47 [10] Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like.

10 Affliction doth at the length diſcern true godlineſſe from falſe and feigned.

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the floud aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great.

CHAP. VII.

1 Chriſt findeth a greater faith in the centurion a Gentile, than in any of the Iews; 10 healeth his ſervant being abſent; 11 raiſeth from death the widows ſonne at Naim; 19 anſwereth Iohns meſſengers with the declaration of his miracles; 24 teſtifieth to the people what opinion he held of Iohn; 33 inveigheth againſt the Iews, who with neither the manners of Iohn nor of Ieſus could be wonne; 36 and ſheweth by occaſion of Mary Magdalene, how he is a friend to ſinners, not to maintain them in ſinnes, but to forgive them their ſinnes, upon their faith and repentance.

NOw [1] when he had ended all his ſayings in the audience of the people, * he entred into Capernaum.

1 Chriſt admoniſheth the Jews, by ſetting before them the example of the centurion, that for their obſtinacie and rebellion, he will go to the Gentiles.

* Matt. 8, 5.

2 And a certain centurions ſervant, who was deare unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them, And when he was now not farre from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldeſt enter under my roof.

7 Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſouldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ [2] And it came to paſſe the day after, that he went into a city called [a] Naim; and many of his diſciples went with him, and much people.

2 Chriſt avouchcth openly his power over death.

a Naim is the name of a town in Galilee which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galilee.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely ſonne of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the ‡ biere, (and they that bare him ſtood ſtill) and he ſaid, Yong man, I ſay unto thee, Ariſe.

‡ Gr; *ſoſſin.*

15 And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, ſaying, That a great prophet is riſen up among us, and that God hath viſited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 * [3] And the diſciples of John ſhewed him of all theſe things.

* Matt. 11, 2.

3 John ſendeth from the priſon his unbeleeving diſciples, to Chriſt himſelf to be confirmed.

19 ¶ And John calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

20 When the men were come unto him they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21 And in that [b] ſame houre he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blinde he gave ſight.

b When Johns diſciples came to Chriſt.

22 Then Jeſus anſwering, ſaid unto them, Go

58 Go your way, and tell John what things ye have seen and heard, how that the blinde see, the lame walk, the lepers are cleansed, the deaf heare, the dead are raised, to the poore the gospel is preached.

23 And blessed is he whosoever shal not be offended in me.

a That which the prophets shewed long before, John sheweth at hand: and Christ himself doth present it daily unto us in the gospel, but for the most part in vain, for that many lack nothing els, but foolish toyes and vain glory.

24 ¶ [a] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderneſſe for to see? A reed shaken with the winde?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a ptophet.

27 This is he of whom it is written, behold, I send my messenger before thy face, which shal prepare thy way before thee.

28 For I say uuto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdome of God, is greater than he.

c Said that he was just, good, faithfull, and mercifull.

29 And all the people that heard *him*, and the publicanes [c] justified God, being baptized with the baptisme of John.

† Or, *frustrated.* ‡ Or; *within themselves.* d To their own hurt

30 But the Pharisees and lawyers † rejected the counsel of God ‡ [d] against themselves, being not baptized of him.

5 What way soever God followeth in offering us the Gospel, the most part of men procure offences unto themselves: yet notwithstanding some church is gathered together.

31 ¶ [5] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

* Matth. 11, 16.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The Sonne of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicanes and sinners.

35 But wisdome is justified of all her children.

* Mark 14, 3. 6 Proud men deprive themselves of the benefits of Christ, even then, when he is at home with them in their houses, which the humble and base do enjoy.

36 ¶ * [6] And one of the Pharisees desired him that he would eat with him, And he went into the Pharisees house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster box of ointment.

38 And stood at his feet behinde him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

7 Rashneſſe is the fellow of pride.

39 [7] Now when the Pharisee which had bidden him, saw *it*, he spake within him self, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: [e] for she is a sinner.

e The Pharisee testifieth the law which holdeth them defiled that touch the defiled. 8 To love Christ is a sure and perpetuall witnesse of remission of sins.

40 [8] And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditour, which had two debters: the one ought five hundred † pence, and the other fifty.

† See Matt. 18, 28.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sinnes, which are many, are [f] forgiven, for she loved much: but to whom little is forgiven, the same loveth little,

f That is, saith Theophilact, she hath shewed her faith abundantly: and Basil in his Sermon of Baptisme saith, He that oweth much, hath much forgiven him, that he may love much more: and therefore Christs saying is so plain by the similitude, that it is a wonder to see the enemies of the truth, draw and rack this place so fondly, to

48 And he said unto her, Thy sinnes are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sinnes also?

50 And he said to the woman, Thy faith hath saved thee, go in [g] peace.

establish their meritorious works. for the greater summe a man hath forgiven him, the more he loveth him that hath been so gracious to him: And this woman sheweth by duties of love, how great the benefit was she had received: and therefore the charity that is here spoken of, is not to be taken for the cause; but as a signe: for Christ saith not as the Pharisees did, that she was a sinner, but beareth her witnesse that the sinnes of her life past are forgiven her. g He confirmeth the benefit which he had bestowed, with a blessing.

Chap. VIII.

Women minister unto Christ of their substance. 4 Christ after he had preached from place to place attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the windes; 26 casteth the legion of devils out of the man, into the herd of swine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloudy issue; 49 and raiseth from death Iairus daughter.

AND it came to passe afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdome of God; and the twelve *were* with him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, *out of whom went seven devils.

* Mark 16, 9.

3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred unto him of their substance.

* Matt. 13, 2. 1 The self same gospel is sower every where, but not with like fruits and that through the onely fault of men themselves.

4 ¶ * [1] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the wayes side, and it was

was troden down, and the fowls of the aire devoured it.

6 And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred fold. And when he had ſaid theſe things, he cried, He that hath eares to heare, let him heare.

9 And his diſciples asked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the * myſteries of the kingdome of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

a Thoſe things are called myſteries, which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a mans peace. * Matt. 13, 18.

11 * Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way ſide, are they that heare: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould beleeve and be ſaved.

13 They on the rock, are they, which when they heare, receive the word with joy; and theſe have no root, which for a while beleeve and in time of temptation fall away.

b That is, ſo ſoon as they have heard the word, they go about their buſineſſe.
c They bring not forth perfect and full fruit to the ripening: or they begin, but they bring not to an end.
d Which ſeeketh not onely to ſeem ſuch a one but is ſo indeed ſo that this word, Honeſt, reſpecteth the outward life, and the word Good, is referred to the good gifts of the minde.
e With much adoe, for the devil and the flesh fight againſt the Spirit of God, which is a new gueſt.
* Matt. 5, 15.
2 That every man hath received in private, he ought to beſtow to the uſe and profit of all men.
* Matt 10, 26.
3 Heavenly gifts are loſt with niggardlineſſe: and increaſe with liberalitie
f That is, with what mindes you come to heare the word and how you behave your ſelves, when you have heard it.
* Matt 13, 12.
† Or, *thinketh that he hath*
‡ Either to himſelf, or to other, or to both: for there are none ſo proud as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceive the ſimple more than they do.

14 And that which fell among thorns, are they, which when they have heard b go forth, and are choked with cares and riches, and pleaſures of *this* life, and c bring no fruit to perfection.

15 But that on the good ground, are they, which in an d honeſt and good heart, having heard the word, e keep it, and bring forth fruit with patience.

16 ¶ * 2 No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 * For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.

18 3 Take f heed therefore how ye heare: * for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhal be taken even that which he † ‡ ſeemeth to have.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come at him for the preaſſe.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which heare the word of God, and do it.

22 ¶ * 5 Now it came to paſſe on a certain day, that he went into a ſhip with his diſciples and he ſaid unto them, Let us go over unto the other ſide of the lake; and they lanched forth.

23 But as they ſailed, he h fell aſleep: and there came down a ſtorm of winde on the lake, and they were i filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and rebuked the winde, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the windes and water, and they obey him.

26 ¶ * 6 And they arrived at the countrey of the Gadarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombes.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou ſonne of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was k driven of the devil into the wil derneſſe.)

30 And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them: and he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told it in the city and in the countrey.

35 Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right minde: and they were afraid.

36 They alſo which ſaw it, told them by what means he that was poſſeſſed of the devils, was healed.

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how

59

h Jeſus fell aſleep, and it apperteth that he was very faſt aſleep, becauſe they called him twiſe before he awoke.
i Not the diſciples, but the ſhip.

* Matth. 8, 28.
6 Chriſt ſheweth by caſting out a Legion of devils, by his word onely, that his heavenly vertue was appointed to deliver men from the ſlavery of the devil: but fooliſh men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them; with the leaſt loſſe of their pelting pelf.

k By force and violence, as a horſe when he is ſpurred.

* Matt. 12, 46. 4 There is no knot of flesh and blood among men ſo nigh and ſtraight, as the band which is between Chriſt, and them who imbrace him with a true faith.
5 It is expedient for us ſometime to come into extreme danger as though Chriſt paſſed not for us, that we may have a better triall, both of his power, and alſo of our weakneſſe.

60

how great things God hath done unto thee. And he went his way, and publiſhed [1] through out the whole city, how great things Jeſus had done unto him.

1 To wit, the city of the Gadarenes: and though Mark ſay that he preached it in Decapolis, they diſſent not: for Plinie recordeth, lib. 5. cap. 18. that Gadara is a town of Decapolis, ſo that Decapolis was partly on this ſide Iordan, and partly on the other ſide.

40 And it came to paſſe, that when Jeſus was returned, the people gladly [m] received him: for they were all waiting for him.

m The multitude was glad he was come again, and rejoyced greatly.

41 ¶ * [7] And behold, there came a man named Jairus, and he was a ruler of the ſynagogue, and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

* Matth. 9. 18.

7 Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

42 For he had one onely daughter, about twelve yeares of age, and ſhe lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an iſſue of bloud twelve yeares, which had ſpent all her [n] living upon phyſicians, neither could be healed of any.

n All that she had to live upon.

44 Came behinde him, and touched the border of his garment: and immediately her iſſue of bloud ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preaſſe thee, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that vertue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort, thy faith hath made thee Whole, go in peace)

49 ¶ While he yet ſpake, there cometh one from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead, trouble not the Maſter.

50 But when Jeſus heard it, he anſwered him, ſaying, Fear not, beleeve onely, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

o The word ſignifieth to beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kinde of behaviour.

52 And all wept, and [o] bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe [p] ſtraightway: and he commanded to give her meat.

p The corps was layd out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſſe.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 Chriſt ſendeth his Apoſtles to work miracles, and to preach. 7 Herod deſireth to ſee Chriſt. 17 Chriſt feedeth five thouſand: 18 enquireth what opinion the world had of him; foretelleth his paſſion: 23 propoſeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatick: 43 again forewarneth his diſciples of his paſſion: 46 commendeth humility: 51 biddeth them to ſhew mildeneſſe towards all, without deſire of revenge. 57 Divers would follow him, but upon conditions.

THen * [1] he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

* Matt. 10. 1.

1 The twelve apoſtles are ſent forth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

2 And he ſent them to preach the kingdome of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money, neither have two coats apiece.

4 And whatſoever houſe ye enter into, [a] there abide, and thence depart.

a When you depart out of any city, depart from thence, where you firſt took up your lodging: ſo that in few words, the Lord forbiddeth them to change their lodgings: for the publiſhing of this goſpel, was as it were a through paſſage, that none of Judea might pretend ignorance, as though he had not heard that Chriſt was come.

5 And whoſoever will not receive you; when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the goſpel, and healing every where.

7 ¶ * [2] Now Herod the tetrach heard of all that was done by him: and he was [b] perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead:

* Matt. 14. 1.

2 So ſoon as the world heareth tidings of the goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid.

8 And of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I heare ſuch things? And he deſired to ſee him.

b He ſtuck, as it were, faſt in the myre.

10 ¶ [3] And the apoſtles when they were returned, told him all that they had done. * And he took them, and went aſide privately into a [c] deſert place, belonging to the city called Bethſaida.

3 They ſhall lack nothing that follow Chriſt, no not in the wilderneſſe.

* Matt. 14. 13.

c Note, this was not in the town Bethſaida, but part of the fields belonging to the town.

11 And the people when they knew it, followed him, and he received them, and ſpake unto them of the kingdome of God, and healed them that had need of healing.

12 * And when the day began to weare away, then came the twelve and ſaid vnto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a deſert place.

* Matt. 14. 15.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes, [d] except we ſhould go and buy meat for all this people.

d This is unperfectly ſpoken, and therefore we muſt underſtand ſome thing, as this, we cannot give them to eate, unleſſe we goe and buy, &c.

14 For they were about five thouſand men. And he ſaid to his diſciples, make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he [e] bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

e He gave God thanks for theſe loves and fiſhes and withall prayed him to feed this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glory of God.

17 And they did eat, and were all filled: and there

there was taken up of fragments that remained to them, twelve baskets.

18 ¶ * [4] And it came to passe as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them and commanded them to tell no man that thing.

22 [5] Saying, * The Sonne of man must suffer many things, and be rejected of the elders, and chief priests, and Scribes, and be slain, and be raised the third day.

23 ¶ * And he said to them all, If any man will come after me, let him denie himself, and take up his crosse [g] daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 * For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 * For whosoever shall be ashamed of me and of my words, of him shall the Sonne of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 * But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdome of God.

28 ¶ * [6] And it came to passe about an eight dayes after these ‡ sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his [d] decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Sonne, heare him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in [i] those dayes any of those things which they had seen.

37 ¶ * [7] And it came to passe, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my sonne, for he is mine onely childe.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he fometh again, and [k] bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithlesse and perverse generation, how long shall I be with you, and suffer you? Bring thy sonne hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the childe, and delivered him again to his father.

43 ¶ [8] And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples.

44 * [1] Let these sayings sink down into your eares: for the Sonne of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ * [9] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a childe, and set him by him,

48 And said unto them, Whosoever shall receive this childe in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ * [10] And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ [11] And it came to passe, when the time was come that he should be received up, he [m] stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 [12] And when his disciples James & John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as * Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of [n] spirit ye are of.

56 For the Sonne of man is not come to

* Matth. 16, 13.
4 Although the world be tossed up and down, betwixt divers errours, yet we ought not to contemn the trueth, but be so much the more desirous to know it, and be more constant to confesse it.
f Alone from the people.

5 Christ himself attained to the heavenly glory, by the crosse and invincible patience.
* Matth. 17, 22.

* Matth. 10, 38.

g Even as one day followeth another, so doeth one crosse follow another, and the crosse is by the figure metonymia, taken for the miseries of this life: for to be hanged, was the sorest and cruellest punishment, that was amongst the Jews.
* Matth. 16, 26. Mark 8, 36.
* Matth. 10, 33.

* Matth. 16, 28.

* Matth. 17, 1.
6 Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing therewithall for a space, the brightnesse of his glory.
‡ Or, *things*.

h What death he should die in Jerusalem.

i Untill Christ was risen again from the dead.

* Matth. 17, 14.
7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.

k As is fareth in the falling sicknesse.

8 We have no cause to promise our selves rest and quietnesse in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucifie him.
* Matth. 17, 22.
l Give diligent eare unto them, and when you have once heard them, see that you keep them.

* Matth. 18, 1. Mark 9, 34.
9 The end of ambition is ignominie: but the end of modest obedience is glory.

* Mark 9, 38.
10 Extraordinary things, are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.
m Word for word, He hardened his face, that is, he resolved with himself to die, and therefore ventured upon his journey, and cast away all feare of death, and went on.

12 We must take heed of the immoderatenesse of zeal and fond imitation even in good causes, that whatsoever we do, we do it to Gods glory, and the profit of our neighbour.
* 2 Kings 1, 10.
n So speak the Hebrews, that is, you know not what will, minde, and counsel you are of: so the gifts of God are called the spirit, because they are given of Gods spirit, and so are they that are contrary to them which proceed of the wicked spirit of covetousnesse, of pride, and madnesse.

62 destroy mens lives, but to save them. And they went to another village.

57 ¶ * 13 And it came to passe that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the aire have nests, but the Sonne of man hath not where to lay his head.

59 * 14 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their o dead; but go thou and preach the kingdome of God.

61 15 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdome of God.

* Matth. 8, 19.
13 Such as follow Christ, must prepare themselves to suffer all discommodities.

* Matth. 8, 21.
14 The calling of God ought to be preferred, without all controversie, before all duties that we owe to man.
o Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.
15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoyce: 21 thanketh his father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternall life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.

AFter * 1 these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place whither he himself would come.

2 Therefore said he unto them, * The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 2 Go your wayes: * behold, I send you forth as lambes among wolves.

4 Carry neither purse, nor scrip, nor shoes, and salute 3 no man by the way.

5 * And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the b sonne of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house c remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, d eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdome of God is come nigh unto you.

10 3 But into whatsoever city ye enter, and they receive you not, go your wayes out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdome of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that citie.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tollerable for Tyre and Sidon at the judgement, than for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ 4 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us e through thy name.

18 And he said unto them, I beheld Satan as lightning, f fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means g hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ 5 In that houre Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the h wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

22 ¶ 6 All things are delivered to me of my Father: and no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and he to whom the Sonne will reveal him.

23 ¶ 7 And he turned him unto his disciples, and said privately, * Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to heare those things which ye heare, and have not heard them.

25 ¶ 8 And behold, i a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternall life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 9 But he willing to k justifie himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of

* Matth. 10, 40.

4 Neither the gift of miracles, neither what else soever excellent gift, but onely our election giveth us occasion of true joy. And the only publishing of the gospel is the destruction of Satan.
e For Christs disciples used no absolute authoritie, but wrought such miracles as they did, by calling upon Christs name.
f Paul placeth the devil and his angels in the ayre, as Ephes. 6, 12, and he is said to be cast down from thence by force, when his power is abolished by the voice of the gospel.
g Shall do you wrong.
5 The church is contemptible, if we behold the outward face of it, but the wisdome of God is not so marvellous in any thing, as in it.
‡ Many ancient copies adde these words, *And turning to his disciples, he said.*
6 Whosoever seeketh the Father without the Son, wandreth out of the way.
7 The difference of the old testament and the new, consisteth in the measure of revelation.
* Matth. 13, 16.
8 Faith doeth not take away, but establisheth the doctrin of the law.
i One of them, that professed himself to be learned in the rites and laws of Moses.
* Matth. 22, 35.
9 All they are comprehended in the name of our neighbour, by the law, whomsoever we may help.
k That is, to vouch his righteousnesse, or shew that he was just, that is, void of all faults: and James 5, useth the word of justification in this sense.

1 Matth. 10, 1.
1 The seventie are sent as the second forewarners of the coming of Christ.

* Matth. 9, 37.

2 The faithfull ministers of the word are in this world, as lambes among wolves, but if they be diligent to do their dutie, he that sent them, will also preserve them.
* Matth. 10, 16.
3 This is spoken after the manner of a figure, which men use when they put down more in words than is meant: usuall among the Hebrews, when they command a thing to be done speedily without delay, as 2 Kings 4, 29, for otherwise courteous and gentle salutations are points of Christian duties: as for this calling, it was but for a season.
* Matth. 10, 11.
b So speak the Hebrews: that is, he that favoureth the doctrin of peace and imbraceth it.
c Take up your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men do which purpose to tarrie long in a place: for here is not instituted that solemn preaching of the gospel, which was used afterward, when the churches were setled: but these are sent abroad to all the coasts of Judea, to give them to understand, that the last jubile is at hand. d Content your selves with that meat that is set before you. 5 God is a most severe revenger of the ministerie of his gospel.

his

his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide.

33 But a certain Samaritane, as he journeyed, came where he was and when he ſaw him, he had compaſſion on him.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inne, and took care of him.

35 And on the morrow when he departed, he took out two ‡ pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee.

‡ See Matt. 20, 2.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

10 Chriſt careth not to be entertained delicately, but to be heard diligently, that is it, which he eſpecially requireth.

38 ¶ [10] Now it came to paſſe, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her houſe.

39 And she had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

40 But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that she help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath choſen that good part, which shall not be taken away from her.

CHAP. XI.

1 Chriſt teacheth to pray, and that inſtantly: 11 aſſuring that God ſo will give us good things. 14 He caſting out a dumbe devil, rebuketh the blaſphemous Phariſees: 28 and sheweth who are bleſſed: 29 preacheth to the people: 37 and reprehendeth the outward shew of holineſſe in the Phariſees, Scribes, and lawyers.

AND it came to paſſe, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, * [1] Our Father which art in heaven, Hallowed be thy name. Thy kingdome come. Thy will be done, as in heaven, ſo in earth.

* Matth. 6, 9.
1 A pattern of true prayer.

3 Give us ‡ day by day our [a] daily bread.

‡ Or, *for the day.*
a That is, as much as is needfull for us this day, whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carking care, which killeth a number of men, is cut off and reſtrained.

4 And forgive us our ſinnes; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 [2] And he ſaid unto them, Which of you shall have a friend, and shall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

2 We muſt pray with faith.

6 For a friend of mine ‡ in his journey is come to me, and I have nothing to ſet before him:

‡ Or, *out of his way.*

7 And he from within shall anſwer and ſay, Trouble me not, the doore is now shut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe and give him, becauſe he is his friend: yet becauſe of his [b] importunity, he will riſe and give him as many as he needeth.

b Word for word Impudencie: but that impudencie which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunitie.

9 * And I ſay unto you, Ask, and it shall be given you: ſeek, and ye ſhall finde: knock, and it shall be opened unto you.

* Matth. 7, 7.

10 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a ſonne shall ask bread of any of you that is a father, will he give him a ſtone? or if he ask a fish, will he for a fish give him a ſerpent?

* Matth. 7, 9.

12 Or if he shall ask an egge; will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him.

14 ¶ And he was caſting out a devil, and it was dumbe. And it came to paſſe, when the devil was gone out, the dumbe ſpake: and the people wondered.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub, the chief of the devils.

3 An example of horrible blindeneſſe, and ſuch as cannot be healed, when as upon an evil conſcience, and pretended malice, the power of God is blaſphemed.
* Matth. 9, 34. and 12, 24.

16 And other tempting him, ſought of him a ſigne from heaven.

17 * But he knowing their thoughts, ſaid unto them, Every kingdome divided againſt it ſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth.

4 The true way to know the true Chriſt from the falſe, is this, That the true Chriſt hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.

18 If Satan alſo be divided againſt himſelf, how shall his kingdome ſtand? becauſe ye ſay that I caſt out devils [c] through Beelzebub.

c By the name and power of Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſonnes caſt them out? therefore shall they be your judges.

20 But if I with the [d] finger of God caſt out devils, no doubt the kingdome of God is come upon you.

d That is, by the power of God: ſo it is ſaid, Exod. 8, 19.

21 When a ſtrong man armed keepeth his [e] palace, his goods are in peace.

e The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for Noble mens houſes.

22 But when a ſtronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

5 Againſt indifferent men, and ſuch as love to have a mean, which ſeek means to reconcile Chriſt and Satan together.

24 * [6] When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

* Matth. 12, 43.
6 He that doth not continue, is in worſe caſe, than he that never begun.

25 And when he cometh, he findeth it ſwept and garnished.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe than the firſt.

27 ¶ [7] And

64

27 ¶ [7] And it came to passe as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

7 Christ seeketh not praise in himself, but in our salvation.

28 But he said, Yea, rather blessed are they that heare the word of God and keep it.

29 ¶ * [8] And when the people were gathered thick together, he began to say, This is an evil generation, they seek a signe, and there shall no signe be given it, but the signe of Jonas the prophet.

* Matth. 12, 38. 8 They that are fond desirers of miracles, in stead of miracles, shall receive punishment.

30 For as Jonas was a signe unto the Ninevites, so shall also the Sonne of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdome of Solomon; and behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 * [9] No man when he hath lighted a candle, putteth it in a secret place, neither under a ‡ bushel; but on a candlestick, that they which come in may see the light.

* Matth. 5, 15. 9 Our mindes are therefore lightned with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light. ‡ See Matt. 5, 15.

34 * The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine eye* is evil, thy body also is full of darknesse.

* Matth. 6, 22.

35 Take heed therefore, that the light which is in thee be not darknesse.

36 If thy whole body therefore be full of light having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ [10] And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

10 The service of God consisteth not in outward cleanlinesse, and devised rites, or ceremonies, but in the spirituall righteousnesse of the heart and charitie.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

* Matth. 23, 25.

39 * And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickednesse.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather [f] give alms ‡ of such things as you have: and behold, all things are clean unto you.

f That is, according to your abilitie: as who would say, In stead of your extortions, which hindered you, that you could not eat cleanly, use charitie, and accordingly as your abilitie shall serve you, be good to the poore, and so shall that, that is within the platter, be sanctified, though the platter be unwashed. ‡ Or, *as you are able.*

42 [11] But wo unto you Pharisees: for ye [g] tithe mint and rue and [h] all manner of herbs, and passe over [i] judgement and the love of God: these ought ye to have done, and not to leave the other undone.

43 * [12] Wo unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 [13] Wo unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

13 Hypocrites deceive men with an outward shew.

45 ¶ [14] Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

14 Hypocrites are very severe against other men, but think all things lawfull to themselves.

46 * And he said, Wo unto you also ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

* Matth. 23, 4.

47 * [15] Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

* Matth. 23, 29. 15 Hypocrites honour those saints when they are dead, whom they most cruelly persecute, when they are alive.

48 Truly ye [k] bear witnesse that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

k When you persecute Gods servants, like mad men, even as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, in that you beautifie the sepulchres of the prophets, what do you else but glory in your fathers cruelties, and set up monuments (as it were) in glory and triumph of it.

49 Therefore also said the wisdome of God, I will send them prophets and apostles, and *some* of them they shall [l] slay and persecute:

l They shall so vex them and trouble them, that at length they shall banish them.

50 That the bloud of all the prophets, which was [m] shed from the foundation of the world, may be required of this generation:

m That you may be called to an account for it, yea, and be punished for the shedding of that bloud of the prophets.

51 * From the bloud of Abel unto the bloud of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

* Gen. 4, 8. * Matt. 23, 35.

52 * [16] Wo unto you lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye ‡ hindred.

16 They have of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the doore keepers of the church. n You have hidden and taken away, so that it cannot be found any where. ‡ Or, *forbad.*

53 [17] And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to [o] provoke him to speak of many things:

17 The more the world is reprehended, the worse it is, and yet must we not betray the truth. o They proposed many questions to him, to draw something out of his mouth, which they might traiterously carp at.

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

1 Christ preacheth to his disciples to avoid hypocrisie and fearfulnesse in publishing his doctrine: 13 warneth the people to beware of covetousnesse, by the parable of the rich man who set up greater barns. 22 We must not be over-carefull of earthly things, 31 but seek the kingdome of God, 33 give alms. 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christs ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearfull thing to die without reconciliation.

IN * [1] the mean time, when there were gathered together an [a] innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.

* Matth. 16, 6. 1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly glosses, and also take paine, through the help of God, to set forth sincere doctrine, openly without fear. a Word for word, Ten thousands of people, a certain number for an uncertain.

2 * For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darknesse, shall be heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.

4 * [2] And

* Matth. 10, 26.

g You decide by Gods law, that the tenth part is due to be paid. h Of all kindes of herbs some, as Augustine expounded it in his Enchiridion to Laurence, cap. 99, where he sheweth, in like sort, how that place of Paul, 1 Tim. 2, 4, God will have all men to be saved, is to be expounded after the same manner. i That is to say, that that is right and reason to do: for this word judgement, containeth the commandements of the second table and the other words, the love of God containeth the first. * Mat. 23, 36. 12 Hypocrisie and ambition are commonly joyned together.

4 * [2] And I ſay unto you my friends, Be not afraid of them that kill the bodie, and after that, have no more that they can do.

5 But I will [b] forewarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two "farthings, and not one of them is forgotten before God:

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value than many ſparrows.

8 * [3] Alſo I ſay unto you, Whoſoever ſhall confeſſe me before men, him ſhall the Sonne of man alſo confeſſe before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Sonne of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 [4] And when they bring you unto the ſynagogues, and unto magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame houre what ye ought to ſay.

13 ¶ [5] And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of [c] covetouſneſſe: for a mans life [d] conſiſteth not in the abundance of the things which he poſſeſſeth.

16 [6] And he ſpake a parable unto them, ſaying, The [e] ground of a certain rich man brought forth plentifully.

17 And he [f] thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do, I will pull down my barns and build greater, and there will I beſtow all my fruits, and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many yeares, take thine eaſe, eat, drink, and [g] be merry.

20 But God ſaid unto him, Thou fool, this night ‡ thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So is he that layeth up treaſure [h] for himſelf, and is not rich towards God.

22 ¶ [7] And he ſaid unto his diſciples, Therefore I ſay unto you, * Take no thought for your life what ye ſhall eat, neither for the body what ye ſhall put on.

23 The life is more than meat, and the body is more than raiment.

24 Conſider the ravens, for they neither ſow nor reap, which neither have ſtorehouſe nor barn, and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can adde to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow, they toyl not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe.

28 If then God ſo clothe the graſſe, which is to day in the field, and to morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, ‡ neither be ye of [i] doubtfull minde.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ [8] But rather ſeek ye the kingdome of God, and all theſe things ſhall be added unto you.

32 [9] Fear not, little flock, for it is your Fathers good pleaſure to give you the kingdome.

33 [10] Sell that ye have, and [k] give almes * provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approcheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 * [11] Let your loyns be girded about, and your lights burning,

36 And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh & knocketh, they may open unto him immediately.

37 Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall finde watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and finde them ſo, bleſſed are thoſe ſervants.

39 * And this know, that if the good man of the houſe had known what houre the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 [12] Be ye therefore ready alſo: for the Son of man cometh at an houre when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithfull and wiſe ſteward, whom his lord ſhall make ruler over his houſhold, to give them their [l] portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant whom his lord when he cometh ſhall finde ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming, and ſhall begin

* Matth. 10, 28.
2 Although hypocrites have princes to execute their crueltie, yet there is no cauſe why we ſhould be afraid of them, the leaſt jot that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.
" See Mat. 10, 29.
b He warned them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greater wound.
* Matth. 10, 32. 2 Tim. 2, 12.
3 Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth and heart we blaſpheme a known trueth.
* Matth. 10, 19.
4 It is a great and hard conflict to confeſſe the trueth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.
5 Chriſt would not for three cauſes be a judge to divide an inheritance. Firſt, that he would not foſter up and cherish the fleshly opinion that the Jews had of Meſſias: Secondly, for that he would diſtinguish the civil governance, from the eccleſiaſticall: Thirdly, to teach us to beware of them which abuſe the ahew of the Goſpel, and alſo the name of miniſters, to their own private commodities.
c By covetouſneſſe is meant that greedie deſire to get, common ly with other mens hurt.
d God is the authour and preſerver of mans life, goods are not.
6 There are none more mad, than rich men, which hang upon their riches.
e Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole countrey, as they doe which joyn houſe to houſe, and field to field, Eſa. 5, 8.
f Made his reckoning with himſelf, which is the propertie of covetous churls, which ſpend their life in thoſe trifles.
g Be joyfull and make good cheer.
‡ Or, *do they require thy ſoul.*
h Caring for no man but for himſelf, and minding to truſt in himſelf.
7 An earneſt thinking upon the providence of God, is a preſent remedie againſt the moſt foolish, and pining carefulneſſe of men, for this life.
* Matt. 6, 25.

‡ Or, *live not in careſull ſuſpenſe.*
i A meraphor taken of things that hang in the aire, for this worldly life, and hang upon the arme of man, have alwayes wavering and doubtfull mindes, ſwaying ſome times this way, and ſometimes that way.
8 They ſhall lack nothing, which are careſull for the kingdome of heaven.
9 It is a foolish thing not to looke for ſmall things at his hands which giveth us freely the greateſt things.
10 A godly bountifulneſſes is a ready way to get true riches.
k This is the figure Metonymia, for by this word, Almes, is meant that compaſſion, and friendlineſſe of an heart, that tendreth the miſerie and poore eſtate of a man, and sheweth forth it ſelf by ſome gift, and hath the name given it in the Greek tongue of, mercy and compaſſion: and therefore he is ſaid to give almes who parteth with ſomething to another, and giveth to the poore, ſhewing thereby that he pitieth their poore eſtate.
* Matth. 6, 20. * 1 Pet. 1, 13.
11 The life of the faithfull ſervants of God in this world, is a certain watchfull peregrination, having the light of the word going before it.
* Matth. 24, 43.
12 None have more need to watch, than they that have ſom degree of honour in the houſhold of God.
l That is, every moneth ſuch meaſure of corn as was appointed them.

to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an houre when he is not aware, and will ‡ cut him in sunder, and will appoint him his portion with the unbeleevers.

‡ Or, *cut him off.*

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the [m] more.

m More than of him, to whom so much was not given.

49 ¶ [13] I am come to send fire on the earth, and what will I, if it be already kindled?

13 The gospel is the only cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

50 But I have a baptisme to be baptized with, and how am I ‡ straitned till it be accomplished!

‡ Or, *pained.*

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

* Matth. 10, 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ [14] And he said also to the people, * When ye see a cloud rise out of the [n] west, straightway ye say, There cometh a shower, and so it is.

14 Men which are very quick of sight in earthly things, are blinde in those things which pertain to the heavenly life, and that through their own malice.

* Matth. 16, 2.

n Which appeareth, and gathereth it self together in that part of the aire.

55 And when ye see the south-winde blow, ye say, There will be heat, and it cometh to passe.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

57 [15] Yea, and why even of your selves judge ye not what is right?

15 Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.

58 ¶ * When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the [o] officer, and the officer cast thee into prison.

* Matth. 5, 25.

o To him that had to demand and gather the amerciaments, which they were condemned unto, that had wrongfully troubled men: moreover, the magistrates officers make them which are condemned, pay, that they owe, yea, and oftentimes if they be obstinate, they do not onely take the costs and charges of them, but also imprison them. ‡ See Mark. 12, 42.

59 I tell thee, thou shalt not depart thence, till thou hast payed the very last ‡ mite.

CHAP. XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitlesse fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerfull working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

THere [1] were present at that season, some that told him of the Galileans, whose bloud [a] Pilate had mingled with their sacrifice.

1 We must not rejoyce at the just punishment of others, but rather be instructed thereby to repentance.

a Pontius Pilatus was governour of Judea almost ten yeeres, and about the fourth yeare of his government, which might be about the fifteenth yeare of Tiberius reigne, Christ finished the work of our redemption by his death.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in [b] Siloam fell, and slew them, think ye that they were ‡ sinners above all men that dwelt in Jerusalem?

b To wit, in the place, or river, for Siloam was a small river, from whence the conduits of the citie came, whereof John 9, 7. and Esa. 8, 6. and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly and killed some.

‡ Or, *debters.*

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ [2] He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

2 Great and long suffering is the patience of God, but yet so that at length he executeth judgement.

7 Then said he unto the dresser of his vineyard, Behold, these three yeares I come seeking fruit on this fig-tree, and finde none: cut it down, why [c] cumbreth it the ground?

c Maketh the ground barren in that part which otherwise were good for vines.

8 And he answering, said unto him, Lord, let it alone this yeare also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

10 [3] And he was teaching in one of the synagogues on the sabbath.

3 Christ came to deliver us from the bands of Satan.

11 ¶ And behold, there was a woman which had a [d] spirit of infirmity eighteen yeares, and was bowed together, and could in no wise lift up her self.

d Troubled with a disease which Satan brought.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art [e] loosed from thine infirmity.

e For Satan had the woman bound, as if she had been in chains, in so much that for eighteen yeares space, she could not hold up her head.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 * And the [f] ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six dayes in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

4 A lively image of hypocrisie, & reward thereof.

f One of the rulers of the synagogue, for it appeareth by Mark 5, 22. and Acts 13, 15. that there were many rulers of the synagogue.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his asse from the stall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, these eighteen yeares, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then said he, Unto what is the kingdome of God like? and whereunto shall I resemble it?

* Matth. 13, 31.

19 [5] It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the aire lodged in the branches of it.

5 God beginneth his kingdome with small beginnings, that the unlooked for proceeding of it may better set forth his power.

20 And again he said, Whereunto shall I liken the kingdome of God?

21 It

21 It is like leaven, which a woman took and hid in three " meaſures of meal, tſll the whole was leavened.

" See Matth. 13. 33.

22 * 6 And he went through the cities and villages, teaching and journeying towards Jeruſalem.

* Matth. 9, 35. 6 Againſt them which had rather erre with many, than go right with a few, and by that means through their own ſlowneſſe, are ſhut out of the kingdome of God.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them.

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

* Matth. 7, 13.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 7 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

7 He is in vain in the church, which is not of the church, which thing the cleanneſſe of life sheweth.

27 * But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquitie.

* Matth. 7, 23.

28 8 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you *your ſelves* thruſt out.

8 The caſting off of the Jews, and the calling of the Gentiles is foretold.

29 And they ſhall come from the 8 eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.

8 From all the quarters of the world, and theſe are foure of the chiefeſt.

30 * And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

* Matth. 19, 30.

31 ¶ 9 The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

9 We muſt go forward in the caſe of our calling, through the midſt of terrours, whether they be true or feigned.

32 And he ſaid unto them, Go ye and tell that h fox, Behold, I caſt out devils, and I do cures to i day and to morrow, and the third day I ſhall be k perfected.

h That deceitfull and treacherous man.
i That is, a ſmall time, and Theophylact ſaith, it is a proverb: or elſe, by To day, we may underſtand The time that now is, and by To morrow, The time to come; meaning thereby, All the time of his miniſtery and office.
k To wit, when the ſacrifice for ſinne is ended.

33 10 Neverthleſſe I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jeruſalem.

10 There are no where more cruel enemies of the godly, than they which are within the ſanctuary, and church it ſelf: but God ſeeth it, and will in his time have an account of it.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen doth gather her l brood under her wings, and ye would not?

* Matth. 23, 37. l Word for word, Thu neſt: now the brood of chickens is the neſt.

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, untill the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

CHA. XIIII.

2 Chriſt healeth the dropſie on the ſabbath: 7 teacheth humilitie: 12 to feaſt the poore. 15 Under the parable of the great ſupper, ſheweth how worldly-minded men, who contemn the word of God, ſhall be ſhut out of heaven. 15 Thoſe who will be his diſciples, to bear their croſſe, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward, 34 and become altogether unprofitable, like ſalt that hath loſt his ſavour.

AND 1 it came to paſſe, as he went into the houſe of 2 one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

1 The law of the very ſabbath ought not to hinder the offices of charitie. 2 Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſees were not chief men of the Synagogue, John 7, 48. for this word Phariſee was the name of a ſect, though it appear by the whole hiſtorie that the Phariſees were in great credit.

2 And behold, there was a certain man before him which had the dropſie.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawfull to heal on the ſabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And anſwered them, ſaying, Which of you ſhall have an aſſe or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ 2 And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

2 The reward of pride is ignominy: and the reward of true modeſtie is glory.

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him:

9 And he that bad thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room; that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

* Prov. 25, 6, 7.

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

* Matth. 23, 12.

12 ¶ 3 Then ſaid he alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

3 Againſt them which lavish out their goods either ambitiouſly, or for hope of recompence, where as Chriſtian charitie reſpecteth onely the glory of God, and the profite of our neighbour.

13 But when thou makeſt a feaſt, call * the poore, the maimed, the lame, the blinde:

* Tob. 4, 7.

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, * Bleſſed is he that ſhall eat bread in the kingdome of God.

* Rev. 19, 9.

16 * Then ſaid he unto them, A certain man made a great ſupper, and bade many:

* Matth. 22, 2.

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 * And they all with b one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

4 The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.
b As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

68

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the [c] ſtreets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde.

c Wide and broad quarters.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the high-wayes and hedges, and compell them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

5 Even thoſe affections, which are of themſelves worthy of praiſe and commendation, muſt be ruled and ordered, that godlineſſe may have the upper hand and preeminence.

25 ¶ [5] And there went great multitudes with him: and he turned, and ſaid unto them,

*Matth. 10, 37.

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.

d If the matter ſtand between God and him, as Theophylact ſaith: and therefore theſe words are not ſpoken ſimply but by compariſon.

27 [6] And whoſoever doth not bear his croſſe, and come after me, cannot be my diſciple.

6 The true followers of Chriſt, muſt at once build and fight, and therefore be ready and prepared to ſuffer all kinde of miſeries.

28 For which of you intending to build a tower, [e] ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finish it?

e At home, and caſteth all his coſt, before he begin the work.

29 Leſt haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make warre againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

* Matth. 5, 13.

34 ¶ * [7] Salt is good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

7 The diſciples of Chriſt muſt be wiſe both for themſelves, and for others: otherwiſe they become the fooliſheſt of all.

35 It is neither fit for the land, nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

CHAP. XV.

1 The parable of the loſt ſheep: 8 of the piece of ſilver: 11 of the prodigall ſonne.

THen drew neare unto [1] him [a] all the publicanes and ſinners for to heare him.

1 We muſt not deſpair of them, which have gone out of the way, but according to the example of Chriſt, we muſt take great pains about them.

a Some Publicanes and ſinners came to Chriſt from all quarters.

2 And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

* Matth. 18, 12.

3 ¶ And he ſpake this parable unto them, ſaying,

4 * What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſſe, and go after that which is loſt, untill he finde it?

5 And when he hath found it, he layeth it, on his ſhoulders, rejoycing.

6 And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

" *Drachma* here tranſlated a piece of ſilver, is the eight part of an ounce, which cometh to ſeven pence half-peny, and is equall to the Romane peny, Matth. 18, 28.

8 ¶ Either what woman having ten " pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it?

9 And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

2 Men by their voluntary falling from God, having ſpoiled themſelves of the benefits which they received of him, caſt themſelves headlong into infinite calamities: but God of his ſingular goodneſſe, offering himſelf freely to them, whom he called to repentance, through the greatneſſe of their miſerie, wherwith they were tamed, doth not onely gently receive them, but alſo enricheth them with farre greater gifts, and bleſſeth them with the chiefeſt bliſſe.

11 ¶ [2] And he ſaid, A certain man had two ſonnes:

12 And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many dayes after, the younger ſonne gathered all together, and took his journey into a farre countrey, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land, and he began to be in want.

15 And he went and joyned himſelf to a citizen of that countrey, and he ſent him into his fields to feed ſwine.

16 And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

3 The beginning of repentance is the acknowledging of the mercie of God, which ſtirreth us up to hope well.

17 [3] And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I perish with hunger!

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt [b] heaven, and before thee,

b Againſt God, becauſe he is ſaid to dwell in heaven.

19 And am no more worthy to be called thy ſonne: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

4 In true repentance there is a feeling of our ſinnes joyned with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiveneſſe.

21 [4] And the ſonne ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſonne.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my ſonne was dead, and is alive again; he was loſt, and is found. And they began to be merry.

5 Such as truely feare God, deſire to have all men to be their fellows.

25 [5] Now his elder ſonne was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And

26 And he called one of the ſervants, and asked what theſe things meant.

27 And he ſaid unto him, Thy brother is come, & thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to his father, Lo, theſe many yeares do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But aſſoon as this thy ſonne was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Sonne, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

Chap. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocriſie of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the begger.*

1 Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us, to that purpoſe we do not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this only means, riches, which are often times occaſions of ſinne, are turned to another end and purpoſe.

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I heare this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred [a] meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred [a] meaſures of wheat. And he ſaid to him, Take thy bill, and write foureſcore.

8 And the Lord [a] commended the unjuſt ſteward, becauſe he had done wiſely: for the [b] children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to your ſelves friends of the ‡ Mammon of [c] unrighteouſneſſe, that when ye fail, they may receive you into everlaſting [d] habitations.

10 [2] He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithfull in the unrighteous ‡ Mammon, who will commit to your truſt the [e] true riches?

12 And if ye have not been faithfull in that which is [f] another mans, who ſhall give you that which is your own?

13 ¶ [3] * No ſervant can ſerve two maſters: for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other: ye cannot ſerve God and Mammon.

14 And the Phariſees alſo who were covetous, heard all theſe things, and they derided him.

15 [4] And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 * [5] The law and the prophets *were* untill John: ſince that time the kingdome of God is preached, and every man preaſſeth into it.

17 † And it is eaſier for heaven and earth to paſſe, than one tittle of the law to fail.

18 * Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is [g] put away from her husband, committeth adultery.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fine linnen, and fared ſumptuouſly every day.

20 And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21 And deſiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his ſores.

22 And it came to paſſe that the begger died, and was carried by the angels into Abrahams boſome: the rich man alſo died and was buried.

23 And in hell he lift up his [i] eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſſe from hence to you, cannot, neither can they paſſe to us, that would come from thence.

27 [7] Then he ſaid, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe:

28 For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets, let them heare them.

30 And

[a] *The word Batus in the originall, containeth nine gallons three quarts.*
[a] *The word here interpreted a meaſure, in the originall containeth about fourteen bushels and a pottle.*
a This parable doth not approve the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to ſhew a thing covertly, and as it were, under a figure to repreſent the trueth, though it agree not throughly with the matter it ſelf ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedie in the affairs of this world, than the children of God are carefull for everlaſting life. b Men that are given to this preſent life, contrary to whom the children of light are ſet. S. Paul calleth theſe ſpirituall, and the other carnall. ‡ Or, *riches.* c This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſſe to the poore, proceed and come from a good fountain: but he calleth thoſe riches of iniquitie, which men uſe naughtily. d To wit, the poor Chriſtians: for they are the inheritours of theſe tabernacles, Theoph. 2 We ought to take heed, that for abuſing our earthly function and dutie we be not deprived of heavenly gifts: for how can they uſe ſpirituall gifts aright, who abuſe worldly things?

e That is, heavenly and true riches: which are contrary to worldly and flitting ſubſtance. ‡ Or, *riches.*
f In worldly goods, which are called other mens, becauſe they are committed to our credit.
3 No man can love God and riches together. * Matth. 7, 24.

4 Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſinnes they are. * Matth. 11, 12.
5 The Phariſees deſpiſed the excellencie of the new covenant, in reſpect of the old, being ignorant of the perfect righteouſneſſe of the law, and how falſe expounders they were of the law, Chriſt declareth by the ſeventh commandement. * Matth. 5, 18.
* Matth. 5, 32.
g They that gather by this place, that a man cannot be married again after that he hath put away his wife for adulterie, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adulterie, for adulterers were put to death by the law.
6 The end of the povertie and miſerie of the godly ſhall be everlaſting joy: as the end of the riotouſneſſe and cruel pride of the rich ſhall be everlaſting miſerie, without all hope of mercy.
h Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kinde of linnen that came out of Achaia, was as deare as gold.
i Heavenly and ſpirituall things are expreſſed, and ſet forth under colours and reſemblances fit for our ſenſes.

7 Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

70

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they heare not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

CHAP. XVII.

1 Chriſt teacheth to avoid occaſions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdome of God, and the coming of the Sonne of man.

THen ſaid he unto the diſciples,* [1] It is impoſſible but that offences will come, but wo unto him through whom they come.

* Matth. 18, 7.
1 The church is of neceſſitie ſubject to offences, but the Lord will not ſuffer them unpunished, if any of the leaſt be offended.

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ [2] Take heed to your ſelves: * if thy brother treſpaſſe againſt thee, rebuke him; and if he repent, forgive him.

2 Our reprehenſions muſt be juſt, and proceed of love and charitie.
* Matth. 18, 21.

4 And if he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 [3] And the apoſtles ſaid unto the Lord, Increaſe our faith.

3 God will never be utterly lacking to the godly (although he be not ſo perfectly with them, as they would) even in thoſe difficulties, which cannot be overcome by mans reaſon.

6 * And the Lord ſaid, If ye had faith as a [a] grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.

* Matth. 17, 20.
a If you had no more faith, but the quantity of the grain of muſtardſeed.

7 * But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat?

4 Seeing that God may challenge unto himſelf of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death.

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink.

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

5 The moſt perfect keeping of the law which we can perform, deſerveth no reward.

10 [5] So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

6 Chriſt doth well even unto ſuch as will be unthankfull, but the benefits of God profit them onely to ſalvation, which are thankfull.

11 ¶ [6] And it came to paſſe, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which ſtood afarre off:

13 And they lifted up their voices, and ſaid, Jeſus maſter have mercy on us.

14 And when he ſaw them, he ſaid unto them, * Go ſhew your ſelves unto the prieſts. And it came to paſſe that as they went, they were cleanſed.

* Lev. 14, 2.

15 And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet giving him thanks: and he was a Samaritane.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where are the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

20 ¶ [7] And when he was demanded of the Phariſees, when the kingdome of God ſhould come; he anſwered them and ſaid, The kingdome of God cometh not ‡ with [b] obſervation.

7 The kingdome of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelves, that it is joyned with outward pomp.
‡ Or, *with outward ſhew.*
b With any outward pomp and ſhew of majeſtie, to be known by: for there were otherwiſe many plain and evident tokens whereby men might have underſtood, that Chriſt was the Meſſias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes which the phariſees dreamed of, wich looked for an earthly kingdome of Meſſias.

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdome of God is ‡ [c] within you.

‡ Or, *among you.*
c You look about for Meſſias, as though he were abſent, but he is amongſt you in the midſt of you.

22 [8] And he ſaid unto the diſciples, The dayes will come when ye ſhall deſire to ſee [d] one of the dayes of the Sonne of man, and ye ſhall not ſee it.

8 We oftentimes neglect thoſe things when they be preſent, which we afterward deſire when they are gone, but in vain.
d The time will come, that you ſhall ſeek for the Sonne of man with great ſorrow of heart, and ſhall not finde him.

23 * [9] And they ſhall ſay to you, See here, or ſee there: go not after them, nor follow them.

* Matth. 24, 23.
9 Chriſt forewarneth us, that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread farre and wide through the world, after that the ignominie of the croſſe is put out and extinguished.

24 For as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven: ſo ſhall alſo the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 * [10] And as it was in the dayes of Noe; ſo ſhall it be alſo in the dayes of the Sonne of man.

* Gen. 7, 5.
10 The world ſhall be taken unaware with the ſudden judgement of God: and therefore the faithfull ought to watch continually.

27 They did eat, they drank, they married wives, they were given in marriage, uutill the day that Noe entred into the ark: and the floud came and deſtroyed them all.

28 * Likewiſe alſo as it was in the dayes of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

* Gen. 19.

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Sonne of man is revealed.

31 [11] In that day, he which ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.

11 We muſt take good heed, that neither diſtruſt, nor the enticements of this world, nor any reſpect of friendſhip hinder us the leaſt that may be.

32 * Remember Lots wife.

* Gen. 19, 26.

33 * Whoſoever ſhall ſeek to ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life, ſhall [e] preſerve it.

* Matth. 16, 25.
e That is, ſhall ſave it, ſo Matthew expoundeth it: for the life that is here ſpoken of, is everlaſting ſalvation.

34 * I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, the other ſhall be left.

* Matth. 24, 40.

35 Two women ſhall be grinding together; the one ſhall be taken, and the other left.

36 " Two men ſhall be in the field; the one ſhall be taken, and the other left.

" This 36 verſe is wanting in moſt of the Greek copies.

37 [12] And they anſwered and ſaid unto him, * Where, Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

12 The onely way to continue, is to cleave to Chriſt.
* Matth. 24, 28.

CHAP.

CHAP. XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publicane.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them, that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blinde man to his sight.*

1 God will have us to continue in prayer, not to wearie us, but to exercise us, therefore we must so strive with impatience, that long delay cause us not to break off the course of our prayers.

AND [1] he spake a parable unto them, *to this end*, that men ought * alwayes to pray, and not to [a] faint,

2 Saying, [b] There was in a city a judge which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continuall coming she [c] weary me.

6 And the Lord said, Heare what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he [d] bear long with them?

8 I tell you that he will avenge them speedily, Nevertheless, when the Sonne of man cometh, shall he finde faith on the earth?

9 [2] And he spake this parable unto certain which trusted in themselves ‡ that they were righteous, and despised others:

10 Two men went up into the temple to pray, the one a Pharisee, and the other a publicane.

11 [3] The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possesse.

13 And the publicane standing [e] afarre off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be mercifull to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 [f] And they brought unto him also infants, that he would touch them: but when his disciples saw it, [4] they rebuked them.

16 [5] But Jesus [g] called them unto him, and said, Suffer little children to come unto me, and forbid them not? for of such is the kingdome of God.

17 [6] Verily I say unto you, Whosoever shall not receive the kingdome of God as a little childe, shall in no wise enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternall life?

19 And Jesus said unto him, Why callest thou me good? none is good save one *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witnesse, Honour thy father and thy mother.

21 [7] And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowfull, for he was very rich.

24 [8] And when Jesus saw that he was very sorrowfull, he said, How hardly shall they that have riches enter into the kingdome of God!

25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdome of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are unpossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, and followed thee.

29 [9] And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [10] * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Sonne of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge him, and put him to death, and the third day he shall rise again.

34 And they understood [h] none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ * [11] And it came to passe, that as he was come nigh unto Jericho, a certain blinde man sat by the way side begging:

36 And hearing the multitude passe by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou sonne of David, have mercie on me.

39 [12] And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Sonne of David have mercie on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

43 And

a Yeeld to afflictions and adversities, as they doe which are out of heart.

b He doeth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most unrighteous judges hands, much more shall the prayers of the godly prevail before God.

c Word for word, Beat me down with her blows, and it is a metaphor taken of wrestlers, which beat their adversaries with their fists or clubs: so doe they that are importunate, beat the judges eares with their crying out, even as it were with blows.

d Though he seem slow in revenging the injuries done to his.

2 Two things especially make our prayers void and of none effect: confidence of our own righteousnes, and the contempt of others: and an humble heart is contrary to both these.

‡ Or, *as being righteous.*

3 Although we confesse that whatsoever we have, we have it of God, yet are we despised of God, as proud and arrogant, if we put never so little trust in our own works before God.

e Farre from the Pharisee in a lower place.

* Matth. 23, 12.

f The children were tender and young, in that they were brought, which appeareth more evidently in that that they were infants: which is to be marked against them that are enemies to the baptizing of children.

4 To judge or think of Christ after the reason of the flesh, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free covenant of God.

g Them that carried the children, whom the disciples drove away.

6 Childe-like innocencie is an ornament of Christians.

* Matth. 19, 16.

7 The intisement of riches carrieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

* Matth. 19, 27.

9 They become the richest of all, which refuse not to be poore for Christs sake.

* Matth. 20, 17.

10 As sure and certain as persecution is, so sure is the glory which remaineth for the conquerours.

h Hereby we see how ignorant the disciples were.

* Matth. 20, 29.

11 Christ sheweth by a visible miracle, that he is the light of the world.

12 The more stops and lets that Satan layeth in our way, even by them which professe Christs name, so much the more ought we to go forward.

72

43 And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

CHAP. XIX.

1 *Of Zaccheus a publicane.* 11 *The ten pieces of money.* 28 *Chriſt rideth into Jeruſalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and ſellers out of the temple:* 47 *teaching daily in it. The rulers would have deſtroyed him, but for fear of the people.*

1 Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

AND [1] *Jeſus* entred and paſſed through Jericho.

2 And behold, there was a man named Zaccheus, which was the [a] chief among the publicanes, and he was rich.

a The overſeer and head of the Publicanes, which were there together: for the Publicanes were divided into companies as we may gather by many places of Cicero his Oration.

3 And he ſought to ſee Jeſus who he was, and could not for the preaſſe, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſſe that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to day I muſt abide at thy houſe.

6 And he made haſte and came down, and received him joyfully.

2 The world forſaketh the grace of God, and yet is unwilling that it ſhould be beſtowed upon other.

7 [2] And when they ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.

3 The example of true repentance, is known by the effect.

8 [3] And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have taken any thing from any man by [b] falſe accuſation, I reſtore him fourefold.

b By falſly accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for commonly they have this trade among them, when they rob and ſpoil the common-weal, they have nothing in their mouthes, but the profit of the common-weal, and under that colour they play the theeves, inſomuch that if men reprove and go about, to redreſſe their robberie, and ſpoiling, they cry out, the common-weal is hindred.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the [c] ſonne of Abraham.

c Beloved of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſalvation came to that houſe, becauſe they received the bleſſing as Abraham had, for all of the houſhold were circumciſed.

10 * For the Sonne of man is come to ſeek and to ſave that which was loſt.

* Matth. 18, 11.

11 [4] And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdome of God ſhould immediately appear.

4 We muſt patiently wait for the judgement of God, which ſhall be revealed in his time.

12 * He ſaid therefore, A certain noble man went into a farre countrey to receive for himſelf a kingdome, and to return.

* Matth. 25, 14.

13 [5] And he called his ten ſervants, and delivered them ten " pounds, and ſaid unto them, Occupy till I come.

5 There are three ſorts of men in the church: the one ſort fall from Chriſt, whom they ſee not: the other, which according to their vocation, beſtow the gifts which they have received of God, to his glory with great pains and diligence: the third live idlely, and do no good. As for the firſt, the Lord, when he cometh, will juſtly punish them in his time: the other he will bleſſe according to the pains which they have taken: and as for the ſlouthfull and idle perſons, he will punish them as the firſt.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reigne over us.

15 And it came to paſſe, that when he was returned, having received the kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy [d] pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithfull in a very little, have thou authoritie over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 [6] And another came, ſaying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

6 Againſt them which ſpend their life idlely in deliberating, and otherwiſe, in contemplation.

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant: thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my money into the [e] bank, that at my coming I might have required mine own with uſurie?

e To the bankers and changers.

24 And he ſaith unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds)

26 For I ſay unto you, * That unto every one which hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

* Matth. 13, 12.

27 But thoſe mine enemies which would not that I ſhould reigne over them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, he went [f] before, aſcending up to Jeruſalem.

f The diſciples ſtaggered and ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.

29 * [7] And it came to paſſe when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he ſent two of his diſciples,

* Matth. 21, 1.

7 Chriſt ſheweth in his own perſon, that his kingdome is not of this world.

30 Saying, Go ye into the village over againſt you, in the which at your entring ye ſhall finde a colt tied, whereon yet never man ſat: looſe him, and bring him hither.

31 And if any man ask you, Why do ye looſe him? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their cloathes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoyce and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38 Saying, Bleſſed be the King that cometh in the name of the Lord, peace in heaven, and glory in the higheſt.

" *Mina* here tranſlated a pound, is 12 ounces and an half: which according to five ſhillings the ounce, is three pounds two ſhillings ſix pence. d This was a piece of money which the Grecians uſed, and was in value about an hundred pence, which is about ten crowns.

39 [8] And

39 [g] And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ [g] And when he was come neare, he beheld the city, and wept over it,

42 [g] Saying, [h] if thou hadst known, even thou, [i] at least in this [k] thy day, the things which belong unto thy [l] peace! but now they are hid from thine eyes.

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of [m] thy visitation.

45 * [10] And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief priests and the Scribes, and the chief of the people sought to destroy him,

48 And could not finde what they might do: for all the people ‡ were very attentive to heare him.

g When they linger which ought to be the chiefest preachers and sters forth of the kingdome of God he will raise up other extraordinarily in despight of them.

g Christ is not simply delighted with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the citie, that was like to ensue: and partly to upbraid them for their treachery and stubbornesse against him, such as hath not lightly been heard of.

h At least wise thou, O Ierusalem to whom this message was properly sent.

i If after the slaying of so many prophets, and so oft refusing me the Lord of the prophets now especially, in this my last coming to thee, thou hadst had any regard to thy self.

k The fit and commodious time is called the day of this citie.

l That is, those things wherein thy happinesse standeth

m That is, this very instant, wherein God visited thee.

* Matth. 21, 12.

10 Christ sheweth after his entry into Ierusalem by a visible signe, that it is his office enjoyned him of his Father to purge the temple.

‡ Or, *hanged on him.*

CHAP. XX.

1 Christ avoucheth his authority, by a question of Iohns baptisme. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadduces that denied the resurrection. 41 How Christ is the sonne of David. 55 He warneth his disciples to beware of the Scribes.

* Matth. 21, 23.

AND * [1] it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the gospel, the chief priests and the Scribes came upon him, with the elders,

1 The Pharisees being overcome with the trueth of Christs doctrine, move a question about his outward calling, and are overcome by the witnesse of their own conscience.

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authoritie?

3 And he answered and said unto them, I will also ask you one thing, and answer me.

4 The baptisme of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then beleeved ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet,

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authoritie I do these things.

2 It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in the very sanctuary of Gods holy place, but at length they shall not escape unpunished.

9 [2] Then began he to speak to the people this parable: * A certain man planted a vineyard,

* Matth. 21, 33.

and let it forth to husbandmen, and went into a farre countrey for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty.

11 And again he sent another servant; and they beat him also and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved sonne: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, * The stone which the builders rejected, the same is become the head of the corner?

* Psal. 118, 22.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

19 ¶ And the chief priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 [3] And they [a] watched him, and sent forth [b] spies, which would feigne themselves just men, that they might take hold of his [c] words, that so they might deliver him unto the power and [d] authority of the governour.

3 The last refuge that false prophets have to destroy the true prophets is to lay sedition and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some hold in his talk, and thereby forge some false accusation against him.

d To put him to death.

21 And they asked him, saying, * Master, we know that thou sayest and teachest rightly, neither [e] accepteſt thou the person *of any,* but teachest the way of God ‡ truly.

* Matth. 22, 16.

e Thou art not moved by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike

22 Is it lawfull for us to give tribute unto Cesar, or no?

23 But he perceived their [f] craftinesse, and said unto them, Why tempt ye me?

‡ Or, *of a truth.*

f Craftinesse is a certain diligence and wittinesse to do evil, gotten by much use and great practise in matters

24 Shew me a ‡ peny: whose image and superscription hath it? They answered and said, Cesars.

‡ See Matth 18. 28.

25 And he said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ * [4] Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him.

* Matth. 22, 23.

4 The resurrection of the flesh is avouched against the Sadduces.

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, & raise up seed unto his brother.

74

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childlesse.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The [g] children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equall unto the angels, and are the children of God, being the [h] children of the resurrection.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; [i] for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 [5] And he said unto them, * How say they that Christ is Davids sonne?

42 And David himself saith in the book of psalmes, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * [6] Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devoure widows [k] houses, and for a shew make long prayers: the same shall receive greater damnation.

[g] They are called here in this place, The children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap 16,8. which are contrary to the children of light.

[h] That is, men partakers of the resurrection: for as we say truly, that they shall live indeed, which shall enjoy everlasting blisse so do they rise to life, though if this word resurrection be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

* Exod. 3, 6.

[i] That is, before him: a notable saying, the godly do not die, though they die here on earth.

[5] Christ is so the sonne of David, according to the flesh, that he is also his Lord (because he is the everlasting Sonne of God) according to the spirit.

* Matth. 22, 42.

* Matth. 23, 5.

[6] We must avoid the example of the ambitious and covetous pastours.

[k] This is spoken by the figure Metonymia, houses, for the goods and substance.

CHAP. XXI

1 Christ commendeth the poore widow. 5 He foretelleth the destruction of the temple, and of the city Ierusalem: 25 The signes also which shall be before the last day. 34 He exhorteth them to be watchfull.

AND [1] he looked up, * and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poore widow, casting in thither two † mites.

3 And he said, Of a truth I say unto you, that this poore widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

[1] The poore may exceed in bounty, and liberalitie, even the richest, according to Gods judgement.

* Mark. 12, 41.

† See Mark 12, 42.

5 ¶ * [2] And as some spake of the temple, how it [a] was adorned with goodly stones, and gifts, he said,

* Matth. 24, 1.

[2] The destruction of the temple is foretold, that that true spirituall building may be built up whose head builders must, and ought, to be circumspect.

[a] These were things that were hanged upon walls and pillars.

6 *As for* these things which ye behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what signe will there be when these things shall come to passe?

8 And he said, Take heed that ye be not deceived: for many shall come [b] in my name, saying, I am *Christ*, and the time draweth neare: go ye not therefore after them.

[b] Using my name.

9 [3] But when ye shall heare of warres, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by.

[3] The true temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof cannot be but most happie.

10 * Then said he unto them, Nation shall rise against nation, and kingdome against kingdome:

* Matth. 24, 7.

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearfull sights, and great signes shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a [c] testimony.

[c] This shall be the end of your troubles and affliction, they shall be witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancie: A notable saying, that the afflictions of the godly and holy men pertain to the witnesse of the truth.

14 * Settle it therefore in your hearts, not to meditate before, what ye shall answer.

* Matth. 10, 19.

15 For I will give you a mouth and wisdome, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 * But there shall not an hair of your head perish.

* Matth. 10, 30.

19 In your patience [d] possesse ye your souls.

[d] Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and bear out these things manfully.

20 * [4] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

* Matth. 24, 15.

[4] The finall destruction of the whole city is foretold.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with childe, and to them that give suck in those dayes; for there shall be great distresse in the land, and [e] wrath upon this people.

[e] By wrath those things are meant, which God sendeth when he is displeased.

24 And they shall fall by the [f] edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be troden down of the Gentiles, untill the times of the Gentiles be fulfilled.

[f] Word for words Mouth: for the Hebrews call the edge of a sword, The mouth, because the edge biteth.

25 ¶ * [5] And

25 ¶ *[1] And there ſhall be ſignes in the ſunne, and in the moone, and in the ſtarres, and upon the earth diſtreſſe of nations, with perplexity, the ſea and the waves roaring,

26 [2] Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſſe, then look up, and lift up your heads; for your redemption draweth nigh.

29 [6] And he ſpake to them a parable, Behold the fig-tree, and all trees,

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that the kingdome of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſſe away, till all be fulfilled.

33 Heaven and earth ſhall paſſe away: but my words ſhall not paſſe away.

34 ¶ And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeting, and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all [h] them that dwell on the face of the whole earth.

36 Watch ye therefore and pray alwayes, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to [i] ſtand before the ſonne of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to heare him.

Chap. XXII.

1 The Iews conſpire againſt Chriſt. 3 Satan preparеth Iudas to betray him. 7 The apoſtles prepare the paſſeover. 19 Chriſt inſtituteth his holy ſupper: 21 covertly foretelleth of the traitour: 24 deboreth the reſt of his apoſtles from ambition: 32 aſſureth Peter his faith ſhould not fail, 34 and yet he ſhould deny him thrice, 39 He prayeth in the mount, and ſweateth blood: 47 is betrayed with a kiſſe: 50 he healeth Malchus eare. 54 He is thrice denied of Peter, 36 ſhamefully abuſed, 66 and confeſſeth himſelf to be the Sonne of God.

NOw * the [1] feaſt of unleavened bread drew nigh, which is called the paſſeover.

2 And the chief prieſts and Scribes ſought how they might kill him; for they feared the people.

3 ¶ * [2] Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed With the chief prieſts and [a] captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the [b] abſence of the multitude.

7 ¶ * [3] Then came the day of unleavened bread, when the paſſeover [c] muſt be killed.

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] paſſeover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber where I ſhall eat the paſſeover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed, there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſeover.

14 * [4] And when the [e] houre was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, ‡ With deſire I have deſired to eat this paſſeover with you before I [f] ſuffer.

16 For I ſay unto you, I will not any more eat thereof, untill it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, untill the kingdome of God ſhall come.

19 ¶ * [5] And he took bread, and gave thanks and brake *it*, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This [g] cup is [h] the new teſtament in my bloud, which is ſhed for you.

21 ¶ * [6] But behold, the [i] hand of him that betrayeth me, is with me on the table.

22 [7] And truly the Sonne of man goeth as it was determined, but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ [8] And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 * And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called [k] benefactours.

26 But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger;

* Matth. 24, 29. g When the times are expired, appointed for the ſalvation of the Gentiles, and puniſhment of the Gentiles, and puniſhment of the Iews. And ſo he paſſeth from the deſtruction of Jeruſalem, to the hiſtorie of the latter judgement.

1 After divers tempeſts, the Lord will at the length plainly, appear to deliver his church.

2 We muſt be ſober and watchfull both day and night for the Lords coming that we be not taken as unawares.

h On all men whereſoever they be.

i You may ſo appear, that you will abide the countenance and ſentence of the Iudge without feare.

* Matth. 26, 2.

1 Chriſt is taken upon the day of the paſſeover, rather by the providence of his Father, than by the will of men.

* Matth. 26, 14.

2 Godby his wonderfull providence cauſeth him to be the miniſter of our ſalvation who was the author of our deſtruction.

a They that had the charge of keeping the temple, which were none of the prieſts and biſhops, as appeareth by the 52 verſe of this chapter.

b Without tumult, unwitting to the people which uſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

* Matth 26, 17.

3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

d The lambe which was the figure of the paſſeover; And this is ſpoken by the figure metonymia, which is very uſuall in the matter of the ſacraments.

* Matth. 26, 20.

4 Chriſt having ended the paſſeover according to the order of the law, forewarneth them that this ſhall be his laſt banket with them, after the manner and neceſſitie of this life.

e The evening and twilight, at what time this ſupper was to be kept.

‡ Or, *I have heartily deſired.*

f I am put to death.

* Matth. 26, 26.

5 Chriſt eſtabliſheth his new covenant, and his communicating with us with new ſignes.

g Here is a double metonymie: for firſt, The veſſel is taken for that which is contained in the veſſel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or teſtament, whereas indeed it is but the ſigne of the teſtament, or rather of the bloud of Chriſt whereby the teſtament was made: neither is it a vain ſigne, although it be not all one with the thing that it repreſenteth.

h This word, The, ſheweth the excellencie of the teſtament, and anſwereth to the place of Ieremie, Chap. 31. 31. where the new teſtament is promiſed.

* Matth. 26, 21.

6 Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Iudas treaſon. i That is, his practiſe, ſo uſe the Hebrews to ſpeak, as 2 Kings 14, 19: is not the hand of Ioab in this matter? 7 Although the decree of Gods providence come neceſſarily to paſſe, yet it excuſeth not the faulc of the inſtruments. 8 The paſtours are not called to rule, but to ſerve. * Matth. 10, 25. k Have great titles, for ſo it was the cuſtome to honour princes with ſome great titles.

76

ger; and he that is chief, as he that doth serve.
27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth.
28 [o] Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdome, as my Father hath appointed unto me:
30 That ye may eat and drink at my table in my kingdome, *and sit on thrones, judging the twelve tribes of Israel.
31 [10] ¶ And the Lord said, Simon, Simon, behold, *Satan hath desired *to have* you, that he may [l] sift you as wheat:
32 [11] But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.
33 [12] And he said unto him, Lord, I am ready to go with thee both into prison, and to death.
34 *And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice denie that thou knowest me.
35 * And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
36 [m] Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
37 For I say unto you, that this that is written, must yet be accomplished in me, *And he was reckoned among the transgressours: for the things concerning me have an end.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
39 ¶ *And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.
40 * [13] And when he was at the place, he said unto them, Pray, that ye enter not into temptation.
41 [14] And he was withdrawn from them about a stones cast, and kneeled down, and prayed,
42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.
43 And there appeared an angel unto him from heaven, strengthening him.
44 And being in an [n] agonie, he prayed more earnestly, and his sweat was as it were great [o] drops of bloud falling down to the ground.
45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
47 ¶ [16] And while he yet spake, *behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neare unto Jesus to kisse him.
48 But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kisse?
49 [17] When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?
50 ¶ And one of them smote the servant of the high priest, and cut off his right eare.
51 And Jesus answered and said, Suffer ye thus farre. And he touched his eare, and healed him.
52 [18] Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?
53 When I was daily with you in the temple; ye stretched forth no hands against me: but this is your houre, and the [p] power of darkenesse.
54 ¶ *Then took they him, and led him, and brought him into the high priests house. And [19] Peter followed afarre off.
55 * And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
57 And he denied him, saying, Woman, I know him not.
58 And after a little while another saw him, and said. Thou art also of them. And Peter said, Man, I am not.
59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.
61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
62 And Peter went out, and wept bitterly.
63 ¶ [20] And the men that held Jesus, mocked him, and smote him.
64 And when they had blind-folded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?
65 And many other things blaspemously spake they against him.
66 ¶ * [21] And assoon as it was day, the elders of the people, and the chief priests and the Scribes came together, and led him into their councel,
67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not beleeve,
68 And if I also ask you, you will not answer me, nor let me go.
69 Hereafter shall the Sonne of man sit on the right hand of the power of God.

70 Then

[o] Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome.

* Matth. 19, 28.

[10] We must alwayes think upon the wait that Satan layeth for us.
* 1 Pet. 5, 8.
[l] To tosse you, and scatter you, and also to cast you out.
[11] It is through the prayers of Christ, that the elect do never utterly fall away from the faith: and that for this cause, that they should stirre up one another.
[12] Christ sheweth that faith differeth much from a vain securitie, in setting before us the grievous example of Peter.
* Matth. 26, 34.
* Matth. 10, 9.
[m] All this talk is by way of an allegorie, as if he said, O my friends and fellow souldiers, you have lived hitherto as it were in peace: but now there is a most sharp battel at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing your selves in armour. And what this armour is, he shewed by his own example, when he prayed afterward in the garden, and reproved Peter for striking with the sword.
* Isa. 53, 12.
* Matth 26, 36.
* Matth. 26, 41.
[13] Christ hath made death acceptable unto us, by overcoming, in our name, all the horrours of death which had joyned with them, the curse of God.
[14] Prayers are a sure succour against the most perillous assaults of our enemies.
[n] This agonie sheweth that Christ strove much, and was in great distresse: for Christ strove not onely with the fears of death as other men use to do, for so many Martyrs might seem more constant than Christ, but with the fearfull judgement of his angry Father, which is the fearfullest thing in the world, and the matter was, for that he took the burden of all our sins upon himself.
[o] These do not onely shew that Christ was true man, but other things also which the godly have to consider of, wherein the secres of the redemption of all mankind is contained in the Sonne of God his debating himself to the state of a servant: such things as no man can sufficiently declare.
[15] Men are utterly sluggish, even in their greatest dangers, untill Christ stirre them up.
[16] Christ is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty for the betraying, of Gods glory.
* Matt. 26, 47.

[17] That zeal which carrieth us out of the bounds of our vocation, pleaseth not Christ.

[18] Even the very fear of them which took Christ proveth partly their evil conscience and partly also that all these things were done by Gods providence.

[p] The power that was given to darknesse to oppresse the light for a season.
* Matth. 25, 37.

[19] We have to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.
* Matth. 26, 69.

[20] Christ bare the shame that was due to our sinnes.

* Matth 27, 1.
[21] Christ is wrongfully condemned of blasphemie before the high Priests judgement seat, that we might be quit before God from the blasphemy which we deserved.

70 Then said they all, Art thou then the Son of God? And he said unto them, * Ye say that I am.

* Matt. 14, 62.

71 And they said, What need we any further witnesse? for we our selves have heard of his own mouth.

CHAP. XXIII.

1 Iesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Iesus is given to be crucified. 27 He telleth the women that lament him, the destruction of Ierusalem: 34 prayeth for his enemies, 39 Two evil doers are crucified with him. 46 His death 50 His buriall.

1 Christ, who is now ready to suffer for the sedition which we raised in this world, is first of all pronounced guiltlesse, that it might appear that he suffered not for his own sinnes (which were none) but for ours.

1 AND [1] the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow [a] perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

a Corrupting the people, and leading them into errours.

3 * And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

* Matt. 27, 11.

4 Then said Pilate to the chief priests and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

2 Christ is a laughing stock to Princes, but to their great smart.

6 [2] When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And assoon as he knew that he belonged unto [b] Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

b This was Herod Antipas the Tetrarch, in the time of whose governance; which was almost the space of 22 yeares, Iohn the Baptist preached, and was put to death, and Iesus Christ also died, and rose again, and the Apostles began to preach, and divers things were done at Ierusalem, almost seven years after Christs death. This Herod was sent into banishment to Lyons, about the second yeare of Cajus Cesar.

8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief priests and Scribes stood and vehemently accused him.

c Accompanied with his nobles and souldiers which followed him from Galilee.

11 And Herod with his [c] men of warre set him at nought, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate.

3 The hatred of godlinesse joyneth the wicked together.

12 ¶ [3] And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

* Matt. 27, 23.

13 ¶ * [4] And Pilate when he had called together the chief priests, and the [d] rulers, and the people.

4 Christ it quit the second time, even of him of whom he is condemned. that it might appear, how he being just, redeemed us which were unjust.

d Those whom the Iewes called the Sanhedrim.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

5 The wisdome of the flesh, of two evils chuseth, the lesse, but God curseth such counsels.

16 [5] I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, & release unto us Barabbas:

19 (Who for a certain sedition made in the citie, and for murder was cast in prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucifie him, crucifie him.

6 Christ is quit the third time, before he was condemned once, that it might appear, how that our sins were condemned in him.

22 [6] And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

† Or, *assented.*

24 And Pilate, † gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

* Matt. 27, 32.

7 An example of the outragiousnesse and disorder of souldiers.

26 * [7] And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear it after Jesus.

8 The triumph of the wicked hath a most horrible end.

27 [8] ¶ And there followed him a great companie of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombes that never bare, and the paps which never gave suck.

* Isa. 2, 19. Hos 10, 8. Revel. 6, 16.

30 * Then shall they begin to say to the mountains, Fall on us; and to the hils, Cover us.

* 1. Pet. 4, 17.

e As if he said, If they do thus to me that am fruitfull and alwayes flourishing, and who live for ever, by reason of my Godhead, what will they do to you that are unfruitfull, and void of all lively righteousnesse?

31 For if they do these things, in a [e] green tree, what shall be done in the drie?

* Matt. 27, 38.

32 * And there were also two other malefactours led with him to be put to death.

9 Christ became accursed for us upon the crosse, suffering the punishment which they deserved that would be made Gods children.

† Or, *the place of a scull.*

33 [9] And when they were come to the place which is called † Calvarie, there they crucified him, and the malefactours, one on the right hand, and the other on the left.

10 Christ in praying for his enemies, sheweth that he is both the Sacrifice and the Priest.

34 ¶ [10] Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

f Whom God loveth more than all other.

35 And the people stood beholding, and the rulers also with them, derided him, saying, He saved others, let him save himself, if he be Christ the [f] chosen of God.

36 And the souldiers also mocked him, coming to him, and offering him vineger.

11 Pilate at unawares is made a Preacher of the kingdome of Christ.

37 And saying, If thou be the king of the Jews, save thy self.

38 [11] And a superscription also was writen over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ [g] And [12] one of the malefactours which

g Therefore either we must take that is spoken by Synechdoche, which Matthew saith, or that both of the mocked Christ. But one of them at length overcome with the great patience of God, break forth into that confession worthy all memorie. 12 Christ in the middest of the humbling himself upon the crosse, sheweth in deed, that he hath both power of life to save the beleevers, and of death to revenge the rebellious.

78 were hanged, railed on him, saying, if thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing [h] amisse.

h More than he ought.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdome.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in [i] paradise.

i God made the visible paradise in the east part of the world: but that which we behold with the eyes of our minde is the place of everlasting joy and salvation, through the godnesse and mercie of God, a most pleasant rest of the soule of the godly, and most quiet and joyfull dwelling.

44 [13] And it was about the sixth houre, and there was a darknesse over all the † earth until the ninth houre.

13 Christ being even at the point of death, sheweth himself to be God Almightie, even to the blinde.

† Or, *land.*

45 [14] And the sunne was darkened, and the vail of the temple was rent in the midst.

14 Christ entreth stoutly into the very darknesse of death, for to overcome death even within his most secret places.

46 ¶ And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

* Psal. 31, 5.

47 [15] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

15 Christ causeth his very enemies to give honourable witnesse on his side, so fit as it pleaseth him.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [16] And all his acquaintance, and the women that followed him from Galilee, stood afarre off beholding these things.

16 Christ gathereth together, and defendeth his little flock, in the midst of the tormentours.

50 ¶ * [17] And behold, there was a man named Joseph, a counseller, and he was a good man, and a just:

* Matth. 27, 57. Mark 15, 43. Iohn 19, 38.

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a citie of the Jews (who also himself waited for the kingdome of God)

17 Christ through his famous buriall, confirmeth the truth both of his death and resurrection, by the plain and evident witnesse of Pilate.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linnen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath [k] drew on.

k Word for word, Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast, which was to be kept the day following.

55 [18] And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

18 Christ being set upon by the devil, and all his instruments, and being even in deaths mouth, setteth weak women in his forward, minding straightway to triumph over those terrible enemies, without any great endeavour.

56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandement.

Chap. XXIIII.

1 Christs resurrection is declared by two angels to the women that come to the sepulchre: 9 these report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus. 36 Afterward he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the holy Ghost: 51 and so ascendeth into heaven.

NOw * [1] upon the first day of the week, very [2] early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

* Matth. 28, 1.

2 Poore sillie women even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence. a Very earely, as Mark sayeth, or as Iohn, sayeth, while it was yet dark, that is, when it was yet scare the dawning of the day.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the bodie of the Lord Jesus.

4 And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye † the living among the dead?

† Or, *him that liveth.*

6 He is not here, but risen: * remember how he spake unto you when he was yet in Galilee.

* Matt. 17, 23.

7 Saying, the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again.

8 And they remembred his words.

9 [2] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

2 The cowardly & dastardly minde of the disciples is upbraided by the stout courage of women (so wrought by Gods great mercies) to shew that the kingdome of God consisteth in an extraordinary power.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they beleeved them not.

* Iohn 20, 6.

12 * [3] Then arose Peter, and ran unto the sepulchre, and stouping down, he beheld the linnen clothes laid by themselves, and departed, wondering in himself at that which was come to passe.

3 Christ useth the incredulitie of his disciples, to the fuller setting forth of the truth of his resurrection, lest they should seem to have beleeved that too lightly, which they preached afterward to all the world.

b As it were holding down his head, and bowing his neck, looked diligently in.

13 ¶ * [4] And behold, two of them went that same day to a village called Emmaus, which was from Ierusalem about threescore furlongs.

* Mark 16, 12.

14 And they talked together of all these things which had happened.

4 The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their own brains, all the circumstances doe declare.

15 And it came to passe, that while they communed together and reasoned, Jesus himself drew neare, and went with them.

16 [c] But their eyes were holden, that they should not know him.

c Were holden back and strayed, God so appointing it, no donbt: and therefore his body was not invisible, but their eyes were dimmed.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And [d] the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?

d Some of the old Fathers think that the other disciple was this our Euangelist. but Epiphanius writing against the Saturniians, saith, it was Nathanael, but all these are uncertainties.

19 And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mightie in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

5 It appeareth by the conferring of the forewarnings of the prophets that all these things are true and certain which the Euangelists have put down in their writing of Christ.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to beleeve all that the prophets haven spoken:

26 Ought not Christ to have suffered these things, and to enter into his glorie?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is farre spent: and he went in to tarry with them.

30 And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he † [e] vanished out of their sight.

† Or, *ceased to be seen of them.*
e Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seen, but beleeve in deed that he changed his place.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same houre, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in [f] breaking of bread.

f When he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meales, and say a prayer.

36 ¶ * [6] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

* Mark. 16, 14.
6 The Lord himself sheweth by certain and necessarie signes, that he was risen again, and that the same body which he took upon him.

37 But they were terrified and affrighted, and supposed that they had seen a spirit,

38 And he said unto them, Why are ye troubled, and why do [g] thoughts arise in your hearts?

g Divers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelihood.

39 Behold my hands and my feet; that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet beleeved not for joy; and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-combe.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalmes concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 [7] And that repentance and remission of sinnes should be preached in his name, among all nations, [h] beginning at Jerusalem.

7 The preaching of the gospel, which was promised to the Prophets, and performed in his time is committed unto the Apostles; the summe whereof is, Repentance and remission of sinnes,
h The apostles, who are the preachers of the Gospel, beginning at Jerusalem.
* John 15, 26. Acts 1, 4.

48 And ye are witnesses of these things.

49 ¶ * And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, [i] untill ye be endued with power from on high.

i Untill the holy Ghost come down from heaven upon you.

50 ¶ [8] And he led them out as farre as to Bethany, and he lift up his hands, and blessed them.

8 Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

51 * And it came to passe, while he blessed them, he was parted from them, and carried up into heaven.

* Mark 1, 19. Acts 1, 9.

52 And they worshipped him, and returned to Jerusalem, with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

THE GOSPEL
According to
S. IOHN.

CHAP. I.

1 *The divinity, humanity, and office of Iesus Christ.* 15 *The testimony of Iohn.* 39 *The calling of Andrew, Peter &c.*

1 The Sonne of God is of one, and the self same eternitie or everlastingnesse, & of one and the self same essence or nature with the Father.

IN [1] the [a] beginning [b] was the [c] Word, and the Word was [d] with God, and the [e] Word was God.

2 * The same was in the beginning with God.

3 * [2] All [f] things were made by him, and [g] without him [h] was not any thing made that was made.

4 [i] In him [k] was life, and the life was the [l] light of men.

5 [3] And the light shineth in darknesse, and the [m] darknesse comprehended it not.

6 ¶ * [4] There was a man sent from God, whose name was John.

7 The same came for a witnesse, to bear witnesse of the light, that all men [n] through him might beleeve.

8 He was not that [o] light, but *was sent* to bear witnesse of that light.

9 [5] That was the [p] true light, which lighteth every man that cometh into the world.

10 [q] He was in the world, and [r] the world was made by him, and the world knew him not.

11 He came unto [r] his own, and his own received him not.

12 [6] But as many as received him, to them gave he [t] power to become the sonnes of God, *even* to them that beleeve on his name:

13 Which were born, not of bloud, nor of the [t] will of the flesh, nor of the will of man, but of God.

14 * [7] And the Word was made [u] flesh, and [x] dwelt among us (and we beheld his glory, the [y] glory [z] as of the onely begotten of the Father [a] full of grace and truth.

16 ¶ [8] John bare witnesse of him and cried, saying, This was he of whom I spake, He that cometh [b] after me, is preferred [c] before me, for he was before me.

16 [9] And of his * fulnesse have all we received, and [d] grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 * [10] No man hath seen God at any time; the onely begotten Sonne, which is in the [e] bosome of the Father, he hath [f] declared him.

19 ¶ [11] And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he [g] confessed, and [h] denied not; but confessed, I am not the Christ;

21 And they asked him, What then? Art thou Elias? And he said, [i] I am not. Art thou † [k] that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

23 * He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 [12] And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, [l] Why baptizest thou then, if thou be not

---

2 The Sonne of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them and especially, by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures. f Paul expoundeth this place Col. 1, 15. and 16, verses. g That is, as the Father did work, so did the Sonne work with him: for, he was fellow worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the manner of the Hebrews, meaning thereby that by his force and working power, all life cometh to the world. k To wit, even then, when all things are made by him: for else he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled in our mindes to acknowledge him, the authour of so great a benefit. 3 The light of men is turned into darknesse, but yet so that there is clearnesse enough to make them without excuse. m They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him. * Matt. 3, 1. 4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred up, even by Johns voice, who is as it were the herault of Christ. n Through Iohn. o That light which we spake of, to wit, Christ, who onely can lighten our darknesse. 5 When as the Son of God saw, that men did not acknowledge him by his works although they were endued with understanding (which he had given to them all) he exhibited himself unto his people, to be seen of them with their corporall eyes: yet neither did they so acknowledge him, nor receive him. p Who onely and properly deserveth to be called the light, for he shineth of himself, and borroweth light of none. q The person of the word was made manifest even at that time when the world was made. * Heb. 11, 3. r The word shewed himself again, when he came in the flesh. 6 The Sonne being shut out of the most of his people and acklowledged but of a few, doeth regenerate themby his own vertue and power, and receiveth them into that honour which is common to all the children of God that is to be the sonnes of God. † Or, *the right*, or *priviledge*. t He vouhsafed to give them this prerogative to take them to be his children. t Of that grosse and corrupt nature of man, which is throughout the Scriptures, set as enmity to the spirit.

* Matt. 1, 16.

7 The Sonne who is God from everlasting took upon him mans nature, that one and the self same might be both God and man, which manifestly appeared to many witnesses that saw him, amongst whom he was conversant, and unto whom by sure and undoubted arguments he shewed both his natures.

u That is, man: so that the part is taken for the whole by the figure Synecdoche: for he tooke upon him all out whole nature, that is to say, a true body, and a true soule.

x For a season and when that was ended, he went up into heaven: for the word which he useth is taken from tents: and yet notwithstanding his absence from us in body is not such, but that he is alwayes present with us, though not in flesh, yet by the vertue of his spirit.

y The glory which he speaketh of here, is that manifestation of Christ his majestie which was, as it were laid open before our eyes when the Son of God appeared in the flesh.

z This word (as) doeth not in this place betoken a likenesse, but the truth of the matter, for his meaning is this, that we saw such a glory, as beseemed and was meet for the true and only begotten Sonne of God, who is Lord and King over all the whole world. a He was not onely a partaker of grace, and truth, but was full of the very substance of grace and truth. 8 John is a faithfull witnesse of the excellencie of Christ. b That is, He before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older than he. c This sentence hath in it a turning of the reason, as we call it, as who should say, a setting of that first, which should be last, and that last which should be first: for in plain speech this it is, He that commeth after me, is better than I am, for he was before me. The like kinde of turning the reason we finde in Luke 7, 47. Many sinnes are forgiven her, because she loved much, which is thus much to say, Shee loved much, because many sinnes are forgiven her. 9 Christ is the most plentifull fountain of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himself to the world. * Colos. 1, 19. d That is, grace upon grace, as a man would say, graces heaped one upon another. * 1 Thim. 6, 16 1 Iohn 4, 12. 10 The true knowledge of God procedeth onely from Jesus Christ. e Who is neareſt to his father, not onely in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Sonne are one. f Revealed him and shewed him unto us, whereas before he was hid under the shadows of the law, so that the quicknesse of the sight of our minds was not able to perceive him: for who soever seeth him, seeth the Father also. 11 John is neither the Messias, nor like to any of the other Prophets, but is the herauld of Christ who is now present. g He did acknowledge him, and spake of him plainely and openly. h This rehearsing of the one and the self same thing, though in divers words, is used much of the Hebrews, and it hath great force, for they use to speak one thing twice, to set it out more certainly and plainly. i The Iews thought that Elias should come again before the dayes of Messias, and they took the ground of that their opinion out of Malac. 4, 5. which place is to be understood of Iohn, Matth. 11, 14. And yet Iohn denieth that he is Elias; answering them indeed according as they meant. † Or, *a prophet*. k They enquire of some great Prophet, and not of Christ, for Iohn denyed before that he is Christ, for they thought that some great prophet should be sent like unto Moses, wresting, to that purpose that place of Deut. 18, 15. which is to be understood of all the company of the Prophets and ministers, which have been, and shall be to the end, and especially of Christ who is the head of all prophets. * Matth. 3, 3. 12 Christ is the author of baptisme, and not Iohn: and therefore the force there of consisteth not in Iohn, who is the minister, but wholy in Christ the Lord. l Hereby we may prove that the Iews knew there should be some change in religion under Messias.

that

that Chriſt, nor Elias, neither that prophet?

26 Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one [m] among you, whom ye know not.

27 * He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Iordan, where Iohn was baptizing.

29 ¶ [13] The next day Iohn ſeeth Jeſus coming unto him, and ſaith, Behold [n] the Lambe of God, which ‡ [o] taketh away the [p] ſinne of the world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And [q] I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 * [14] And Iohn bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] the Sonne of God.

35 ¶ [15] Again the next day after, Iohn ſtood, and two of his diſciples:

36 [16] And looking upon Jeſus as he walked, he ſaith, Behold the Lambe of God.

37 [17] And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay being interpreted, Maſter) [s] where ‡ dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 One of the two which heard Iohn ſpeak, and followed him, was Andrew, Simon Peters brother.

41 He firſt findeth his own brother Simon, and ſaid unto him, We have found the Meſſias, which is, being interpreted, ‡ the [u] Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſonne of Iona, thou ſhalt be called Cephas, which is by interpretation, ‡ a ſtone,

43 ¶ The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 [18] Philip findeth Nathanael, and ſaith unto him, We have found him of whom * Moſes in the law, and the * prophets did write, Jeſus of Nazareth, the ſonne of Joſeph.

46 [19] And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 [20] Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 [21] Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Sonne of God, thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleeveſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God * aſcending and deſcending upon the Sonne of man.

CHAP. II.

1 Chriſt turneth water into wine, 12 departeth into Capernaum, and to Ieruſalem, 14 where he purgeth the temple of buyers and ſellers. 19 He fortelleth his death and reſurrection. 23 Many beleeved becauſe of his miracles, but he would not truſt himſelf with them.

AND [1] the [a] third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 [2] And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine [b] houre is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it.

6 And there were ſet there [c] ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three [d] firkins a piece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have [e] well drunk, then that which is worſe: but thou haſt kept the good wine untill now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples beleeved on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his [f] brethren, and his diſciples, and they continued there not many dayes.

13 ¶ [3] And

m Whom all the world ſeeth, and eve amongſt you. * Matth. 3, 11. Acts 19, 4.

13 The body and trueth of all the ſacrifices of the law to make ſatisfaction for the ſinne of the world is in Chriſt.
n This word (That) which is added, hath great force in it, not onely to ſet forth the worthineſſe of Chriſt, and ſo to ſeparate him from the Lambe, which was a figure of him and from all other ſacrifices of the law, but alſo to bring into our minds the prophecies of Eſai and others.
‡ Or, *beareth.*
o This word of the preſent time, ſignifieth a continuall act, for the Lambe hath this vertue proper unto him, and for ever to take away the ſinnes of the world.
p That is, That root of ſinnes, to wit, Our corruption, and ſo conſequently the fruits of ſinne, which are commonly called in the plurall number, Sinnes.
q I never knew him by face before. * Matt. 3, 14.
14 Chriſt is proved to be the Son of God, by the coming down of the holy Ghoſt, by the Fathers voice, and by Iohns teſtimonie.
r This word (That) pointeth out unto us ſome excellent thing, and maketh difference between Chriſt and other, whom Moſes and the Prophets commonly cal the ſons of God, or the ſons of the moſt High.
15 Iohn gathereth diſciples not to himſelf, but to Chriſt.
16 Chriſt is ſet before us to follow, not as a vain ſhadow, but as our Mediatour.
17 In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Sonne by the miniſterie of his ſervants: whom (ſo preventing us) wee muſt alſo heare, and follow him home, that being inſtructed by him, we may alſo inſtruct others.
ſ Where is thy lodging?
‡ Or, *abideſt.*
‡ *That was two houres before night.*
t The night grew on.
‡ Or, *the anointed.*
u That is anointed and king after the manner of the Iewiſh people,
‡ Or, *Peter.*
18 The good endevours even of the unlearned, God doeth ſo allow, that he maketh them maſters to the learned.
* Gen. 49, 10. Deut. 18, 18.
* Iſa. 4, 2.

a Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things, to feed mans body, leadeth the mindes of all men, to his ſpirituall and ſaving vertue and power.
b After the talk which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galilee.
c Chriſt is carefull enough of our ſalvation, and therefore hath no need of others to put him in minde of it.
b Mine appointed time
c These were veſſels appointed for water, wherein they waſhed themſelves.
d Every firkin contained an hundred pound, at twelve ounces the pound: whereby we gather that Chriſt holp them with a thouſand and eight hundred pounds of wine.
e Word for word, are drunken: Now this ſpeech, to be drunken, is not alwayes taken in evill part in the Hebrew tongue, but ſignifieth ſometime ſuch ſtore, and plentifull uſe of wine, as doth not paſſe meaſure, as Gen. 43, 34.
f That is, his couſins.

19 We muſt eſpecially take heed of falſe preſumptions, which ſhut up againſt us the entrance to Chriſt.
20 Simple uprightneſſe diſcerneth the true Iſralites from the falſe.
21 The end of miracles, is to ſet before us Chriſt the Almighty, and alſo the only authour of our ſalvation, that we may apprehend him by faith.

x By theſe words, the power of God is ſignified, which ſhould appeare in his miniſtery by the angels ſerving him as the head of the Church.

82

13 ¶ [3] And the Jewes passeover was at hand, and Jesus wont up to Jerusalem,

14 [4] And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence, make not my Fathers house an house of merchandise.

17 And his disciples remembred that it was written, * The [g] zeal of thine house hath eaten me up.

18 ¶ [5] Then answered the Jews, and said unto him, What [h] signe shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, * Destroy this temple, and in three dayes I will raise it up.

20 Then said the Jews, Fourty and six yeares was this temple in building, and wilt thou rear it up in three dayes?

21 But he spake of the [i] temple of his body.

22 When therefore he was risen from the dead, his disciples remembred that he had said this unto them: and they beleeved the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passeover, in the feast day, many beleeved in his name, when they saw the miracles which he did.

24 [6] But Jesus did not commit himself unto them, because he knew all men,

25 [7] And needed not that any should testifie of man: for he knew what was in man.

3 Christ being made subject to the law for us, satisfieth the law of the passeover.

4 Christ being ordained to purge the church, doth with great zeal begin his office both of priest and prophet.

* Psal. 69, 9.

g Zeal in this place is taken for a wrathfull indignation and displeasure of the minde, conceived of some naughty and evil dealing towards them whom we love well.

5 Against them which so binde God to an ordinary calling, which they themselves most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heaven (and they, although in vain, would have it extinguished) unlesse it be sealed with outward and bodily miracles.

h With what miracle dost thou confirm it, that we may see that heavenly power and vertue, which giveth thee authority to speak and doe thus?

* Matt. 26, 61.

i That is, of his body.

6 It is not good crediting them, which stand onely upon miracles.

7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 *Christ teacheth Nicodemus the necessity of regeneration:* 14 *of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptisme, witnesse, and doctrine of Iohn concerning Christ.*

1 There are none sometimes more unlearned than the learned: but as well the learned as the unlearned must desire wisdome of Christ onely.

THere [1] was a man of the Pharisees, named Nicodemus, a [a] ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man can do these miracles that thou doest, [c] except God be with him.

a A man of great estimation, and a ruler amongst the Iews.

b We know that thou art sent from God to teach us.

c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had known Christ aright, he would not onely have said that God was with him, but in him, as Paul doth, 2 Cor. 1, 19.

3 [2] Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born † again, he cannot [d] see the [e] kingdome of God.

2 The beginning of Christianitie consisteth in this, That we know our selves not onely to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created a new, as touching the qualities thereof which can be done by no other vertue, but by the divine and heavenly, whereby we were first created.

† Or, *from above.*

d That is, go in, or enter, as he expoundeth himself afterward, vers. 5.

e The church: for Christ sheweth in this place how we come to be citizens, and to have ought to doe in the citie of God.

4 Nicodemus saith unto him, [f] How can a man be born when he is old? can he enter the second time into his mothers wombe, and be born?

f How can I that am old be born again? for he answereth as if Christ his words belonged to none but to him.

5 Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is born of the [g] flesh, is flesh, and that which is born of the Spirit, is spirit.

7 Marvell not that I said unto thee, Ye must be born † again.

8 The winde bloweth where it [h] listeth, and thou heares the sound thereof, but canst not tell whence it cometh, and whither is goeth: so is every one that is born of the Spirit.

9 [3] Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily verily I say unto thee, We speak that we do know, and testifie that we have seen; and ye receive not our [i] witnesse.

12 If I have told you earthly things, and ye beleeve not: how shall ye beleeve if I tell you of heavenly things?

13 And [k] no man hath [l] ascended up to heaven, but he that came down from heaven, *even* the [m] Sonne of man which is [n] in heaven.

14 ¶ * And as Moses lifted up the serpent in the wilderness: even so must the Sonne of man be lifted up:

15 That whosoever beleeveth in him, should not perish, but have eternall life.

16 ¶ * [4] For God so loved the world, that he gave his onely begotten Sonne: that whosoever beleeveth [o] in him, should not perish, but have everlasting life.

17 * [5] For God sent not his Sonne into the world to [p] condemn the world: but that the [q] world through him might be saved.

18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleeved in the name of the onely begotten Son of God.

19 [6] And this is the [r] condemnation, * that light is come into the world, and men loved darknes rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be † reproved.

21 But he that [t] doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought [s] in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, * and baptized.

23 ¶ And John also was baptizing in Ænon, neare to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ [7] Then there arose a question betwen

g That is, fleshly, to wit, wholly unclean, and under the wrath of God: and therefore this word (*Flesh*) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortall, though the strife of the flesh remaineth.

† Or, *from above.*

h With free and wandring blasts as it listeth.

i The secret mysterie of our regeneration which cannot be comprehended by mans capacitie, is perceived by faith, and that in Christ onely, because that he is both God on earth and man in heaven, that is to say, in such sort man, that he is God also, and therefore almighty: and in such sort God, that he is man also, and therefore his power is manifest unto us.

k Onely Christ can teach us heavenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and understanding or ever had, but onely that Son of God, which came down to us.

m Whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghost.

n That which is proper to the divinitie of Christ, is here spoken of whole Christ, to give us to understand that he is but one person where in two natures are united, and this kinde of speech men call, the communicating of proprieties.

* Num. 21, 9.

* 1 Ioh. 4, 9. † Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousnesse and salvation is resident; and faith is the instrument or mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend.

o It is not all one to beleeve in a thing, and to beleeve of a thing, for we may not beleeve (in any thing) save onely in God, but we may beleeve (of a thing) whatsoever, saith Nazianzene in his oration of the spirit.

* Chap. 12, 47.

p That is, to be the cause of condemning of the world, for indeed sinnes are the cause of death, but Christ shall judge the quick and the dead.

q Not onely the people of the Iews, but whosoever shall beleeve in him.

r That is, the cause of condemnation, which sticketh fast in men, unlesse through God his great benefit they be delivered from it.

* Chap. 1, 4. ‡ Or, *discovereth.* † That is, he that leadeth an honest life, and void of all craft and deceit.

s That is, with God, God as it were going before.

* Chap. 4, 1.

7 Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the gospel: but Iohn being mindefull of his office, doth not onely break off their endevours: but also taketh occasion thereby to give testimonie of Christ, how that in him onely the Father, hath set forth life everlasting.

some

some of Johns disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou baredst witnesse, behold, the same baptizeth, and all men come to him.

27 John answered and said, * u A man can † receive nothing, except it be given him from heaven.

28 Ye your selves bear me witnesse, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoyceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is x earthly, and y speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath z seen and heard, that he testifieth, and a no man receiveth his testimony.

33 He that hath received his testimony, * hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure *unto him.*

35 * The Father loveth the Sonne, and hath b given all things into his hand.

36 * He that beleeveth on the Sonne, hath everlasting life: and he that beleeveth not the Sonne, shall not c see life: but the wrath of God abideth on him.

* Chap. 1. 7, 34.

* Heb. 5, 4.
u What mean you to go about to better my estate? this is, every mans lot and portion, that they cannot better themselves one jot,
† Or, *take unto himself.*
* Chap. 1, 20.

x Is nothing else but man, a piece of work made of the slime of the earth.
y Savoureth of nothing, but corruption, ignorance dulnesse &c.
z What he knoweth fully and perfectly.
a That is, very few.
* Rom. 3, 4.

* Matt. 11, 27.
b Committed them to his power and will.
* Hab. 2, 4.
1 Iohn 5, 10.

c Shall not enjoy.

Chap. IIII.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to Gods glory. 39 Many Samaritanes beleeve on him. 43 He departeth into Galilee, and healeth the rulers sonne that lay sick at Capernaum.

1 This measure is to be kept in doing of our dutie, that neither by fear we be terrified from going forward, neither by rashnesse procure or pluck dangers upon our heads.

WHen 1 therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

2 Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poore sinfull woman and stranger, refelling the grosse errours of the Samaritanes, and defending the true service of God, which was delivered to the Iews, but yet so, that he calleth both of them back to himself, as one, whom onely all the Fathers, and also the ceremonies of the law, did regard, and had a respect unto * Gen. 33, 19. and 48. 22. Iosh. 24, 32.

5 2 Then cometh he to a city of Samaria, which is called Sychar, neare to the parcell of ground * that Jacob gave to his sonne Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with his journey, sat a thus on the well: and it was about the b sixth houre.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have c no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the d gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee e living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 3 Our fathers worshipped in this f mountain, and ye say, that in * Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, beleeve me, the houre cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in g spirit and in truth: for the Father seeketh such to worship him.

24 * God is a h Spirit, and they that worship him, must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and

c There is no familiaritie nor friendship between the Iews and the Samaritanes.

d By this word, The, we are given to understand, that Christ speaketh of some excellent gift that is to say, Even of himself, whom his Father offered to this woman.

e This everlasting water, that is to say, The exceeding love of God, is called Living, or of life, to make a difference between it, and the water that should be drawn out of a well: and these metaphores are very much used of the Iews, Ier. 2, 13. Ioel 3, 18. Zach. 13, 11.

3 All the religion of superstitious people, standeth, for the most part, upon two pillars, but very weak, that is to say, upon the examples of the fathers perverted, and a foolish opinion of outward things: against which errours we have to set the word and nature of God.

f The name of this mountain is Garizim, whereupon Sanaballetta the Cuthite built a temple by Alexander of Macedone his leave, after the victory obtained: and made there Manasses his son in law, high priest, Ioseph. book 11. * Deut. 12. 5.

g This word (Spirit) is to be taken here, as it is set against that commandement which is called carnall, Heb. 7. 16. as the commandement is considered in it self: and so he speaketh of (Truth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the law, which did onely shadow that which Christ performed indeed. * 2 Cor. 3. 17. h By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.

a Even as he was, or because he was wearie. b It was almost noon.

went

84 went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

4 We may have care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offered us to enlarge the kingdome of God: before all necessities of this life whatsoever.

32 [4] But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

5 When the spirituall corn is ripe, we must not linger, for so the children of this world would condemn us,

* Matth. 9, 37.

35 [5] Say not ye, There are yet foure moneths, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: * for they are white already to harvest.

6 The doctrin of the prophets was, as it were, a sowing time: and the doctrin of the gospel, as the harvest: and there is an excellent agreement besween them both and the ministers of them both.

36 [6] And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that soweth, and he that reapeth, may rejoyce together.

i That proverb.

37 And herein is that [i] saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

7 The Samaritanes doe most joyfully embrace that, which the Iews most stubbornly rejected.

39 ¶ [7] And many of the Samaritanes of that city beleeved on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there two dayes.

41 And many mo beleeved, because of his own word:

42 And said unto the woman, Now we beleeve, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

* Matth. 13, 57.

8 The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himself.

43 ¶ * [8] Now after two dayes he departed thence, and went into [k] Galilee:

k Into the towns and villages of Galilee, for he would not make abode in his countrey of Nazareth, because they despised him and whose (as the other Euangelists write) the efficacie of his benefits was hindred through their mervellous stiffneckednesse.

44 For Jesus himself testified, that a prophet hath no honour in his own countrey.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

9 Although Christ be absent in body, yet he worketh in the beleevers by his word.

46 [9] So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain † [l] noble man, whose sonne was sick at Capernaum.

* Chap. 2, 1.

† Or, *courtier*, or *ruler*.

l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lostie name onely excepted, he was a King, or at least, the people called him a King.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his sonne: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signes and wonders, ye will not beleeve.

49 The noble man saith unto him, Sir, come down ere my childe die.

50 Jesus saith unto him, Go thy way, thy sonne liveth. And the man beleeved the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy sonne liveth.

52 Then enquired he of them the houre, when he began to amend: and they said unto him, Yesterday at the seventh houre the fever left him.

53 So the father knew that it was at the same houre, in the which Jesus said unto him, Thy sonne liveth; and himself beleeved, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Iesus on the sabbath-day cureth him that was diseased eight and thirty yeares. 10 The Iews therefore cavill, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimonie of his father, 32 of Iohn, 36 of his works, 39 and of the scriptures, who he is.

AFter * this there was a feast of the Jews, and Jesus went up to Jerusalem.

* Levit. 23, 1. Deut. 16.

1 There is no disease so old, which Christ cannot heal.

2 Now [1] there is at Jerusalem by the sheep-† *market* a [a] pool, which is called in the Hebrew tongue, [b] Bethesda, having five porches.

† Or, gate.

a Whereof cattel drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

b That is to say, the house of powring out, because great store of water was powred out into that place.

3 In these lay a great multitude of impotent folk, of blinde, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight yeares.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

2 True religion is not more cruelly assaulted by any means, than by the pretence of religion it self.

10 ¶ [2] The Jews therefore said unto him that was cured, It is the sabbath day, * it is not lawfull for thee to carry thy bed.

* Ierem. 17, 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, † a multitude being in that place.

† Or, *from the multitude that was.*

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sinne no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that

that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ [3] But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not onely had broken the sabbath, but said also, that God was [c] his Father, making himself equall with God.

19 Then answered Jesus and said unto them, Verily verily I say unto you, The Sonne can do nothing [d] of himself, but what he [e] seeth the Father do: for what things soever he doeth, these also doeth the Sonne [f] likewise.

20 For the Father loveth the Sonne, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 [4] For as the Father raiseth up the dead, and quickeneth them: even so the Sonne quickeneth whom he will.

22 For the Father [g] judgeth [h] no man: but hath committed all judgement unto the Sonne.

23 That all men should honour the Sonne, even as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath sent him.

24 [5] Verily verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily verily I say unto you, The houre is coming, and now is, [6] when the dead shall heare the voice of the Sonne of God: and they that heare shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself.

27 And hath given him [i] authority to execute judgement also, because he is [k] the Sonne of man.

28 [7] Marvel not at this: for the houre is coming, in the which all that are in the graves shall heare his voice,

29 [8] And shall [l] come forth, * they that have done good, unto the [m] resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 [9] I can of mine own self [n] do nothing; [o] as I heare, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 * If I bear witnesse of my self, my witnesse is not [p] true.

32 ¶ * There is another that beareth witnesse of me, and I know that the witnesse which he witnesseth of me, is true.

33 [10] Ye sent unto John, * and he bare witnesse unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a [p] season to rejoyce in his light.

36 ¶ But I have greater witnesse than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witnesse of me, that the Father hath sent me.

37 And the Father himself which hath sent me, * hath born witnesse of me. Ye have neither heard his voice at any time, * nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye beleeve not.

39 ¶ Search the scriptures, for in them ye think ye have eternall life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the [r] love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye beleeve, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 [s] Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeved Moses, ye would have beleeved me: * for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

CHAP. VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 33 declareth himself to be the bread of life to beleevers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFter these things Jesus went [a] over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 * And the passeover, a feast of the Jews, was nigh.

5 ¶ * [t] When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

3 The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not work but in the Sonne.

c That is, his only, and no mans else, which they gather by that, that he saith, (And I work) applying this word (Work) to himself, which is proper to God, and therefore maketh himself equal to God.

d Not only without his Fathers authoritie, but also without his mighty working, and power.

e This must be understood of Christ his person, which consisteth of two natures: and not simply of his God-head: so then he saith, That his Father moveth and governeth him in all things, but yet notwithstanding when he saith, He worketh with his Father, he vouchsafeth his God-head.

f In like sort, joyntly and together. Not, for that the Father doeth some things, and then the Sonne worketh after him, and doeth the like, but because the might and power of the Father and the Sonne do work equally and joyntly together.

4 The Father maketh no man partaker of everlasting life, but in Christ, in whom only also he is truely worshipped.

g This word (Judgeth) is taken by the figure Synecdoche, for all government.

h These words are not so to be taken, as though they simply denied, that God governed the world, but as the Jews imagined it, which separate the Father from the Sonne, whereas in deed, the Father doeth not govern the world, but only in the person of his Sonne, being made manifest in the flesh, so saith he afterward, verse 30. That he came not to do his own will: That his doctrin is not his own, Chap. 7, 16. That the blinde man and his parents sinned not, &c. Chap. 9, 3. 5 The Father is not worshipped but by his Sonnes word, apprehended by faith, which is the only way that leadeth to eternall life. 6 We are all dead in sinne, and cannot be quickned by any other meanes, then by the word of Christ, apprehended by faith. i That is, high and sovereigne power to rule and govern all things, in so much that he hath power of life and death. k That is, he shall not only judge the world as he is God, but also as he is man, he receiveth this of his father to be judge of the world. 7 All shall appeare before the judgment seat of Christ, at length to be judged. 8 Faith and infidelitie shall be judged by their fruits. l Of their graves. * Matth. 25, 46. m To that resurrection which hath life everlasting following it: against which is set the resurrection of condemnation, that is, which condemnation followeth. 9 The Father is the authour, and approver of all things which Christ doth. n Look verse 22. o As my Father directeth me, who dwelleth in me. * Chap. 8, 14. p Faithfull, that is, worthy to be credited, look chap. 14.

10 Christ is declared, to be the only Saviour by Johns voice, and infinite miracles, and by the testimonies of all the prophets. But the world notwithstanding being addicted to false prophets, and desirous to seem religious, seeth none of all these things.

* Chap. 1, 7.

q A little while.

* Matth. 3, 17. and 17, 5.

* Deut. 4, 12.

r Love toward God.

* Chap. 12, 43.

s This deniall doth not put away that which is here said, but correcteth it, as if Christ said, The Jews shall have no sorer accuser than Moses.

* Gen. 3, 15. Deut. 18, 15.

a Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is said to have gone over the sea, when as he passed over from one side of the creek to the other.

* Lev. 23, 5. Deut. 16, 1.

* Matth. 14, 5.

t They that follow Christ, do sometime hunger, but they are never destitute of help.

86

7 Philip answered him, Two hundred peniworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, whichr emained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ [2] When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 *[3] And when even was now come, his disciples went down unto the sea,

17 And entred into a ship, and went over the sea [b] towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great winde that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 [c] Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 * [4] Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ‡ [d] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Sonne of man shall give unto you: * for him hath God the Father [e] sealed.

28 Then said they unto him, What shall we do, that we might [f] work the works of God?

29 [5] Jesus answered and said unto them, * This is the [g] work of God, that ye beleeve on him whom he hath sent.

30 [6] They said therefore unto him, What signe shewest thou then, that we may see, and beleeve thee? what dost thou work?

31 * Our fathers did eat manna in the desert, as it is written, * He gave them bread from heaven to eat.

32 [7] Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that [h] bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of [i] life: he that cometh to me, shall never hunger; and he that beleeveth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and beleeve not.

37 * [8] All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine [k] own will, but the will of him that sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which [l] seeth the Sonne, and beleeveth on him, may have everlasting life: and I will raise him up at the last day.

41 [9] The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, * Is not this Jesus the sonne of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the Fa-

2 Christ is not only not delighted, but also greatly offended with a preposterous worship.

* Matth. 14, 23.

3 The godly are often in perill and danger, but Christ cometh to them in time, even in the mids of the tempests, and bringeth them to the haven.

b In Mark 6, 45. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

c They were afraid at the first, but when they knew his voice they became new men, and took himwillingly into the ship, whom they shunned and fled from before.

4 They that seek the kingdome of heaven, lack nothing: notwithstanding, the gospel is not the food of the bellie, but of the minde.

‡ Or, *work not.*

d Bestow your labour and pain.

* Matth. 3, 17.

e That is, whom God the Father hath distinguished from all other men by planting his own vertue in him, as though he had sealed him with his seal, that he might be a lively patern and representer of him: and that more is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is only proper to Christ.

f Which please God: for they think that everlasting life hangeth upon the condition of fulfilling the law: therefore Christ calleth them back to faith.

5 Men torment themselves in vain, when they go about to please God without faith.

* 1 John 3, 23.

g That is, this is the work that God requireth, that you beleeve in me, and therefore he calleth them back to faith.

6 The spirituall vertue of Christ is contemned of them that are desirous of earthly miracles.

* Exod. 16, 15. Num. 11, 7.

* Psal. 78, 25.

7 Christ, who is the true and only authour and giver of eternal life, was signified unto the fathers in manna.

h He denieth that that manna was that true heavenly bread, and saith that he himself is that true bread, because he feedeth unto the true and everlasting life. And as for that, that Paul, 1 Cor. 10. calleth Manna, Spirituall food, it maketh nothing against this place, for he joyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the manna, but in that it fed the bellie.

i Which have life, and give life.

8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life: therefore faith in Christ Jesus is a sure witnesse of our election, and therefore of our glorification, which is to come.

k Look above Chap. 5. vers. 22.

l Seeing and beleeving are joyned together: for there is another kinde of seeing which is generall, which the devils have, for they see: but here he speaketh of that kinde of seeing which is proper to the elect.

9 Flesh cannot perceive spirituall things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that we being inspired of him, may abide to be instructed and saved by Christ. * Matth. 13, 55.

ther

ther which hath sent me, draw him, and I will raise him up at the last day.

45 * It is written in the [m] prophets, And they shall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, * [o] save he which is of God, he hath seen the Father.

47 Verily yerily I say unto you, He that beleeveth on me hath everlasting life.

48 [10] I am that bread of life.

49 Your fathers did eat manna in the wilderneſse, and are dead.

50 [p] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 [11] I am the [q] living bread, which came down from heaven: if any man [r] eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 [12] The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Sonne of man, and drink his bloud, ye have [r] no life in you.

54 Whoso eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my bloud is drink indeed.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

57 As [s] the living Father hath sent me, and I live by the [u] Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can heare it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 * *What* and if ye shall see the Sonne of man ascend up where he was before?

63 [14] It is the [x] spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that beleeve not. For Jesus knew from the beginning, who they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 [15] From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternall life.

69 * And we beleeve, and are sure that thou art that Christ the Sonne of the living God.

70 [16] Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the sonne* of Simon: for he it was that should betray him, being one of the twelve.

Chap. VII.

1 Jesus reproveth the ambition and boldneſse of his kinſmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFter these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 * Now the Jews [a] feast of tabernacles was at hand.

3 [1] His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

5 For neither did his [b] brethren beleeve in him.

6 [2] Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, * for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ [3] But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake [c] openly of him, for fear of the Jews.

14 ¶ [4] Now about the [d] midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How

[m] In the book of the prophets, for the old testament was divided by them into three severall parts, into the law, the prophets, and the holy writ.

[n] To wit, they sha'l be children of the church, for so the prophet Esay expoundeth it, chap. 54, 13. that is to say, ordained to life, Acts 13, 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and standeth not in any power of man.

[o] Matth. 11, 27. If the Son only hath seen the Father, then it is he only that can teach and instruct us truely.

[10] The true use of sacraments is to ascend from them to the thing it self, that is, To Christ, by the partaking of whom only, we get everlasting life.

[p] He pointeth out himself when he spake these words.

[11] Christ being sent from the Father, is the self same unto us for the getting and keeping of everlasting life, that bread and flesh, yea, meat and drink, are to the use of this transitorie life.

[q] Which giveth life to the world.

[r] That is to say, Whosoever is partaker of Christ indeed, who is our food.

[12] Flesh cannot put a difference between fleshly eating, which is done by the help of the teeth, and spirituall eating, which consisteth in faith: and therefore it condemneth that which it understandeth not: yet notwithstanding, the truth must be preached and taught.

[f] If Christ be present, life is present, but when Christ is absent, then is death present.

[s] In that that Christ is man, he receiveth that power, which quickneth and giveth life to them that are his, of his Father: and addeth this word (That) to make a difference between him and all other fathers.

[u] Christ his meaning is that though he be man, yet his flesh can give life, not of the own nature, but because that flesh of his liveth by the Father, that is to say doeth suck and draw out of the Father, that power which it hath to give life.

[13] The reason of man cannot comprehend the uniting of Christ and his members, therefore let it worship and reverence that which is better than it self. * Chap. 3, 13.

[14] The flesh of Christ doeth therefore quicken us, because that he that is man, is God: which mystery is onely comprehended by faith, which is the gift of God, proper only to the elect.

[x] Spirit, that is, That power which floweth from the God-head, causeth the flesh of Christ, which otherwise were nothing but flesh, both to live in it self, and to give life to us.

[15] Such is the malice of men, that they take occasion of their own destruction, even of the very doctrin of salvation, unlesse it be a few which beleeve through the singular gift of God.

* Matth. 16, 16.

[16] The number of the professours of Christ is very small, among them also there be some hypocrites, and worse than all other.

[a] This feast was so called, because of the boothes and tents which they pight of divers kinds of boughs, and sate under them, the seven dayes together, all which time the feast lasted.

[1] The grace of God cometh not by inheritance, but it is a gift that cometh otherwayes: where by it cometh to passe, that oftentimes the children of God suffer more affliction by their own kinsfolks, than by strangers.

[b] His kinsfolks: for so use the Hebrews to speak.

[2] We must not follow the foolish desires of our friends.

* Chap. 8, 20.

[3] An example of horrible confusion in the very bosom of the church. The pastors oppresse the people with terrour and feare: the people seek Christ, when he appeareth not: when he offereth himself, they neglect him. Some also that know him, condemn him rashly; a very few think well of him, and that in secret.

[c] Or, boldly and freely: for the chief of the Jews sought nothing so much, as to bury his fame and name. 4 Christ striveth with goodnesse against the wickednesse of the worlds in the mean season the most part of men take occasion of offence, even by that same whereby they ought to have been stirred up to embrace Christ.

[d] About the fourth day of the feast.

88

knoweth this man ‡ letters, having never learned?

16 [5] Jesus answered them, My doctrine is not [e] mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

18 [6] He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 * [7] Did not Moses give you the law, and *yet* none of you keepeth the law? * Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 [8] Jesus answered and said unto them, I have done one work, and ye all marvel.

22 * Moses therefore gave unto you circumcision, (not because it is of Moses, * but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision ‡ that the [f] law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbathday?

24 * [9] Judge not according to the [g] appearance, but judge righteous judgement:

25 [10] Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 [11] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 [12] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 [13] Then they sought to take him: but no man laid hands on him, because his houre was not yet come.

31 And many of the people beleeved on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ [14] The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 * Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not finde him? will he go unto the [h] dispersed among the ‡ Gentiles, and teach the Gentiles? ‡ Or, *Greeks.*

36 What manner of saying is this that he said, Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come?

37 * [15] In the [i] last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 * He that beleeveth on me, as the [k] scripture hath said, out of his belly shall flow rivers of living water.

39 (*But this spake he of the spirit, which they that beleeve on him, should receive: for the [l] holy Ghost was not yet *given*, because that Jesus was not yet [m] glorified)

40 ¶ [16] Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 * Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ [17] Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the [18] rulers, or of the Pharisees beleeved on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (* he that came to Jesus by night, being one of them)

51 * Doth our law judge any man before it heare him, and [n] know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [19] And every man went unto his own house.

---

e Look about chap. 5. vers. 12. and he speaketh this after the opinion of the Jews, as if he said, my doctrin is not mine, that is, it is not his whom you take to be a man as other are, and therefore set light by him, but it is his that sent me.

6 The true doctrin of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men, darknethe the glory of God.

* Exod 24, 3.

7 None do more confidently boast themselves to be the defenders of the law of God, than they that do most impudently break it.

* Chap. 5, 18.

8 The sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods works, amongst which, the love of our neighbour is the chiefest.

* Levit. 12, 3.

* Gen. 17, 10.

‡ Or, *without breaking the law of Moses.*

f That is to say, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the sabbath, do you rightly reprove me for healing a man throughly?

* Deut. 1, 16.

9 We must judge according to the trueth of things, lest the persons of men do turn us & carry us away.

g By the shew that I make: for I seem to be but an abject and rascall of Galilee, and a carpenters sonne, whom no man maketh account of: but mark the matter it self well, and judge the tree by the fruit.

10 Many do marvell that the endevours of the enemies of God have no successe: yet in the mean season they do not acknowledge the vertue and power of God.

11 Men are very wise to procure stops and stayes to themselves.

12 The trueth of Christ doeth not hang upon the judgement of man.

13 The wicked cannot do what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present. * Chap. 13, 33. h Word for word, (so the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth the Jews which were dispersed among the Gentiles, 1 Pet. 1.

i The last day of the feast of tabernacles, that is, the eighth day was as high a day as the first, Lev. 23, 36.

* Deut. 18, 15.

k This is not read word for word, In any place, but it seemeth to be taken, Out of many places where mention is made of the gifts of the holy Ghost.

* Isa. 44, 3. Joel 2, 28.

l What is meant by the holy Ghost, he expresseth a litle before, speaking of the spirit which they that beleeved in him shou'd receive. So that by the name of holy Ghost, are meant the vertues and mighty workings of the holy Ghost.

m That is, these things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

16 There is contention even in the church it self about the chief point of religion: neither hath Christ any more cruell enemies than those that occupie the seat of truth: yet cannot they do what they would.

* Matth. 2, 5.

17 God from heaven scorneth such as are his Sonnes enemies.

18 False pastors are so fond and foolish, that they esteem the church of God, according to the multitude and outward shew. * Chap. 3, 2. 19 There is no counsel against the Lord.

* Deut. 17, 8. &c. and 19, 15. n What he hath committed, who is accused.

CHAP. VIII.

1 Christ delivereth the woman taken in adulterie. 12 He preacheth himself the light of the world, and justifieth his doctrine. 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JEsus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 [1] And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might

1 Whiles the wicked go about to make a snare for good men, they make a snare for themselves.

* Lev. 20, 10.

might have to accuse him. But Jesus stouped down, and with his finger wrote on the ground, as though he heard them not.

2 Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins. * Deut. 17,7.

7 [2] So when they continued asking him, he lift up himself, and said unto them, * He that is without sinne among you, let him first cast a stone at her.

8 And again he stouped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

3 Christ would not take upon him the civill magistrates office: he contented himself to bring sinners to faith and repentance.

10 [3] When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sinne no more.

4 The world which is blinde in it self, cannot come to have any light but in Christ only. * Chap. 1, 5. and 9, 5.

12 ¶ [4] Then spake Jesus again unto them, saying, * I am the light of the world: he that followeth me, shall not walk in darknesse, but shall have the light of life.

5 Christ is without all exception. the best witnesse of the trueth, for he was sent by his Father for that purpose, and was by him approved to the world by infinit miracles. a Thou beareſt witnesse of thy self, which thing by all mens opinions is naught, and for a man to commend himself is very discommendable. b That which he denied afore, Chap. 5, 31. must be taken by a manner of granting, for in that place he framed himself somewhat to the humor of his hearers, which acknowledged nothing in Christ but his humanitie, and therefore he was content they should set light by his own witnesse, unlesse it were otherwise confirmed. But in this place, he standeth for the maintenance of his God-head, and praiseth his Father, who is his witnesse, and agreeth with him. c I do now only teach you. I condemn no man: but yet if I lust to do it, I might lawfully do it, for I am not alone, but my Father is with me. * Deut. 17,6. Matth. 18,16. d The God-head is plainly distinguished from the manhood, else there were not two witnesses: for the party accused is not taken for a witnesse. 6 No man can know God, but in Christ only. e This was some place appointed for the gathering of the offerings. 7 We live and die at the pleasure of God, and not of men: therefore this one thing remaineth that we go forward constantly in our vocation. 8 Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ: unlesse the spirit of God frame him: in the mean season notwithstanding, the world must of necessitie perish, because it refused the life that is offered unto it.

13 [5] The Pharisees therefore said unto him, Thou [a] beareſt record of thy self, thy record is not true,

14 Jesus answered and said unto them, [b] Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I [c] judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17 * It is also written in your law, that the testimony of two men is true.

18 [d] I am one that bear witnesse of my self, and the Father that sent me, beareth witnesse of me.

19 [6] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the [e] treasury as he taught in the temple: and no man laid hands on him, for [7] his houre was not yet come.

21 [8] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sinnes: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sinnes: for if ye beleeve not that I am he, ye shall die in your sinnes,

9 He shall at length know who Christ is, which will diligently heare what he saith. f That is, I am Christ, and the Saviour, for so I told you from the beginning that I was.

25 [9] Then said they unto him, Who art thou? And Jesus saith unto them, [f] Even the same that I said unto you from the beginning.

26 [10] I have many things to say, and to judge of you: but he that sent me, is true, and I speak to the world those things which I have heard of him.

10 God is the revenger of Christs doctrin despised.

27 [11] They understood not that he spake to them of the Father.

11 Even the contempt of Christ maketh for his glory: which thing his enemies shall feel at length to their great smart.

28 Then said Jesus unto them, When ye have lift up the Sonne of man, then shall ye know that I am he, and that I do nothing of my self: but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do alwayes those things that please him.

30 As he spake these words, many beleeved on him.

31 [12] Then said Jesus to those Jews which beleeved on him, If ye continue in my word, then are ye my disciples indeed.

12 The true disciples of Christ continue in his doctrin, that profiting more and more in the knowledge of the trueth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousnesse and life.

32 And ye shall know the truth, and the truth shall [g] make you free.

g From the slavery of sinne.

33 ¶ [h] They answered him, We be [i] Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

h Some of the multitude, not they that beleeved: for this is not the speech of men that consent unto him but of men that are against him. i Born and begotten of Abraham. * Rom. 6,20. 2 Pet. 2, 19.

34 Jesus answered them, Verily verily I say unto you, * Whosoever committeth sinne, is the servant of sinne.

35 And the servant abideth not in the house for ever: but the Sonne abideth ever.

36 If the Sonne therefore shall make you free, ye shall be free indeed.

37 [13] I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

13 Our wicked manners declare, that we are plainly born of a devilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one father, even God.

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not understand my [k] speech? even because ye cannot heare my word.

k Or, language: as though he sayed, You do no more understand what I say, than if I spake in a strange and unknown language to you.

44 * Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the [l] beginning, and [m] abode not in the [n] truth, because there is no truth in him. When he speaketh a lie, he speaketh of

* 1 John 3, 8. l From the beginning of the world: for as soon as man was made, the devil cast him headlong into death. m That is, continued nor constantly, or remained not. n That is, in faithfulnesse, and uprightnesse, that is, he kept not his creation.

90

his [o] own: for he is a liar, and the [p] father of it.

45 And becauſe I tell you the truth, ye beleeve me not.

46 [14] Which of you convinceth me of ſinne? And if I ſay the truth, why do ye not beleeve me?

47 * He that is of God, heareth Gods words: ye therefore heare them not, becauſe ye are not of God.

48 [15] Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritane, and haſt a devil?

49 Jeſus anſwered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I ſeek not mine own glory, there is one that [q] ſeeketh and judgeth.

51 [16] Verily verily I ſay unto you, If a man keep my ſaying, he ſhall [r] never ſee death.

52 [17] Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets, and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf?

54 [18] Jeſus anſwered, If I honour my ſelf, my honour is [s] nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God:

55 [19] Yet ye have not known him, but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

56 [20] Your father Abraham [t] rejoyced to ſee my [u] day: and he [x] ſaw it, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty yeares old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I [y] am.

59 [21] Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

o Even of his own head, and of his own brain or diſpoſition.
p The authour thereof.
14 Chriſt did throughly execute the office that his Father injoyned him.
* 1 John 4, 6.
15 The enemies of Chriſt make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the perſon of his Sonne.
q That is, that will revenge both your deſpiſing of me, and of him.
16 The onely doctrin of the goſpel apprehended by faith, is a ſure remedie againſt death.
r That is, he ſhall not finde it: for even in the midſt of death, the faithfull ſee life.
17 Againſt them which abuſe the glory of the ſaints to darken Chriſts glory.
18 There is nothing further off from all ambition than Chriſt, but his Father hath ſet him above all things.
s This is ſpoken by manner of a grant: as if he had ſaid, Be it ſo, let this report which I give of my ſelf, be of no force: yet there is another that glorifieth me, that is, that honoureth my name.
19 There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word.
20 The vertue of Chriſt ſhewed it ſelf through all former ages in the fathers, for they ſaw in the promiſes, that he ſhould come, and did very joyfully lay hold on him with a lively faith. t Was very deſirous. u A day is a ſpace that a man liveth in or doeth any notable act, or ſuffereth any great thing. x With the eyes of faith, Heb. 11, 13. y Chriſt as he was God, was before Abraham, and he was the lambe ſlain from the beginning of the world.
21 Zeal without knowledge, breaketh out at length into a moſt open madneſſe: and yet the wicked cannot do what they liſt.

CHAP. IX.

1 *The man that was born blinde reſtored to ſight.* 8 *He is brought to the Phariſees.* 13 *They are offendedat it, and excommunicate him:* 35 *but he is received of Jeſus, and confeſſeth him.* 39 *Who they are whom Chriſt enlightneth.*

1 Sin is the beginning even of all bodily diſeaſes, and yet doeth it not follow, that God alway reſpecteth their ſins whom he moſt ſharply puniſheth.
a Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſins only: whereupon he anſwereth, that there was another cauſe of this mans blindneſſe, and that was, that God his work might be ſeen.

AND [1] as *Jeſus* paſſed by, he ſaw a man which was blinde from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was born blinde?

3 Jeſus anſwered, [a] Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 [2] I muſt work the works of him that ſent me, while it is [b] day: the night cometh when no man can work.

2 The works of Chriſt are at it were a light, which lighteth in the darkneſſe of the world. b By (day) is meant the light, that is, the light ſome doctrin of the heavenly truth: and by night is meant the darkneſſe which cometh by the obſcurity of the ſame doctrin.

5 As long as I am in the world, * I am the light of the world.

* Chap. 1, 9.

6 [3] When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, & he [‡] anointed the eyes of the blind man with the clay,

7 And ſaid unto him, Go wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ * The neighbours therefore, and they which before had ſeen him, that he was blinde, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am he.

10 Therefore ſaid they unto him, How were thine eyes [c] opened?

11 He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They brought to the Phariſees him that aforetime was blinde,

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo asked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 [5] Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? and there was a diviſion among them.

17 They ſay unto the blinde man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not beleeve concerning him, that he had been blinde, and received his ſight, untill they called the parents of him that had received his ſight.

19 And they asked them, ſaying, Is this your ſonne, who ye ſay was born blinde? how then doth he now ſee?

20 His parents anſwered them and ſaid, We know that this is our ſonne, and that he was born blinde:

21 But by what means he now ſeeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſſe that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age, ask him.

24 Then again called they the man that was blinde, and ſaid unto him, [d] Give God

3 Chriſt healing the man born blinde, by taking the ſigne of clay, and afterward the ſigne of the fountain of Siloam, (which ſignifieth, Sent) sheweth that as he at the beginning made man, ſo doeth he again reſtore both his body and ſoul: and yet ſo, that he himſelf cometh firſt of his own accord to heal us.
‡ Or, *ſpread the clay upon the eyes of the blinde man.*
4 A true image of all men, who as they are of nature blinde, do neither themſelves receive the light that is offered unto them, nor ſuffer it in other, and yet make a great a do amongſt themſelves.
c This is an Hebrew kinde of ſpeech, for they call a mans eyes ſhut, when they cannot receive any light: And therefore they are ſaid to have their eyes opened, which of blinde men are made to ſee.
5 Religion is not aſſaulted by any means more, than by pretence of religion: but the more it is preſſed down, the more it riſeth up.
d A ſolemn order, whereby men were conſtrained in old time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter and therefore ſee thou reverence his Majeſtie, and do him this honour, rather to confeſſe the whole matter openly, than to lie before him, Joſh. 7, 19. 1 Sam. 6, 5.

the

the praise, we know that this man is a [e] sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blinde, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not heare: wherefore would ye heare it again? will ye also be his disciples?

28 [6] Then they reviled him, and said, Thou art his disciple, but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blinde.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him [f] Thou wast altogether born in sinnes, and dost thou teach us? And they ‡ cast him out.

35 [7] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou beleeve on the Sonne of God?

36 He answered and said, Who is he, Lord, that I might beleeve on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I beleeve: and he worshipped him.

39 ¶ [8] And Jesus said, For [g] judgement I am come into this world, that they [h] which see not, might see, and that they which see, might be made blinde.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blinde also?

41 Jesus said unto them, If ye were blinde, ye should have no sinne: but now ye say, we see: therefore your sinne remaineth.

e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sinning.

6 Proud wickednesse must needs at length break forth, which in vain lieth hid under a seal of godlinesse.

f Thou art naught even from thy cradle, and as we use to say, There is nothing in thee but sin.

‡ Or, *excommunicated him.*

7 Most happie is their state which are cast furthest out of the church of the wicked (which proudly boast themselves of the name of the church) that Christ may come nearer to them.

8 Christ doeth lighten all them by the preaching of the gospel, which acknowledge their own darknesse, but such as seem to themselves to see clearly enough, those he altogether blindeth: of which sort are they oftentimes, which have the highest place in the church.

g With great power and authoritie, to doe what is righteous, and just: as if he said, These men take upon them to govern the people of God after their own lust, as though they saw all things, and no man but they: but I will rule far otherwise than these men do: for whom they account for blinde men, them will I lighten, and such as take themselves to be wisest, them will I drown in most grosse darknesse of ignorance. h In these words (Of seeing, and not seeing) there is a secret taunting and check to the Pharisees: for they thought all men blinde but themselves.

Chap. X.

1 *Christ is the doore, and the good shepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works, that he is Christ the Sonne of God:* 39 *escapeth the Jews,* 40 *and went again beyond Jordan, where many beleeved on him.*

VErily [1] verily I say unto you, He that entreth not by the doore into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the doore, is the shepherd of the sheep.

1 Seeing that by Christ onely we have accesse to the Father, there are neither other true shepherds, than those which come to Christ themselves, and bring others thither also, neither is any to be thought the true sheep-fold but that which is gathered to Christ.

3 To him the [a] porter openeth: and the sheep heare his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [b] parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the doore of the sheep.

8 [2] All that [c] ever came before me, are theeves and robbers: but the sheep did not heare them.

9 [3] I am the doore, by me if any man enter in, he shall be saved, and shall [d] go in and out, and finde pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 * I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling and careth not for the sheep,

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father [e] knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 [4] And other sheep I have, which are not of this fold: them also I must bring, and they shall heare my voice; * and there shall be [f] one fold, *and* one shepherd.

17 [5] Therefore doth my Father love me, * because I [g] lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. * This commandment have I received of my Father.

19 ¶ [6] There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why heare ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blinde?

22 ¶ And it was at Jerusalem the * feast of the [h] dedication, and it was winter.

23 [7] And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, & said unto him, How long dost thou ‡ make

a In those dayes they used to have a servant alwayes sitting at the doore, and therefore he speaketh after the manner of those dayes.

b This word (Parable) which the Evangelist useth here, signifieth a dark kinde of speech, when words are taken from their naturall meaning, to signifie another thing to us.

2 It maketh no matter, how many, neither how old the false teachers have been.

c These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the Doore, he calleth all them theeves and robbers which take upon them this name of Doore, which none of the Prophets can, for they shewed the sheep that Christ was the Doore.

3 Onely Christ is the true Pastour, and that onely is the true church which acknowledgeth him to be properly their only Pastour: To him are opposite theeves, which feed not the sheep, but kill them: and hirelings also, which forsake the flock in time of danger, because they feed it onely for their own profit and gain.

d That is, shall live safely: So use the Jews to speak, as Deut. 26, 6. and yet there is a peculiar alluding to the shepherds office.

* Isa. 40, 11. Ezek. 34, 23.

e Loveth me, alloweth me.

4 The calling of the Gentiles.

* Ezek. 37, 22.

f The certain mark of the Catholike church throughout all the world, which hath one head, that is, Christ, the only keeper, and onely shepherd of it.

5 Christ is by the decree of the Father, the only true shepherd of the true church, for he willingly gave his life for his sheep, and by his own power rose again to life.

* Isa. 53. 7, 8.

g He speaketh in the time that now is, because Christs whole life was as it were, a perpetuall death.

* Acts 2, 24.

6 The gospel discovereth hypocrisie, and therefore the world must needs rage when it cometh forth. * 1 Mac. 4, 59. h The feast of the dedication was instituted by Judas Maccabeus and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garison. 7 The unbeleevers and proud men accuse the gospel of darknesse, which darknesse indeed is within themselves. ‡ Or, *hold us in suspense.*

92 us to doubt? If thou be the Chriſt tell us plainly.

8 The doctrine of the goſpel is proved from heaven by two witneſſes: both by the puritie of the doctrine, and by miracles.

25 [8] Jeſus anſwered them, I told you, and ye beleeved not: the works that I do in my Fathers name, they bear witneſſe of me.

9 It is no marvell that there doe but a few beleeve, ſeeing that all men are by nature untamed beaſts: yet notwithſtanding God hath his, which he turneth into his sheep, and committeth them unto his Sonne, and preſerveth them againſt the crueltie of all wilde beaſts.

26 [9] But ye beleeve not, [i] becauſe ye are not of my sheep, as I ſaid unto you.

i He giveth a reaſon why they beleeve not, to wit, becauſe they are none of his sheep.

27 My sheep heare my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any *man* pluck them out of my hand.

29 My Father which gave them me, is greater than all: and no man is able to pluck them out of my Fathers hand.

30 I and my Father are one.

10 Chriſt proveth his dignitie by divine works.

31 [10] Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father; for which of thoſe works do ye ſtone me?

k Through my Fathers authoritie and power.

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemie, and becauſe that thou, being a man, makeſt thy ſelf God.

34 Jeſus anſwered them, * Is it not written in your law, I ſaid, Ye are gods?

* Pſal. 82, 6.

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be [l] broken:

l Void and of none effect.

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

37 If I do not the works of my Father, beleeve me not.

38 But if I do, though ye beleeve not me, beleeve the works: that ye may know and beleeve that the Father is in me, and I in him.

11 Chriſt ſleeth danger, not of miſtruſt, nor for fear of death, nor that he would be idle, but to gather a church in another place.

39 [11] Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized, and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many beleeved on him there.

CHAP. XI.

1 Chriſt raiſeth Lazarus foure dayes buried. 45 Many Jews beleeve. 47 The high prieſts and Phariſees gather a councel againſt Chriſt. 49 Caiaphas propheſieth. 54 Jeſus hid himſelf. 55 At the paſſeover they enquire after him, and lay wait for him.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mightypower, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

NOw [1] a certain man was ſick, named Lazarus of Bethanie, the [a] town of Mary and her ſiſter Martha.

a Where his ſiſters dwelt.

2 (* It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

* Matth. 26, 7.

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard that, he ſaid, This ſickneſſe is not unto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

b That is to ſay, ſent for the purpoſe to kill him.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

2 In that, that God ſeemeth ſometimes to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end plainly proveth.

6 [2] When he had heard therefore that he was ſick, he abode two dayes ſtill in the ſame place where he was.

7 Then after that ſaith he to his diſciples, Let us go into Judea again.

3 This onely is the ſure and right way to life, to follow God boldly without fear, who calleth us, and ſhineth before us in the darkneſſe of this world.

8 [3] His diſciples ſay unto him Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not [c] twelve houres in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

c All things are fitly wrought, and brought to paſſe in their ſeaſon.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he, and after that, he ſaith unto them, Our friend Lazarus [d] ſleepeth, but I go that I may awake him out of ſleep.

d The Jews uſed a milde kinde of ſpeech, and called death a ſleep, wherupon in other languages the place of buriall where the dead are laid, waiting for the reſurrection, is called A ſleeping-place.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there (to the intent ye may beleeve) nevertheleſſe, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lien in the grave foure dayes already.

18 (Now Bethany was nigh unto Jeruſalem, [e] about fifteen furlongs off)

e That is, *about two miles.*

19 * And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

4 God who is the maker of nature, doth not condemn naturall affections, but ſheweth that they ought to be examined by the rule of faith.

20 Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe.

21 Then ſayd Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt ask of God, God will give it thee.

23 Jeſus ſaith unto her, Thy brother ſhall [e] riſe again.

e That is, ſhall recover life again.

24 Martha ſaith unto him, * I know that he ſhall riſe again in the reſurrection at the laſt day.

* Luke 14, 14. Chap. 5, 29.

25 Jeſus ſaid unto her, I am the reſurrection, and the * life: he that beleeveth in me, thought he were dead, yet ſhall he live;

* Chap. 5, 35.

26 And whoſoever liveth, and beleeveth in me, ſhall never die. Beleeveſt thou this?

27 She ſaith unto him, Yea, Lord, I beleeve that thou art the Chriſt the Sonne of God which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come and calleth for thee.

29 Aſſoon

29 Assoon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, See goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

5 Christ took upon him, together with our flesh, all affections of man (sinne onely excepted) and amongst them especially mercy, and compassion. f These are tokens that he was greatly moved, but yet they were without sinne: and these affections are proper to mans nature. † Gr. *he troubled himself.* * Chap. 9, 6.

33 [5] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [f] groned in the spirit, and [†] was troubled.

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, * which opened the eyes of the blinde, have caused that even this man should not have died?

38 Jesus therefore again groning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead foure dayes.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest beleeve thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleeve that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, beleeved on him.

6 The last point of hard and yron-like stubbornes is this to proclaim open warre against God, and yet ceaseth not to make a pretence both of godlines and of the profit of the common-wealth. g The Jews called this Councel Sanhedrin: and the word that Johnuseth, is Synedri. h That is, taken away from us by force: for at that time, though the high Priests authority was greatly lessened and decayed, yet there was some kinde of government left among the Jews. 7 The raging and mad company of the false church perswade themselves that they cannot be in safetie, unlesse he be taken away, who onely upholdeth the Church. And so likewise judgeth the wisedome of the flesh in wordly affairs, which is governed by the spirit of giddinesse, or madnesse.

46 [6] But some of them went their wayes to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a [g] councel, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will beleeve on him; and the Romanes shall come and [h] take away both our place and nation.

49 [7] And one of them named Caiaphas, being the high priest that same yeare, said unto them, Ye know nothing at all,

50 * Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. * Chap. 18, 14.

51 [8] And this spake he not of himself: but being high priest that yeare, he prophesied that Jesus should die for that nation:

8 Christ doth sometimes so turn the tongues, even of the wicked, that even in cursing, they blesse.

52 And not for that nation onely, but that also he should gather together in one, the children of God that [i] were scattered abroad.

i For they were not gathered together in one countrey, as the Jews were, but to be gathered, from all quarters, from the east to the west.

53 Then from that day forth, they took counsel together for to put him to death.

54 [9] Jesus therefore walked no more openly among the Jews: but went thence unto a countrey neare to the wilderneſse, into a city called Ephraim, and there continued with his disciples.

9 We may give place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that we swerve not from Gods vocation.

55 ¶ And the Jews passeover was nigh at hand, and many went out of the countrey up to Jerusalem before the passeover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 11 Christ rideth unto Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers beleeve; but do not confesse him: 44 therefore Jesus calleth earnestly for confession of faith.

THen Jesus, six dayes before the passeover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons sonne, which should betray him,

5 [1] Why was not this ointment sold for three hundred pence, and given to the poore?

1 An horrible example in Judas, of a minde blinded with covetousnes, and yet pretending godlinesse.

6 This he said, not that he cared for the poore: but because he was a thief, and * had the bag, and bare what was put therein. * Chap. 13, 29.

7 [2] Then said Jesus, let her alone, against the day of my burying hath she kept this.

2 This extraordinary anointing, which was for a signe, is so allowed of God, that he witnesseth how he will not be worshipped with outward pompe, or costly service, but with almes. ‖ When the light of the gospel sheweth it self, some are found to be curious, and other (which least ought) to be open enemies: others in a rage honour him, whom they will straighway fall from: and very few do so reverently receive him as they ought: notwithstanding, Christ beginneth his spirituall kingdome in the midst of his enemies.

8 For the poore alwayes ye have with you: but me ye have not alwayes.

9 [3] Much people of the Jews therefore knew

94 that he was there: and they came, not for Jeſus ſake onely, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 ¶ But the chief prieſts conſulted, that they might put Lazarus alſo to death.

11 Becauſe that by reaſon of him many of the Jews went away, and beleeved on Jeſus.

* Matth. 21, 8. 12 ¶ * On the next day, much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, bleſſed is the King of Iſrael that cometh in the name of the Lord.

14 And Jeſus when he had found a young aſſe, ſat thereon, as it is written,

*Zech. 9, 9. 15 * Fear not, daughter of Sion; behold thy King cometh, ſitting on an aſſes colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

4 Even they which go about to oppreſſe Chriſt, are made inſtruments of his glory.

19 4 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

a After the ſolemn cuſtome the Grecians were firſt ſo called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Jews religion, but worshipped falſe gods, and were alſo called Heathens, were called by this name.

20 ¶ And there were certain Greeks among them, that [a] came up to worship at the feaſt:

21 The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus.

23 ¶ And Jeſus anſwered them, ſaying, The houre is come, that the Sonne of man ſhould be glorified.

¶ The death of Chriſt is, as it were a ſowing, which ſeemeth to be a dying to the corn, but indeed is the cauſe of a farre greater harveſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

b A wheat corn dieth when it is changed by vertue of the ground, and becometh a root of a fruitfull blade.

24 ¶ Verily verily I ſay unto you, Except a corn of wheat fall into the ground, and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

* Matth. 10, 39. 25 * He that loveth his life, ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternall.

26 If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will my Father honour.

6 Whiles Chriſt went about to ſuffer all the puniſhments which is due to our ſins, and whileſt his divinitie did not yet ſhew his might and power ſo farre, as this ſatisfaction might be throughly wrought: now when he is ſtricken with the great heat of the curſe of God, he crieth and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth even from heaven. c To wit, of death that is now at hand. d So then the Fathers glory is Chriſt his glory.

27 6 Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this [c] houre: but for this cauſe came I unto this houre.

28 Father, [d] glorifie thy name. Then came there a voice from heaven, *ſaying*, I have both glorified it, and will glorifie it again.

29 The people therefore that ſtood by, and heard it, ſaid that it thundered: others ſaid, An angel ſpake to him.

7 Chriſt foretelleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in concluſion, his triumph.

30 7 Jeſus anſwered, and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgement of this world: now ſhall the prince of this world be caſt out.

e Chriſt uſed a word which hath a double meaning, for it ſignifieth either To lift up, or To rid out of the way: for his meaning was to put them in minde of his death, but the Jews ſeem to take it another way.

32 And I, if I be [e] lifted up from the earth, will [f] draw all men unto me.

f Chryſoſtome and Theophylact referre this word, All, to all nations, that is, Not to the Jews onely.

33 (This he ſaid, ſignifying what death he ſhould die)

34 The people anſwered him, * We have heard out of the law, that Chriſt abideth for ever: and how ſayeſt thou, The Sonne of man muſt be lift up? who is this Sonne of man?

* Pſal. 110. 4.

35 8 Then Jeſus ſaid unto them, Yet a little while is the light with you, walk while ye have the light, leſt darkneſſe come upon you: for he that walketh in darkneſſe, knoweth not whither he goeth.

8 Unmeaſurable is the mercie of God, but an horrible judgement followeth, if it be contemned.

36 While ye have light, beleeve in the light, that ye may be the [g] children of light. Theſe things ſpake Jeſus and departed, and did hide himſelf from them.

g That is, partakers of light.

37 ¶ 9 But though he had done ſo many miracles before them, yet they beleeved not on him:

9 Faith is not of nature, but of grace.

38 That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, * Lord, who hath beleeved our report? and to whom hath the [h] arm of the Lord been revealed?

* Iſa. 53, 1. Rom. 10, 16.

h The arme of the Lord, is The goſpel, which is, The power of God to ſalvation, to all that beleeve: And therefore the arme of the Lord is not revealed to them, whoſe hearts the Lord hath not opened.

39 Therefore they could not beleeve, becauſe that Eſaias ſaid again,

40 * He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.

* Matth. 13, 14.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

10 Such as beleeve, are not onely few in number, if they be compared with the unbeleevers, but alſo the moſt of thoſe few (yea, and that eſpecially, the chiefeſt) doe feare men rather than God.

42 ¶ 10 Nevertheleſſe, among the chief rulers alſo, many beleeved on him; but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be put out of the ſynagogue.

* Chap. 5, 44.

43 * For they loved the praiſe of men more than the praiſe of God.

11 The ſumme of the goſpel, and therefore of ſalvation, which Chriſt witneſſed in the midſt of Jeruſalem, by his crying out, is this, To reſt upon Chriſt through faith, as the onely Saviour appointed and given us of the Father.

44 ¶ 11 Jeſus cried, and ſaid, He that beleeveth on me, beleeveth [i] not on me, but on him that ſent me.

i This word, Not, doth not take any whit of this from Chriſt, which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that beleeveth in me, doth not ſo much beleeve in me, as in him that ſent me. So is it in Mark 9, 37.

45 And he that ſeeth me, ſeeth him that ſent me.

* Chap. 3, 19.

46 * I am come a light into the world, that whoſoever beleeveth on me, ſhould not abide in darkneſſe.

* Chap. 3, 17.

47 * And if any man heare my words and beleeve not, I judge him not; for I came not to judge the world, but to ſave the world.

* Mark 16, 16.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

49 For I have not ſpoken of my ſelf; but the Father which ſent me, he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

CHAP.

CHAP. XIII.

1 Jesus washeth the disciples feet: exhorteth them to humilitie and charitie. 18 He foretelleth and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his deniall.

NOw *[1] before the feast of the passeover, when Jesus knew that his houre was come, that he should depart out of this world, unto the Father, having loved his [a] own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons sonne, to betray him)

3 Jesus knowing that the Father had given all things into his [b] hands, and that he was come from God, and went to God,

4 He [c] riseth from supper, and laid aside his garments, and took a towell & girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast [d] no part with me.

9 Simon Peter saith unto him, Lord, not my feet onely, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for so I am.

14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 * Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ * I speak not of you all, I know whom I have chosen: but that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

19 ‡ Now I tell you before it come, that when it is come to passe, ye may beleeve that I am he.

20 * Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 * When Jesus had thus said, he was troubled in spirit, and [e] testified, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was [f] leaning on Jesus bosome, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus brest, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ‡ sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the sonne* of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poore.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ [3] Therefore when he was gone out, Jesus said, [g] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.

33 * Little children, yet a little while I am with you. Ye shall seek me, * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 * A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ [5] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIIII.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectuall: 15 requesteth love and obedience: 16 promiseth the Holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt [1] not your heart be troubled: ye beleeve in God, beleeve also in me.

2 In my Fathers house are many mansions: if it were not so, [a] I would have told you, to wit, unlesse there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

you:

---

* Matth. 26, 2. 1 Christ no lesse certain of the victory, than of the combate which was at hand, using the signe of washing the feet, doeth partly thereby give an example of singular modestie, and his great love toward his apostles in this notable act, being like, very shortly, to depart from them: and partly, witnesseth unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

a Them of his houshold, that is, His Saints.

b Into his power.

c In that he is said to rise, it argueth that there was a space between the ceremonie of the passeover and this washing of feet, at what time it seemeth that the supper was instituted.

d Unlesse thou suffer me to wash thee, thou shalt have no part in the kingdome of heaven.

* Matth. 10, 24. Chap. 15, 20.

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our salvation, to reconcile us unto himself in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* Psal. 41, 9.

‡ Or, *from henceforth.*

* Matth. 10, 40.

* Matth. 26, 21.

e He affirmed it openly and soothed it not.

f John his leaning was such, that sitting down in his bed, his head was toward Jesus his head: so that it was an easie matter for him to touch Jesus his bosom: for it is certain that in old time men used not to sit at the table, but lie down on the one side.

‡ Or, *morsel.*

3 We have to consider the glorifying of Christ in his ignominie.

g This verse and the next following, are a most plain and evident testimonie of the divinitie of Christ.

4 The eternall glory shall flow by little and little from the members. But in the mean time, we must take good heed, that we passe over the race of this life in brotherly love.

* Chap. 7, 34.

* Levit. 19, 18. Chap. 15, 17. 1 Joh. 4, 21.

5 An heavie example of rash trust and confidence.

* Matth. 26, 33.

1 He beleeveth in God that beleeveth in Christ, and there is no other way to confirm our mindes in greatest distresses.

a That is, if it were not so as I

96

you: I go to [b] prepare a place for you.

3 [a] And if I go and prepare a place for you, I [c] will come again, and receive you unto my self, that where I am, there ye may be also.

4 [a] And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, [d] I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 [e] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?

10 [a] Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the very works sake.

12 [f] Verily verily I say unto you, He that beleeveth on me, the works that I do, shall he do also, and [f] greater works than these shall he do, because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ [g] If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you [‡] comfortlesse, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, & I will love him, & will [k] manifest my self to him.

22 [l] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you heare, is not mine, but the Fathers which sent me.

25 [a] These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [j] Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid.

28 [10] Ye have heard how I said unto you, I go away; & come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is [l] greater than I.

29 And now I have told you before it come to passe, that when it is come to passe, ye might beleeve.

30 [11] Hereafter I will not talk much with you: for the prince of this world cometh, and hath [m] nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

CHAP. XV.

1 The consolation and mutuall love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the holy Ghost, and of the apostles.

1 [1] Am the true vine, and my Father is the husbandman.

2 * Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for [‡] without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 [2] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 [a] Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 [j] As the Father hath loved me, so have I loved you: [b] continue ye in my love.

---

b All this speech is by the way of an allegorie, whereby the Lord comforteth his own, declaring to them his departure into heaven, which is, Not to reigne there alone, but to goe before and prepare a place for them.

c Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

c These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, What stand you gazing up into heaven? This Jesus shall so come as you saw him goe up, Act. 1, 11. and in all places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

d Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

e This saying, sheweth unto us both the nature, the will, and office of Christ.

e It is plain by this place, that to know God, and to see God, is all one: Now whereas he said before, that no man saw God at any time, that is to be understood thus, Without Christ, or, Were is not through Christ, no man could ever see, nor saw God at any time: for as Chrysostome saith, The Sonne is a very short and easie setting forth of the Fathers nature unto us.

f The majestie of God sheweth it self most evidently, both in Christs doctrin & deeds.

f The approving of the vertue of Christ is not included within his own person, but it is spread through the body of his whole church.

f That is, not onely doe them, but I can also give other men power to do greater.

* Matth. 7, 7.

g He loveth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort his, with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself.

h Worldly men.

‡ Or, *orphanes*.

i The Sonne is in the Father after such sort, that he is of one self-same substance with the Father, but he is in his disciples in a certain respect, as an aider and helper of them.

k I will shew my self to him, and be known of him, as if he saw me with his eyes: but this shewing of himself is not bodily, but spirituall, yet so plain as none can be more.

l We must not ask why the Gospel is revealed to some rather than to other, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, that is to say, that we give our selves wholly to his obedience.

8 It is the office of the holy Ghost to imprint in the mindes of the elect, in their times and seasons, that which Christ once spake.

9 All true felicity cometh to us by Christ alone.

10 So farre is it that we should be sory for the departing of Christ from us, according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

l This is spoken, in that that he is Mediatour, for so the Father is greater than he, in as much as the person to whom request is made, is greater than he that maketh the request.

11 Christ goeth to death not unwillingly but willingly, not as yeelding to the devil, but obeying his Fathers decree.

m As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me, as he thinketh he shall.

1 We are of nature dry and fit for nothing, but the fire: Therefore that we may live & be fruitfull, we must first be graffed into Christ, as it were into a vine, by the Fathers hand: and then be daily pruned with a continuall meditation of the word, and the crosse: otherwise, it shall not avail any man at all to have been graffed, unlesse he cleave fast unto the vine, and to draw juyce out of it.

* Matth. 15, 13.

* Chap. 13, 10.

‡ Or, *severed from me*.

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny such an one nothing.

a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

j The love of the Father towards the Sonne, & of the Sonne towards us, & ours towards God & our neigbour, are joyned together with an unseparable knot: and there is nothing more sweet and pleasant than it is. Now this love sheweth it self by the effects: a most perfect example whereof Christ himself exhibiteth unto us.

b That is, in that love wherewith I do love you: which love is on both parts.

10 If ye keep my commandements, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 [4] Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

16 Ye have [5] not chosen me, but [c] I have chosen you, and * ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 * Remember the word that I said unto you, The servant is not greater than the lord, if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 [7] But all these things will they do unto you for my names sake, because they know not him that sent me.

22 [d] If I had not come, and spoken unto them, they had not had sinne: but now they have no ‡ cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sinne: but now have they both seen, and hated both me and my Father.

25 But *this cometh to passe*, that the word might be fulfilled that is written in their [e] law, * They hated me without a cause.

26 * [8] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testifie of me.

27 And ye also shall bear witnesse, because ye have been with me from the beginning.

* 1 Chap. 13, 43. 1 Thes. 4, 9. 1 Joh. 3, 11.

4 The doctrin of the gospel (as it is uttered by Christs own mouth) is a most perfect and absolute declaration of the counsel of God, which pertaineth to our salvation, and is committed unto the apostles.

5 Christ is the authour and preserver of the ministerie of the gospel, even to the worlds end: but the ministers have above all things need of prayer and brotherly love.

c This place teacheth us plainly, that our salvation cometh from the only favour and gracious goodnesse of the everlasting God toward us, and of nothing that we do or can deserve.

* Matth. 28, 19.

6 It ought not only not to fear, but rather confirm the faithfull ministers of Christ, when they shall be hated of the world as their master was.

* Matth. 10, 24. Chap. 13, 16.

7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the minde, which notwithstanding is voluntary blinde, so that the world can pretend no excuse to cover their fault.

d As who would say, If I had not come, these men would not have stuck to have said still before Gods judgement seat, that they are religious and void of sinne: but seeing I came to them, and they clean refuse me, they can have no cloke for their wickednesse.

‡ Or, *excuse*.

e Some time by this word, Law, are meant the five books of Moses, but in this place, the whole Scripture: for the place alledged is in the Psalmes.

* Psal. 35, 19. * Luk. 24, 49. Chap. 14, 26.

8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: but the holy Ghost speaketh no otherwise, than he speaketh by the mouth of the apostles.

CHAP. XVI.

1 Christ comforteth his disciples against tribulation by the promise of the holy Ghost, and by his resurrection and ascension, 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

1 THese [1] things have I spoken unto you, that ye should not be offended.

1 The ministers of the gospel must look for all manner of reproches, not only of them which are open enemies, but even of them also which seem to be of the same houshold, and the very pillars of the church.

2 They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 [2] Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

8 [3] And when he is come, he will [‡a] reprove the [b] world of sinne, and of righteousnesse, and of judgement.

9 Of sinne, because they beleeve not on me.

10 [c] Of righteousnesse, because I go to my Father, and ye see me no more.

11 [d] Of judgement, [e] because the prince of this world is judged.

12 [4] I have yet many things to say unto you, but ye cannot bear them now:

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall heare, that shall he speak, and he will shew you things to come.

14 [5] He [g] shall glorifie me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 [6] A [f] little while and ye shall not see me: and again, a little while and ye shall see me, [g] because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me; and, Because I go to the Father.

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her houre is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world.

2 The absence of Christ according to the flesh, is profitable to the church, that we may wholly depend upon his spirituall power.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse its own unrighteousnesse, and Christs righteousnesse, and almightinesse.

‡ Or, *convince*.

a He will so reprove the world, that the worldlings shall be able to pretend no excuse.

b He respecteth the time that followed his ascension when as all gainsayers were manifestly reproved through the powring out of the holy Ghost upon the church: So that the very enemies of Christ were reproved of sinne, in that they were constrained, to confesse that they were deceived, in that they beleeved not, and therefore they said to Peter, Acts 2. Men & brethren, what shall we do?

c Of Christ himself: for when the world shall see, that I have powred out the holy Ghost, they shall be constrained to confesse that I was just, and was not condemned of my Father, when I went out of this world.

d Of that authority and power which I have both in heaven and earth.

e That is, because they shall then understand and know indeed that I have overcome the devil, and do govern the world when all men shall see that they set themselves against you in vain: for I will arm you with that heavenly power, wherewith you may destroy every high thing which is lifted up against the knowledge of God. 2 Cor. 10, 12.

4 The doctrin of the apostles proceeded from the holy Ghost, and is most perfect.

5 The holy Ghost bringeth no new doctrin, but teacheth that which was uttered by Christs own mouth, and imprinteth it in our minds.

6 The grace of the holy Ghost is a most lively glasse, wherein Christ is truely beholden with the most sharp sighted eyes of faith, and not with the bleared eyes of the flesh, whereby we feel a continuall joy even in the midst of sorrows.

f When a little time is once past.

g For I passe to eternall glory, so that I shall be much more present with you than I was before: for then you shall feel indeed what I am, and what I am able to do.

98

row, becauſe her houre is come: but aſſoon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

23 And in that day ye ſhall ask me nothing: * Verily verily I ſay unto you, Whatſoever ye ſhall ask the Father in my name, he will give it you.

* Matt. 7,7.

24 Hitherto have ye asked nothing in my name: ask, and ye ſhall receive, that your joy may be full.

25 [7] Theſe things have I ſpoken unto you in ‡ proverbs: the time cometh when I ſhall no more ſpeak unto you in ‡ proverbs, but I ſhall ſhew you plainly of the Father.

7 The holy Ghoſt, which was powred upon the apoſtles after the aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the church, and will alſo inſtruct it to the end of the world.
‡ Or, *parables.*

26 [8] At that day ye ſhall ask in my name: and I ſay not unto you, that I will pray the Father for you:

8 The ſumme of the worship of God is the invocation of the Father, in the name of the Sonne the mediatour, who is already heard for us, for whom he both abaſed himſelf, and is now alſo glorified.

27 For the Father himſelf loveth you, becauſe ye have loved me, and have beleeved that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [9] His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no ‡ proverb.

9 Faith and fooliſh ſecuritie differ very much.
‡ Or, *parable.*

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we beleeve that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now beleeve?

32 * Behold the houre cometh, yea, is now come, [10] that ye ſhal be ſcattered, every man to ‡ his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

* Matth. 26, 31.

10 Neither the wickedneſſe of the world, nor the weakneſſe of his own can diminish any thing of the vertue of Chriſt.
‡ Or, *his own home.*

33 [11] Theſe things I have ſpoken unto you, that [h] in me ye might have peace, in the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

11 The ſurety and ſtay of the church dependeth only upon the victorie of Chriſt.

h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of minde which is clean contrary to diſquietneſſe, and heavineſſe.

CHAP. XVII.

1 Chriſt prayeth to his Father to glorifie him. 6 To preſerve his apoſtles 11 in unity, 17 and truth: 20 to glorifie them, and all other beleevers with him in heaven.

THeſe [1] words ſpake Jeſus and lift up his eyes to heaven, and ſaid, [2] Father, the houre is come, glorifie thy Sonne, that thy Sonne alſo may glorifie thee.

1 Jeſus Chriſt the everlaſting high prieſt, being ready ſtraightwayes to offer up himſelf, doth by ſolemn prayers conſecrate himſelf to God the Father, as a ſacrifice, and us together with himſelf. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the church of God.

2 * As thou haſt given him power over [a] all flesh, that he ſhould give eternall life to as many as thou haſt given him.

3 And this is life eternall, that they might know thee the [b] only true God, and Jeſus Chriſt whom thou haſt ſent.

2 He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glory, in ſaving his elect, ſo he applied himſelf to that only: and therefore deſireth of the Father, that he would bleſſe the work which he had finished. * Matth. 28. 18. a Over all men. b He calleth the Father the only very God, to ſet him againſt falſe gods, and not to ſhut out himſelf and the holy Ghoſt, for ſtraightwayes he joyneth the knowledge of the Father and the knowledge of himſelf together, and according to his accuſtomed manner ſetteth forth the whole Godhead in the perſon of the Father: ſo is the Father alone ſaid to be King, immortall, wiſe, and dwelling in light which no man can attain unto, inviſible, Rom. 16, 27. 1 Tim. 1, 17.

4 I have glorified thee on the earth: I have finished the work which thou gaveſt me to do.

5 And now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.

6 [3] I have manifeſted thy name unto the men which thou gaveſt me out of the world: [c] thine they were, and thou [d] gaveſt them me; and they have kept thy word.

3 Firſt of all, he prayeth for thoſe his diſciples by whom he would have the reſt to be gathered together, and commendeth them unto the Father, having once rejected the whole company of the reprobate) becauſe he received them of him, into his cuſtodie, and for that they embraceing his doctrin ſhall have ſo many and ſo mighty enemies, that there is no way for them to be in ſafetie, but by his help only.
c He ſheweth hereby that everlaſting election and choice, which was hidden in the good will and pleaſure of God, which is the ground work of our ſalvation.
d He ſheweth how that everlaſting and hidden purpoſe of God is declared in Chriſt, by whom we are juſtified and ſanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

7 Now they have known that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me, and they have received them, * and have known ſurely that I came out from thee, and they have beleeved that thou didſt ſend me.

* Chap. 16, 27.

9 I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be [e] one, as we are.

e He ſheweth that his people may peaceably agree and be joyned together in one, that as the Godhead is one, ſo they may be of one minde, and one conſent together.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſonne of perdition: * that the ſcripture might be fulfilled.

* Pſal. 109, 8.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

4 He ſheweth what manner of deliverance he meaneth, not that they ſhould be in no danger, but that they being preſerved from all, might prove by experience that the doctrin of ſalvation is truth, which they received at his mouth to deliver to other.

16 They are not of the world, even as I am not of the world.

17 [f] Sanctifie them through thy truth, thy word is truth.

f That is, make them holy: and that is ſaid to be holy, which is dedicated and made proper to God only.

18 [5] As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

5 He addeth moreover, that the apoſtles have a vocation common with them, and therefore that they muſt be holden up by the ſelf-ſame vertue to give up themſelves wholly to God, whereby he being firſt, did conſecrate himſelf to the Father.

19 And for their ſakes I ſanctifie my ſelf, that they alſo might be ‡ ſanctified through the [g] truth.

‡ Or, *truly ſanctified.*

20 [6] Neither pray I for theſe alone; but for them alſo which ſhall beleeve on me through their word.

21 That they all may be one; as thou Father art in me, and I in thee, that they alſo may be one in us: that the world may beleeve that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world

g The true and ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward purifying.
6 Secondarily, he offereth to God the Father all his, that is, how many ſoever ſhall beleeve in him by the doctrin of the apoſtles: that as he cleaveth unto the Father, receiving from him all fulneſſe, ſo they being joyned with him, may receive life from him, and at length being together beloved in him, may alſo with him enjoy everlaſting glory.

may

may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

* Chap. 12, 26.

24 * Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

7 He communicateth with his by little and little, the knowledge of the Father, which is moſt full in Chriſt the mediatour, that they may in him be beloved of the Father, with the ſelf-ſame love wherewith he loveth the Sonne.

25 O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.

26 7 And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

Chap. XVIII.

1 Judas betrayeth Jeſus. 6 The officers fall to the ground. 10 Peter ſmiteth off Malchus eare. 12 Jeſus is taken and led unto Annas and Caiaphas. 15 Peters deniall. 19 Jeſus examined before Caiaphas. 28 His arraignement before Pilate. 36 His kingdome. 40 The Jews ask Barabbas to be let looſe.

1 Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the ſinne that entred into the world by one mans rebellion, and that in a garden.

WHen 1 Jeſus had ſpoken theſe words, * he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples.

* Matth. 26, 36.

2 And Judas alſo which betrayed him, knew the place: for Jeſus ofttimes reſorted thither with his diſciples.

* Matth. 27, 47.

2 Chriſt who was innocent was taken as a wicked perſon, that we which are wicked might be let go as innocent.

3 Chriſts perſon (but not his vertue) was bound of the adverſaries, when and how he would.

3 * 2 Judas then having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

4 3 Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

6 Aſſoon then as he had ſaid unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth.

4 Chriſt doeth not neglect the office of a good paſtour, no not in his greateſt danger.

8 * Jeſus anſwered, I have told you that I am he. If therefore ye ſeek me, let theſe go their way.

* Chap. 17, 12.

9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none.

5 We ought to contain the zeal we bear to God, within the bonds of our vocation.

10 5 Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his right eare: the ſervants name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the sheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jeſus, and bound him,

6 Chriſt is brought before an earthly high prieſt to be condemned for our blaſphemies, that we might be quitted of the everlaſting high prieſt himſelf.

13 6 And led him away to Annas firſt (for he was father in law to Caiaphas) which was the high prieſt that ſame yeare. ‡

‡ *And Annas ſent Chriſt bound unto Caiaphas the high prieſt*, verſe 24.

14 * Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

15 ¶ * 7 And Simon Peter followed Jeſus, and ſo did another diſciple: that diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt.

* Chap. 11, 50. * Matth. 26, 58. 7 A lively example of the fragilitie of man, even in the beſt, when they be once left to themſelves.

16 But Peter ſtood at the doore without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the doore, and brought in Peter.

17 Then ſaith the damſel that kept the doore unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals, (for it was cold) and they warmed themſelves: and Peter ſtood with them and warmed himſelf.

8 Chriſt defendeth his cauſe but ſlenderly, not that he would withdraw himſelf from death but to ſhew that he was condemned as an innocent.

19 ¶ 8 The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world, I ever taught in the ſynagogue, and in the temple, whither the Jews alwayes reſort, and in ſecret have I ſaid nothing.

21 Why askeſt thou me? ask them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

‡ Or, *with a rod.*

22 And when he had thus ſpoken, one of the officers which ſtood by, ſtroke Jeſus ‡ with the palme of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſſe of the evil: but if well, why ſmiteſt thou me?

* Matth. 26, 57.

24 * Now Annas had ſent him bound unto Caiaphas the high prieſt.

9 After that men have once fallen, they cannot only, not lift up themſelves by their own ſtrength, but alſo they fall more and more into worſe, untill they be raiſed up again, by a new vertue of God.

25 9 And Simon Peter ſtood and warmed himſelf: * They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

* Matth. 26, 69.

26 One of the ſervants of the high prieſt (being his kinſman whoſe eare Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

* Matth. 27, 2.

10 The Sonne of God is brought before the judgement ſeat of an earthly and profane man, in whom there is found much leſſe wickedneſſe than in the princes of the people of God: A lively image of the wrath of God againſt ſinne, and therewithall of his great mercy, and laſt of all of his moſt ſevere judgement againſt the ſtubborn contemners of his grace when it is offered unto them.

28 ¶ * 10 Then led they Jeſus a from Caiaphas, unto ‡ the hall of judgement: and it was early, * and they themſelves went not into the judgement hall, leſt they ſhould be defiled: but that they might eat the paſſeover.

a From Caiaphas houſe.

‡ Or, *Pilats houſe.*

* Acts 10, 28.

29 Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactour, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him and judge him according to your law. The Jews therefore ſaid unto him, b It is not lawfull for us to put any man to death:

b For judgements of life and death were taken from them fourtie yeares before the deſtruction of the temple.

32 * That the ſaying of Jeſus might be fulfilled, which he ſpake, c ſignifying what death he ſhould die.

* Matth. 20, 19.

c For Chriſt had foretold that he ſhould be crucified.

33 * Then Pilate entred into the judgement hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

* Matth. 27, 11.

34 Jeſus anſwered him, Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? thine

100 own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

11 Chriſt avoucheth his ſpirituall kingdome, but rejecteth a worldly.

36 [11] Jeſus anſwered, My kingdome is not of this world: if my kingdome were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdome not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſſe unto the truth: every one that is of the truth, heareth my voice.

12 It was requiſit that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that he took upon him our perſon) was to be condemned as a moſt wicked man.
d He ſpeaketh this diſdainfully and ſcoffingly, and not by way of asking a queſtion.

38 [12] Pilate ſaith unto him, [d] What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I finde in him no fault at all.

39 * But ye have a cuſtome, that I ſhould releaſe unto you one at the paſſeover: will ye therefore that I releaſe unto you the king of the Jews?

* Matth. 27, 15.
* Acts 3, 14.
e Word for word, Made a great and foul voice.

40 * Then [e] cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 Chriſt is ſcourged, crowned with thorns, and beaten. 4 Pilate is deſirous to releaſe him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They caſt lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His ſide is pierced. 38 He is buried by Joſeph and Nicodemus.

* Matth. 27, 26.
1 The wiſdome of the fleſh chuſeth of two evils the leaſt, but God curſeth that ſame wiſdome.

THen * Pilate therefore took Jeſus, and [1] ſcourged him.

2 And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail king of the Jews: and they ſmote him with their hands.

2 Chriſt is again quitted by that ſame mouth wherewith he is afterward condemned.

4 [2] Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe: and *Pilate* ſaith unto them, Behold the man.

a They will have him crucified whom by an old cuſtome of theirs they ſhould have ſtoned and hanged up as convict of blaſphemie: but they deſire to have him crucified after the manner of the Romanes.
3 Pilates conſcience fighteth for Chriſt, but ſtraightway it yeeldeth: becauſe it is not upholden with the ſingular vertue of God.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying: [a] Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Sonne of God.

8 ¶ [3] When Pilate therefore heard that ſaying, he was the more afraid.

9 And went again into the judgement hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſinne.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſars friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.

4 Pilate condemneth himſelf firſt, with the ſame mouth, wherewith he afterward condemneth Chriſt.
b Gabbatha ſignifieth an high place, as judgement ſeats are.

13 ¶ [4] When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement ſeat, in a place that is called the pavement, but in the Hebrew, [b] Gabbatha.

14 And it was the preparation of the paſſeover, and about the ſixth houre: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar.

* Matth. 27, 31.
5 Chriſt faſteneth Satan, ſinne and death to the croſſe.

16 * [5] Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away.

17 And he bearing his croſſe, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

6 Chriſt ſitting upon the throne of the croſſe, is openly written everlaſting king of all people with his own hand, whoſe mouth condemned him for uſurping a kingdome.

19 ¶ [6] And Pilate wrote a title, and put it on the croſſe, and the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews, but that he ſaid, I am king of the Jews.

22 Pilate anſwered, What I have written, I have written.

* Matth. 27, 35.
7 Chriſt ſignifieth by the diviſion of his garments amongſt the bloudie butchers (his coat except, that had no ſeame) that it ſhall come to paſſe, that he will ſhortly divide his benefits, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his church ſhall remain whole.
‡ Or, *wrought.*
* Pſal. 22, 18.

23 ¶ * [7] Then the ſouldiers, when they had crucified Jeſus, took his garments (and made foure parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, ‡ woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: * that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did.

8 Chriſt is a perfect example of all righteouſneſſe, not onely in the keeping of the firſt, but alſo of the ſecond table.
‡ Or, *Clopas.*

25 ¶ [8] Now there ſtood by the croſſe of Jeſus, his mother, and his mothers ſiſter, Mary *the wife* of ‡ Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſonne.

27 Then ſaith he to the diſciple, Behold thy mother. And from that houre that diſciple took her unto his own home.

9 Chriſt, when he hath taken the vineger, yeeldeth up the ghoſt, drinking up indeed that moſt bitter and ſharp cup of his Fathers wrath in our name.
* Pſal. 69, 21.
c Galatinus witneſſeth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vineger mixed with frankincenſe to drink, to make their brains ſomewhat troubled: ſo charitably the Jews provided for the poore mens conſcience, which were executed.

28 ¶ [9] After this, Jeſus knowing that all things were now accomplished, * that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a [c] veſſel full of vine-

ger:

ger: and they filled a ſpunge with vineger, and put it upon hyſſope, and put it to his mouth.

30 When Jeſus therefore had received the vineger, he ſaid, It is finished: and he bowed his head, and gave up the ghoſt.

10 The body of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſticall bodie.

31 [10] The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſſe on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the ſouldiers and brake the legs of the firſt, and of the other which was crucified with him.

11 Chriſt being dead upon the croſſe witneſſeth by a double ſigne, that he only is the true ſatisfaction, and the true waſhing for the beleevers.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſouldiers with a ſpear [d] pierced his ſide, and forthwith came there out, bloud and water.

d This wound was a moſt manifeſt witneſſe of the death of Chriſt: for the water that iſſued out of this wound gave us plainly to underſtand, that the weapon pierced the very skinne that compaſſeth the heart, which is the veſſel that containeth that water, and that being once wounded, that creature which is ſo pierced, and ſtricken, cannot chuſe but die.

35 And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might beleeve.

* 36 For theſe things were done, * that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

* Exod. 12, 46. Num. 9, 12. Pſal. 34, 20.

37 * And again another ſcripture ſaith, They ſhall look on him whom they pierced.

* Zech. 12, 10.

38 ¶ * [12] And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus; and Pilate gave him leave: he came therefore and took the body of Jeſus.

* Matth. 27, 57.

39 And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound *weight*.

12 Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did favour Chriſt, in ſuch wiſe, that yet before that day, they never openly followed him: ſo that by his burial, no man can juſtly doubt either of his death, or reſurrection.

40 Then took they the body of Jeſus, and wound it in linnen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was [e] never man yet laid.

e That no man might cavill at his reſurrection, as though ſome other that had been buried there, had riſen, Theophil.

42 There laid they Jeſus therefore, becauſe of the Jews preparation day, for the ſepulchre was nigh at hand.

CHAP. XX.

1 Mary cometh to the ſepulchre: 3 ſo do Peter and John, ignorant of the reſurrection. 11 Jeſus appeareth to Mary Magdalene, 19 and to his diſciples. 24 The incredulity and confeſſion of Thomas. 30 The ſcripture is ſufficient to ſalvation.

* Matth. 28, 1. Mark 16, 1.

THe * [1] firſt day of the week cometh Marie Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

1 Mary Magdalene, Peter and John, are the firſt witneſſes of the reſurrection: and ſuch as cannot juſtly be ſuſpected, for that they themſelves could ſcarcely be perſwaded of it, ſo farre it is off, that they ſhould invent it of ſet purpoſe.

2 Then she runneth, and cometh to Simon Peter, and to the * other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

* Chap. 13, 23. and 21, 20.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together, and the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouping down, and looking in, ſaw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linnen clothes lie.

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and beleeved.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood [a] without at the ſepulchre, weeping: and as she wept, she ſtouped down, and looked into the ſepulchre,

a That is, without the cave, which the ſepulchre was cut out of.

12 [2] And ſeeth two angels [b] in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had layen:

2 Two angels are made witneſſes of the Lords reſurrection.
b In white cloathing.

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away [c] my Lord, and I know not where they have laid him.

c Mary ſpake as the common people uſe to ſpeak: for they ſpeak of a dead carkaſſe as they do of a whole man.

14 [3] And when she had thus ſaid, she turned her ſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

3 Jeſus witneſſeth by his preſence, that he is truely riſen.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? she ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou haſt born him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary: She turned her ſelf and ſaith unto him, Rabboni, which is to ſay, Maſter.

17 [4] Jeſus ſaid unto her, Touch me not: for I am not yet aſcended to my Father: but go to my [d] brethren, and ſay unto them, I aſcend unto [e] my Father, and your Father; and to my God, and your God.

4 Chriſt which is riſen is not to be ſought in this world, according to the fleſh, but in heaven by faith, whither he is gone before us.
d By his brethren, he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his diſciples.
e He calleth God his Father, becauſe he is his Father naturally in the God-head, and he ſaith your Father, becauſe he is our Father, by grace, through the adoption of the Sonnes of God: that is, by taking us of his grace to be his ſonnes, Epiphanius.

18 Mary Magdelene came and told the diſciples, that she had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ * [5] Then the ſame day at evening, being the firſt day of the week, when the [f] doores were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you.

* Mark 16, 14.

5 Chriſt in that that he preſented himſelf before his diſciples ſuddenly, through his divine power, when the gates were ſhut, doth fully aſſure them both of his reſurrection, and alſo of their apoſtleſhip inſpiring them with the Holy Ghoſt who is the miniſtery of the goſpel.

f Either the doores opened to him of their own accord, or the very walls themſelves were a paſſage to him.

20 And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace be unto you: as my Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt.

23 * [6] Whoſe ſoever ſinnes ye remit, they are

* Matth. 18, 8. 6 The publiſhing of the forgiveneſſe of ſins, by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſins of the unbeleevers, is the ſumme of the preaching of the goſpel.

102 remitted unto them; and whose soever sinnes ye retain, they are retained.

7 Christ draweth out of the unbeleef of Thomas a certain and sure testimonie of his resurrection.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve.

26 ¶ And after eight dayes, again his disciples were within, and Thomas with them: *then* came Jesus, the doores being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving.

28 And Thomas answered and said unto him, My Lord, and my God.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

29 [8] Jesus saith unto him, Thomas, because thou hast seen me, thou hast beleeved: blessed are they that have not seen, and yet have beleeved.

* Chap. 21, 25.

9 To beleeve in Christ the Sonne of God, and our only Saviour, is the end of the doctrin of the gospel, and especially of the history of the resurrection.

30 ¶ * [9] And many other signes truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might beleeve that Jesus is the Christ the Sonne of God, and that beleeving ye might have life through his name.

CHAP. XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes: 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambes and sheep: 18 foretelleth him of his death: 22 rebuketh his curiositie touching John. 25 The conclusion.

1 In that, that Christ here is not only present but also eateth with his disciples, he giveth a most full assurance of his resurrection.

AFter [1] these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing, They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

‡ Or, *Sirs.*

5 Then Jesus saith unto them, ‡ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall finde. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers [a] coat unto him, (for he was naked) and did cast himself into the sea.

a It was a linnen garment, which could not let his swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

2 Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therewithall is advertised, that he is indeed a pastour, which sheweth his love to Christ, in feeding his sheep.

15 ¶ [2] So when they had dined, Jesus saith to Simon Peter, Simon sonne of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambes.

16 He saith to him again the second time, Simon sonne of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

b It was meet that he that had denied him thrice should confesse him thrice, that Peter might neither doubt of the forgivenesse of his so grievous a sin, nor of his restoring to the office of the apostleship.

17 He said unto him the [b] third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

3 The violent death of Peter is foretold.

18 [3] Verily verily I say unto thee, when thou wast young, thou [c] girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another [d] shall gird thee, and carry thee whither thou wouldest [e] not.

c They that took far journeys, especially in the east countrey, and in those places where the people used long garments, had need to be girded and trussed up.

d He meant that kinde of girding which is used toward captives, when they are bound fast with cords and chains, as who would say, Now thou girdest thy self as thou thinkest best, to go whither thou liketh, but the time will be when thou shalt not gird thee with a girdle but another shall binde thee with chains, and carrie thee whither thou wouldest not.

e Not that Peter suffered ought for the truth of God against his will, for we read that he came with joy and gladnesse, when he returned from the counsel, where he was whipped, but because this will cometh not from the flesh but from that gift of the spirit which is given us from above, therefore he shewed, there should be a certain striving and conflict or repugnance, which also is in us, in all our sufferances as touching the flesh.

19 This spake he, signifying by [f] what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

f That is: that Peter should die by a violent death.

20 ‡ Then Peter turning about, seeth the disciple * whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but If I will that he tarry till I come, what is that to thee?

‡ We must take heed, that whiles we cast our eyes upon other, we neglect not that which is injoyned us. * Chap. 13, 23. and 20, 2.

24 [5] This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

5 The historie of Christ is true and warily written, not for curiositie of men, but for the salvation of the godly. * Chap. 20, 30.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

The

THE ACTS.

Of the APOSTLES.

CHAP. I.

Christ preparing his apostles to the beholding of his ascension, gathered them together into the mount Olivet, commandeth them to expect in Ierusalem the sending down of the Holy Ghost, promiseth after few dayes to send it: by vertue whereof they shoud be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their mindes upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Iudas.

THE [1] former treatise have I made, O Theophilus, of all that Jesus began both to [a] do and teach.

2 Untill the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

3 [2] To whom also he shewed himself alive after his passion, by many [b] infallible proofs, being seen of them fourtie dayes, and speaking of the things pertaining to the kingdome of God:

4 And ‡ [c] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, *saith he*, ye have heard of me.

5 * For John truly baptized with water, but ye shall be baptized [d] with the Holy Ghost, not many dayes hence.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore again the kingdome to Israel?

7 And he said unto them, It is not for you to know the times or the [f] seasons, which the Father hath put in his own power.

8 * But ye shall receive ‡ power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 *[4] And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparell.

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up [g] from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a [h] sabbath-dayes journey.

13 [5] And when they were [i] come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These [k] all continued with [l] one accord in [m] prayer and supplication, with the [n] women, and Mary the mother of Jesus, and [o] with his brethren.

15 ¶ [6] And in those dayes Peter stood up in the midst of the disciples, and said, (the number of the [p] names together were about an hundred and twenty)

16 [7] Men and brethren, This scripture must needs have been fulfilled, * which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtained part of this ministery.

18 * Now this man [q] purchased a field with the reward of iniquity, and [r] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud.

20 * For it is written in the book of psalmes, Let his habitation be desolate, and let no man dwell therein: * [f] And his ‡ bishoprick let another take.

21 [8] Wherefore of these men which have companied with us, all the time that the Lord Jesus [t] went in and out among us,

22 Beginning from the baptisme of John, unto that same day that he was taken up [u] from us, must one be ordained to be a witnesse with us of his resurrection.

23 [9] And they [x] appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

1 A passing over from the history of the gospel, that is, from the historie of the sayings and doings of Christ, unto the Acts of the apostles.

a The acts of Jesus are the miracles and doings which shewed his Godhead and his most perfit holinesse and examples of his doctrine.

2 Christ did not straightwayes ascend into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his Apostles in the doctrin, which they had heard.

b He calleth those infallible tokens, which are otherwise termed necessary: now in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signes and tokens that he truely rose again.

‡ Or, *eating together with them.*

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

* Luke 24, 49.

* Matth. 3, 11.

d Either of the Father, or of me: so that either the Father or Christ, is set here against John, as the Holy Ghost is against the water, as things answerable the one to the other.

3 We must fight before we triumph: and we ought not curiously to search after those things which God hath not revealed.

e To the old and ancient state.

f That is, the fit occasions that serve to doing of matters which the Lord hath appointed to bring things to passe in. * Chap. 2. 1. ‡ Or, *the power of the Holy Ghost coming upon you.* * Luke 24, 51. 4 After that Christ had promised the full vertue of the Holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue untill the latter day of judgement, as the angels witnesse. g That is, out of your sight.

h About two miles.

5 Ecclesiasticall assemblies to heare the word, and to make common prayer, were first instituted and kept in private houses by the apostles.

i They went into the house, which the church had chosen at that time to be a receit for the whole assembly.

k The Greek word signifieth, an invincible constancie, & steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and wils.

m The disciples prayed for the sending of the Holy Ghost, and also to be delivered from present dangers, wherewith they were beset.

n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolks.

6 Peter is made the mouth and interpreter of the whole company of the apostles, either by secret revelation of the Holy Ghost, or by expresse judgement of the congregation.

p Because men are commonly called and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing, that all things which came unto him, were foretold by God.

* Psal. 41, 9.

* Matth. 27, 7.

q Luke considered not Judas his purpose, but that that followed of it, &c so we use to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed. r The Greek word signifieth thus much, that Judas fell down flat and was rent in sunder in the midst, with a marvellous huge noise. * Psal. 69, 25. * Psal. 109, 8. ‡ His office and ministerie: David wrote these words against Doeg the kings herdsman: and these words, Shepheard, Sheep, and Flock, are put over to the church office and ministerie, so that the church and the office thereof are called by these names. ‡ Or, *office*, or, *charge.* 8 The apostles deliberate upon nothing but first consult, and take advisement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privie unto it. t Which kinde of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speak of such as are in any publique office. Deut. 31, 2. r Chron. 27, 1. u From our company. 9 The apostles must be chosen immediately from God: and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice. x Openly, and by the voices of all the whole company.

104

25 That he may take part of this [y] miniſtery and apoſtleſhip, from which Judas by tranſgreſſion [z] fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

CHAP. II.

1 The apoſtles filled with the holy Ghoſt, and ſpeaking diverſe languages, are admired by ſome, and derided by others. 14 Whom Peter diſproving, and ſhewing that the apoſtles ſpake by the power of the holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſignes, and not crucified without his determinate counſel, and foreknowledge: 37 he baptiſeth a great number that were converted, 41 who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.

AND [1] when the day of Pentecoſt was [a] fully come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a rushing mighty winde, and it filled all the houſe where they where ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now [1] when this was noiſed abroad, the multitude came together, and were [‡] confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans?

8 [e] And how heare we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and ſtrangers of Rome, [f] Jews and proſelytes,

11 Cretes and Arabians, we do heare them ſpeak in our tongues the wonderfull works of God.

12 [2] And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others [g] mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third [i] houre of the day.

16 * But this is that which was ſpoken by the [k] prophet Joel,

17 [3] And it ſhall come to paſſe in the laſt dayes, (ſaith God) I will poure out of my ſpirit upon [l] all [m] fleſh: and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens I will poure out in thoſe dayes of my ſpirit, and they ſhall propheſie:

19 And I will ſhew wonders in heaven above, and ſignes in the earth beneath; bloud, and fire, and vapour of ſmoke.

20 * The ſunne ſhall be turned into darkneſſe, and the moon into bloud, before that great and notable day of the Lord come.

21 *[4] And it ſhall come to paſſe, that whoſoever ſhall [n] call on the name of the Lord, ſhall be ſaved.

22 [5] Ye men of Iſrael, heare theſe words, Jeſus of Nazareth a man [o] approved of God, among you, by miracles, wonders and ſignes, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and [p] foreknowledge of God, ye have taken, and by wicked [q] hands have crucified and [r] ſlain:

24 [6] Whom God hath raiſed up, having looſed the [s] pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, * I foreſaw the Lord alwayes before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not [t] leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt [u] made known to me the ways of life, thou ſhalt make me full of joy with thy countenance.

29 Men and brethren, [‡] let me freely ſpeak unto you * of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, * and knowing that God had [x] ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoul was not left in hell, neither his fleſh did ſee corruption.

y That he may be fellow & partaker of this miniſterie.
z Departed from, or fallen from: And it is a metaphor taken from the way: For callings are ſignified by the name of wayes, with the Hebrews.

a Word for word, Was fulfilled: that is, Was begun, as Luke 2, 21. For the Hebrews ſay, That a day, or a yeare is fulfilled or ended, when the former dayes or yeares are ended, and the other begun, Jer. 25, 12. And it ſhall come to paſſe, that when ſeventie yeares are fulfilled, I will viſite, &c. For the Lord did not bring home his people, after the ſeventieth yeare was ended, but in the ſeventieth yeare: Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſſeover.
b The twelve apoſtles, which were to be the patriarks as it were of the church.
c He calleth them other tongues, which were not the ſame which the apoſtles uſed commonly, and Mark calleth them new tongues.
d Hereby we underſtand, that the apoſtles uſed not now one tongue, and then an other by hap hazard and at all adventure, or as fantaſticall men uſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the holy Ghoſt governed their tongues. ‡ Or, *when this voice was made.* ‡ Or, *troubled in minde.* e Not that they ſpake with one voice, and many languages were heard, but that the apoſtles ſpake with ſtrange tongues; for alſo the miracle had rather been in the hearers elſe, whereas now it is in the ſpeakers. Nazianzen in his oration of whitſunday. f By Jews, he meaneth them that were both Jews by birth, and Jews by profeſſion of religion, though they were born in other places: and they were Proſelytes, which were Gentiles born, and imbraced the Jewiſh religion. g Gods word pierceth ſome ſo that it driveth them to ſeek out the trueth; and it doeth ſo choke other, that it forceth them to be witneſſes of their own impudencie. g The word which he uſeth here, ſignifieth ſuch a kinde of mocking which is reprochfull and contumelious: And by this reprochfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickednesſe of man dareth not ſpeak evil of. h Peter his boldneſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeen, even ſtraight after the beginning.

1 The apoſtles being gathered together on a moſt ſolemn feaſt-day in one place, that it might evidently appear to all the world, that they had all one office, one ſpirit, one faith, are by a double ſigne from heaven authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.

i After the ſun riſing, which may be about ſeven or eight of the clock with us.
* Iſa. 44, 3. Joel. 2, 28.
k There is nothing that can diſſolve, queſtions and doubts, but teſtimonie taken out of the prophets: for mens reaſons may be overturned, but Gods voice cannot be overturned.
3 Peter ſeeing the trueth of God againſt the falſe accuſations of men, ſheweth in himſelf and in his fellows, that that is fulfilled which Joel ſpake before concerning the full giving of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole church, to their certain and undoubted deſtruction, which doe contemne it.
l All without exception, both upon the Jews and Gentiles.
m That is, men. * Joel. 2, 31. * Rom. 10, 13.
4 The chiefeſt uſe of all the gifts of the holy Ghoſt is to bring man to ſalvation by faith.
n This word, Call on, ſignifieth in holy Scriptures. An earneſt praying and craving for help at Gods hand.
5 Chriſt being innocent, was by Gods providence crucified of wicked men.
o Who is by thoſe works which God wrought by him ſo manifeſtly approved and allowed of, that no man can gainſay him.
p Gods everlaſting knowledge going before, which can neither be ſeparated from his determinate counſel, as the Epicures ſay, Neither yet be the cauſe of evil: for God in his everlaſting and unchangeable counſel, appointed the wicked act of Judas to an excellent end: and God doth that well, which the inſtruments doe ill.
q Gods counſel doeth not excuſe the Jews, whoſe hands were wicked.
r The fact is ſaid to be theirs, by whoſe counſel and egging forward it is done.
6 Chriſt (as David foretold) did not onely riſe again, but alſo was in the grave void of all corruption. ſ The death that was full of ſorrow both of body and minde: therefore when death appeared conquerour and victorer over thoſe ſorrows, Chriſt is rightly ſaid to have overcome theſe ſorrows, Chriſt is rightly ſaid to have overcome theſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father. * Pſal. 16, 8. t Thou wilt not ſuffer me to remain in grave. u Thou haſt opened me the way to the true life. ‡ Or, *I may.* * 1 Kings 2, 10. * Pſal. 132, 11. x Had ſworn ſolemnly. * Pſal. 16, 10.

32 [7] This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the [7] right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare.

34 For David is not ascended into the heavens, but he saith himself, * The LORD said unto my Lord, Sit thou on my right hand,

35 Untill I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath [z] made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 * Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sinnes, and ye shall receive the gift of the holy Ghost.

39 For the * promise is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call.

40 [9] And with many other words did he testifie and exhort, saying, Save your selves from this untoward generation.

41 ¶ [10] Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 [11] And they continued stedfastly in the apostles doctrine and [b] fellowship, and in [c] breaking of bread, and in prayers.

43 [12] And fear came upon every soul: and many wonders and signes were done by the apostles.

44 [13] And all that beleeved were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 [14] And they continuing daily with one accord in the temple, and breaking bread ‡ from house to house, did eat their meat with gladnesse and singlenesse of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

7 Peter witnesseth that Jesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the holy Ghost and the testimonie of David.
y Might and power of God.
* Psal. 110, 1.
z Christ is said to be made, because he was advanced to that dignitie, and therefore it is not spoken of his nature, but of his estate and high dignitie.
8 Repentance and remission of sins in Christ, are two principles of the gospel, and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are ratified in us by baptisme, wherewith is joyned the vertue of the holy Ghost.
a The word that is used here, giveth us to understand that it was a free gift.
9 He is truely joyned to the church, which separateth himself from the wicked.
10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.
11 The marks of the true church are the doctrin of the apostles, the duties of charitie, the pure and simple administration of the sacraments, and true invocations used of all the faithful.
b Communicating of goods, and of all other duties of charitie, as is shewed afterward.
c The Jews used thin loaves, and therefore they did rather breake them than cut them: So by breaking of bread, they understood that living together, and the banquets which they used to keep. And when they kept their love feasts, they used to celebrate the Lords supper, which even in these dayes began to be corrupted, and Paul amendeth it, 1 Cor. 11, 12. So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the church may be planted, and have some refreshing.
13 Charitie maketh all things common concerning the use, according as necessitie requireth.
14 The faithfull come together at the beginning with great fruit, not onely to the hearing of the word, but also to meat. ‡ Or, *at home.*

CHAP. III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or Johns own power, or holinesse, but by God and his Sonne Jesus, and through faith in his name: 13 withall reprehending them for crucifying Jesus, 17 which because they did it through ignorance, and that thereby were fulfilled Gods determinate counsel, and the Scriptures, 19 he exhorteth them by repentance and faith to seek remission of their sinnes, and salvation in the same Jesus.

NOw [1] Peter and John went up together into the temple, at the houre of prayer, *being* the ninth *houre.*

2 And a certaine man lame from his mothers wombe was carried, whom they laid daily at the gate of the temple which is called Beautifull, to ask almes of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he [a] gave heed unto them, expecting to receive something of them.

6 Then Peter saith, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up, and immediately his feet and ancle-bones received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for almes at the Beautifull gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, [b] held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ [2] And when Peter saw it, he answered unto the people, Ye men of Israel, why marvell ye at this? or why look ye so earnestly on us, as though by our own power or holinesse we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his sonne Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 * But ye denied the holy one, and the just, and desired a murderer to be granted unto you,

15 And killed the ‡ Prince of [c] life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the [d] faith which is by him, hath given him this perfect soundnesse in the presence of you all.

17 [3] And now brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the [e] mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

1 Christ in healing a man that was born lame, and well knowen to all men, both in place and time very famous, by the hands of his apostles, doeth partly confirm them which beleeved, and partly also calleth others to believe.
a Both with heart and eyes.
b Either because he loved them; who had healed him: or because he feared that if he once let them go out of his sight, he should be lame again.
2 Miracles are appointed to convince the unbelievers, and therefore they doe wickedly abuse them; who standing amased, either at the miracles themselves, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatry and superstition, by that which God hath provided for the knowledge of his true worship: that is, Christianitie.
* Matth. 27, 20.
‡ Or, *author.*
c Who hath life in himself, and giveth life to other.
d Because he beleeved on him being raised from the dead, whose name he heard of by us.
3 It is best of all to receive Christ so soon as he is offered unto us; but such as have neglected so great a benefit, through mans weaknesse, have yet repentance for a mean: As for the ignominy of the crosse, we have to set against that, the decree and purpose of God, foretold by the Prophets, of Christ, how that first of all he
e Though there were many prophets, yet he speaketh but of one mouth, to shew to us the consent and agreement of the prophets.
should be crucified here upon earth, and then he should appear from heaven the judge and restorer of all things, that all beleevers might be saved, and all unbeleevers utterly perish.

21 [f] Whom

106

21 f Whom the heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 * For Moses truly said unto the fathers, A g prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye heare in all things whatsoever he shall say unto you.

23 And it shall come to passe, that every soul which will not heare that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from h Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes.

25 4 Ye are the i children of the prophets, and of the covenant which God made with our fathers, * saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having k raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities.

CHAP. IIII.

1 The rulers of the Jews offended with Peters sermon, 4 (though thousands of the people were converted that heard the word) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus onely we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatning. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutuall love and charity.

AND 1 as they spake unto the people, the priests and the 1 a captain of the temple, and the Sadduces came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word beleeved, and the b number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their c rulers, and elders, and Scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the d kindred of the high priest, were gathered together at Jerusalem.

7 2 And when they had set them in the midst, they asked, By what power, or by what c name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 3 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 4 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other f name g under heaven h given among men whereby we must be saved.

13 ¶ 5 Now when they saw the boldnesse of Peter and John, and perceived that they were unlearned and i ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the councel, they k conferred among themselves,

16 6 Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 7 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 8 So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above fourty yeares old, on whom this miracle of healing was shewed.

23 ¶ 9 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 10 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

25 * Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy childe Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the l people of Israel were gathered together,

f Or, be taken up into heaven.

* Deut. 18, 15. Chap. 7. 37.

g This promise was of an excellent and singular prophet.

h At what time the kingdome of Israel was established.

4 The Jews that beleeve are the first begotten in the kingdome of God.

i For whom the prophets were specially appointed.

* Gen. 12, 3.

k Given to the world, or raised from the dead, and advanced to his kingdome.

1 None are commonly more diligent or bolder enemies of the church, than such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull servants of God doe continue.

‡ Or, *ruler.*

a The Jews had certain garisons for the guard and safety of the temple and holy things, Matth. 26, 65. These garisons had a captain, such as Eleazarus Ananias the high priests son, was in the time of the warre that was in Judea, being a very impudent and proud young man, Joseph. lib. 2. of the taking of Judea.

b While they thought to diminish the number, they increased them.

c These were they that made the Sanhedrin, which were all of the tribe of Juda, untill Herod used that crueltie against Davids stock.

d Of whom the high priests were wont to be chosen and made, the execution of the yearly office being now changed. 2 Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so farre forth as they are able. e By what authoritie. 3 The wolves which succeed true pastours, plead their own cause and not Gods, neither the churches. 4 He is indeed a true shepheard, that teacheth his sheep to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

* Psal. 118, 22. Matth. 21, 42.

f There is no other man, or no other power and authority whatsoever: which kinde of speech being usuall among the Jews, rose upon this, that when we are in dangers, we call upon them at whose hands we look for help.

g Any where and this setteth forth unto us the largenesse of Christs kingdome.

h Of God.

5 The good libertie and boldnesse of the servants of God doeth yet thus much good, that such as lay hid under a vizard of zeal, doe at length bewray themselves to be indeed wicked men.

i The word used here, is *Idiot*, which being spoken in comparison had to a magistrate, betokeneth a private man: but when we speak of sciences and studies, it signifieth one that is unlearned: and in account of honour and estimation, it importeth one of base degree and no estimation.

k Laid their heads together.

6 He that flattereth himself in ignorance, commeth at length to doe open wickednesse, and that against his own conscience.

7 We must so obey men to whom we are subject, that especially and before all things we obey God.

8 So farre off are the wicked from doing what they list that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to doe.

9 The apostles communicate their troubles with the congregation.

10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemn their rage and madnesse against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the aid and succour of our Father.

* Psal. 2, 1.

l Although the people of Israel was but one people, yet the plurall number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Judges 5, 14.

28 For

28 For to [m] do whatsoever [n] thy hand and thy counsel determined before to be done.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldnesse they may speak thy word,

30 By stretching forth thine hand to heal: and that signes and wonders may be done by the name of thy holy childe Jesus.

31 ¶ [11] And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldnesse.

32 [12] And the multitude of them that beleeved, were of [o] one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witnesse of the resurrection of the Lord Jesus, and great grace was upon them all.

34 [13] Neither was there any among them that lacked, for as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The sonne of consolation) a Levite, and of the countrey of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

Chap. V.

After that Ananias and Sapphira his wife for their hypocrisie at Peters rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all. 21 When, after their teaching accordingly in the temple, 29 and before the councel, 33 they are in danger to be killed; through the advice of Gamaliel, a great counseller among the Jews, they be kept alive, 40 and are but beaten: for which they glorifie God, and cease no day from preaching.

BUt [1] a certain man named Ananias with Sapphira his wife, sold a possession,

2 And [a] kept back *part* of the price, his wife also being privie *to it*, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou [d] conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three houres after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the [f] doore, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeelded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 [2] And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signes and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them: but the people [g] magnified them.

14 And beleevers were the more added to the Lord, multitudes both of men and women)

15 Insomuch that they brought forth the sick ‡ into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ [3] Then the high priest rose up, and all they that were with him, (which is the [h] sect of the Sadduces) and were filled with ‡ indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 [4] But the angel of the Lord by night opened the prison doores and brought them forth, and said,

20 [5] Go, stand and speak in the temple to the people all the [i] words of this life.

21 [6] And when they heard that, they entred into the temple early in the morning, and taught: but the high priest came, and they that were with him, and called the councel together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safetie, and the keepers standing without before the doores: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 [7] Then came one and told them, saying, behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

m The wicked execute Gods counsel, though they think nothing of it, but they are not therefore without fault.
n Thou hadst determined of thine absolute authoritie and power.

11 God witnesseth to his church by a visible signe, it is he that will establish it, by shaking the powers both of heaven and earth.

12 An example of the true church, wherein there is content as well in doctrine as in charitie one toward another: And the pastours deliver true doctrine both sincerely, and constantly.
o They agreed both in counsel, will, and purposes.

13 True charitie helpeth the necessitie of the poore with his owne losse: but so that all things be done well and orderly.

1 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which under a false pretence and cloak of zeal would seem to shine and be chief in the church.
a Craftily took away.
b Fully possessed.
‡ Or, *to deceive.*
c For when they had appointed that farm or possession for the church, they stuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared an advised and purposed deceit, and the man in admitting the fault in the devils suggestions.

e Look how oft men do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to try whether he be just and almighty or no.
f Are at hand.

2 The Lord by his marvellous vertue bridleth some, that they may not hurt the church: othersome he keepeth in his awe and fear: and othersome he allureth unto him.
g Highly praised them.

‡ Or, *in every street.*

3 The more that the church increaseth, the more increaseth the rage of Satan, and therefore they proceed from threatnings to prisoning.
h The word which is used here, is heresie, which signifieth a choice, and so is taken for a right form of learning, or faction, or studie, and course of life, which the Latines call, A sect, at the first this word was indifferently used, but at length it came to be taken onely in evil part, whereupon came the name of Heretick, which is taken for one that goeth astray from sound and wholesome doctrine, after such sort, that he setteth light by the judgement of God and his church, and continueth in his opinion, and breaketh the peace of the church.
‡ Or, *envy.*

4 Angels are made servants of the servants of God.

5 God doth therefore deliver his, that they may more stoutly provoke his enemies.
i Words, whereby the way unto life is shewed.

6 God mocketh his enemies attempts from above.

7 The more openly that Christs vertue sheweth it self, the more increaseth the madnesse of his enemies, which conspire against him.

8 Tyrants which fear not God, are constrained to fear his servants.

26 [8] Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set them before the councel: and the high priest asked them,

9 It is the propertie of tyrants to set out their own commandments as right and reason, be they never so wicked.

28 [9] Saying, * Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and entred to [k] bring this mans bloud upon us.

* Chap. 4. 18.

k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

29 ¶ [10] Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

10 We ought to obey no man, but so farre forth as obeying him we may obey God.

30 [11] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

11 Christ is appointed and in deed declared Prince and preserver of his church in despight of his enemies.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sinnes.

32 [12] And we are his witnesses of these things, and so is also the Holy Ghost, Whom God hath given to them that obey him.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

33 ¶ When they heard that, they were [l] cut to the heart, and took counsel to slay them.

l This betokeneth that they were in a most vehement rage, and marvellously disquieted in mind, for it is a borrowed kinde of speech taken from them which are harshly cut in sunder with a saw.

34 [13] Then stood there up one in the councel, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

13 Christ findeth defenders of his cause, even in the very root of his enemies, so oft as he thinketh it needfull.

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 [14] For before these dayes rose up Theudas [m] boasting himself to be some bodie, to whom a number of men, about foure hundred, joyned themselves: who was slain, and all, as many as ‡ obeyed him, were scattered, and brought to nought.

14 In matters of religion we must take good heed, that we attempt nothing under a colour of zeal, beside our vocation.

m To be of some fame.

‡ Or, *believed.*

37 After this man rose up Judas of Galilee, in the dayes of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

a He dissuadeth his fellowes from murdering the apostles, neither doth he think it good to referre the matter to the Romane magistrate: for the Jews could abide nothing worse, than to have the tyrannie of the Romanes confirmed.

38 And now I say unto you, [n] Refrain from these men, and let them alone: for if this counsel, or this work [o] be of men, it will come to nought.

o If it be counterfeit and devised.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

15 The apostles accustomed to suffer and bear words, are at length inured to bear stripes, but yet so, that by that means they become stronger.

41 ¶ [15] And they departed from the presence of the councel, rejoycing that they were counted worthy to suffer shame for his name.

p Both publikly and privately.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Chap. VI.

1 The apostles desirous to have the poore regarded for their bodily sustenance, as also carefull themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the Holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsly accused of blasphemy against the law and the temple.

AND [1] in those dayes, when the number of the disciples was multiplied, there arose a murmuring of the [a] Grecians against the Hebrews, because their widows were neglected in the [b] daily ministration.

1 When Satan hath assailed the church without, and that to small purpose, and in vain, he assaileth it within, with civill dissension and strife betwixt themselves: But the apostles take occasion thereby to set order in the church.

a Of their parts, which of Grecians became religious Jews.

b In the bestowing of almes according to their necessitie.

2 [2] Then the twelve called the multitude of the disciples unto them, and said, It is not [c] reason that we should leave the word of God, and serve [d] tables.

2 The office of preaching the word and dispensing the goods of the church, are different one from another, and not rashly to be joyned together, as the apostles doe here institute: And the apostles doe not chuse so much as the deacons without the consent of the church.

c It is such a matter, as we may in no wise accept of it.

d Banquets: though by the name of tables, other offices are also meant, which are anexed to it, such as pertain to the care of the poore.

3 [3] Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdome, whom we may appoint over this businesse.

3 In chusing of deacons (much more of ministers) there must be examination both of their learning and manners of life.

4 But we will give our selves continually to prayer, and to the ministerie of the word.

4 The ancient church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Tymon, and Parmenas, and Nicolas a proselyte of Antioch.

6 [4] Whom they set before the apostles: and when they had prayed, they [e] laid their hands on them.

e This ceremonie of laying on of hands, came from the Jews, who used this order both in publick affairs, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gen. 28. and the church observed this ceremonie, 1 Tim. 5. 22. Act. 8. 17. but here is no mention made either of cream, or shaving, or rasing, or crossing, &c.

7 [5] And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the [f] faith.

5 An happie end of temptation.

f This is the figure metonymia, meaning by faith, the doctrine of the gospel which ingendreth faith.

8 [6] And Stephen full of faith and power, did [g] great wonders and miracles among the people.

6 God exerciseth his church first with evil words and slanders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, even to bloudshed and death, and that with good successe.

g Excellent & singular good gifts.

9 [7] Then there arose certain of the synagogue, which is called [h] *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

7 Schooles & universities were of old time addicted to false pastours, & were the instruments of Satan to blow abroad and defend false doctrines.

h Of the company and colledge, as it were.

10 [8] And they were not able to resist the wisdome and the spirit by which he spake.

8 False teachers, because they will not be overcome, flee from disputations to manifest and open slandering and false accusations.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 [9] And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the councel,

9 The first bloudy persecution of the church of Christ, began & sprang from a councel of priests, by the suggestion of the universitie doctours.

13 [10] And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ‡ customes which Moses delivered us.

‡ Or, *rites.*

15 And

15 And all that ſat in the councel, looking ſtedfaſtly on him, [1] ſaw his face as it had been the face of an angel.

1 Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and ſetled minde, a good conſcience and ſure perſwaſion that his cauſe was juſt: For ſeeing he was to ſpeak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews mindes might be pierced and amaſed.

CHAP. VII.

1 Stephen permitted to anſwer to the accuſation of blaſphemie, 2 sheweth that Abraham worshipped God rightly, and how God choſe the fathers, 20 before Moſes was born, and before the tabernacle and temple were built: 37 That Moſes himſelf witneſſed of Chriſt: 44 and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time: 51 reprehendeth their rebellion, and murdering of Chriſt, the juſt one, whom the prophets foretold ſhould come into the world: 54 whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.

1 Steven is admitted to plead his cauſe, but to this end and purpoſe, that under a cloke and colour of law, he might be condemned.

THen [1] ſaid the high prieſt, Are theſe things ſo?

2 [2] And he ſaid, Men, brethren, and fathers hearken, The God of [a] glorie appeared unto our father Abraham, when he was in [b] Meſopotamia, before he dwelt in Charran,

2 Steven witneſſeth unto the Jews, that he acknowledgeth the true fathers, and the onely true God: and sheweth moreover that they are more ancient than the temple: with all that ſervice appointed by the law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free covenant that God made with the fathers.

a That mighty God fully of glory and majeſtie.

b When he ſaith afterward, verſ. 4. That Abraham came out of Caldea, it is evident that Meſopotamia contained Caldea which was neare unto it, and bordering upon it, and ſo writeth Plin. book 6. chap. 27.

3 And ſaid unto him, * Get thee out of thy countrey, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Caldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to [c] ſet his foot on, yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no childe.

* Gen. 12, 1.

c Not ſo much ground as to ſet his foot upon.

d The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſterity enjoyed it a great while after his death: and this is the figure Synecdoche.

6 And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat them evil [e] foure hundred yeares.

e There are reckoned foure hundred yeares from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundred and thirtie yeares which are ſpoken of by Paul, Gal. 3, 17. from the time that Abraham and his father departed together out of Ur of the Caldeans.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 * And he gave him the covenant of circumciſion: * and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day: * and Iſaac *begat* Jacob, and * Jacob *begat* the twelve patriarchs.

* Gen. 17, 9.
* Gen. 21, 3.
* Gen. 25, 26.
* Gen. 29, 31, &c.
* Gen. 37, 28.

9 * [3] And the patriarchs moved with envie, ſold Joſeph into Egypt: but God was [f] with him.

3 Steven reckoneth up diligently the horrible miſchiefs of ſome of the Fathers, to teach the Jews that they ought not rashly to reſt in the authoritie or examples of the fathers.

10 And delivered him out of all his afflictions, and * gave him [g] favour and wiſdome in the ſight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his houſe.

f By this kinde of ſpeech, is meant the peculiar favour that God sheweth men: for he ſeemeth to be away from them, whom he helpeth not: and on the other ſide, he is with them whom he delivered out of whatſoever great troubles. * Gen. 41, 37.

g Gave him favour in Pharaohs ſight for his wiſdome. * Gen. 42, 1. * Gen. 45, 4.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no ſuſtenance.

12 * But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 * And at the ſecond *time* Joſeph was made know to his brethren, and Joſephs kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

* Gen. 46, 5.
* Gen. 49, 33.

16 And [h] were carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſumme of money of the ſonnes of Emmor *the father* of Sichem;

h The Patriarchs, the ſonnes of Jacob, though there be mention made of no more than Joſeph, Joſh. 24, 32.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

i He deviſeth a ſubtill invention againſt our ſtock, in that he commanded all the males to be caſt out.

20 * In which time Moſes was born, and * was [‡] [k] exceeding fair, and nourished up in his fathers houſe three moneths:

* Exod. 2, 2.
* Heb. 11, 23.
‡ Or, *fair to God.*
k That childe was born through Gods merciſull goodneſſe and favour, to be of a goodly and faire countenance.

21 And when he was caſt out, Pharaohs daughter took him up, and nourished him for his own ſonne.

22 And Moſes was learned in all the wiſdome of the Egyptians, and was mightie in words, and in deeds.

23 And when he was full fourty yeares old, it came into his heart to viſit his brethren the children of Iſrael.

24 * And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Egyptian:

* Exod. 2, 11.

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them, but they underſtood not.

26 * And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren, why do ye wrong one to another?

* Exod. 2, 13.

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſonnes.

30 * And when fourtie yeares were expired, there appeared to him in the wilderneſſe of mount Sina, an [l] angel of the Lord in a flame of fire in a buſh.

* Exod. 3, 2.
l Now he calleth the Sonne of God an angel, for he is the angel of great counſel, and therefore ſtraitwayes after he sheweth him, ſaying to Moſes; I am the God of thy Fathers, &c.

31 When Moſes ſaw it, he wondred at the ſight: and as he drew neare to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groning, and am come down to deliver

110 them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and judge? the same did God send to be a ruler and a deliverer by the [m] hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had * shewed wonders and signes in the land of Egypt, and in the Red sea,* and in the wilderneſſe fourtie yeares.

37 ¶ [4] This is that Moses which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, ‡ like unto me, him shall ye heare.

38 * This is he that was in the church in the wilderneſſe, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a [n] calf in those dayes, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and [o] gave them up to worship the [p] host of heaven, * as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourtie yeares in the wilderneſſe?

43 Yea [q] ye took up the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them: and I will carrie you away beyond Babylon.

44 [5] Our fathers had the tabernacle of [r] witneſſe in the wilderneſſe, as he had appointed, speaking unto Moses, * that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, [s] brought in with Jesus into the [t] possession of the Gentiles, whom God drave out [u] before the face of our fathers, unto the dayes of David.

46 Who found favour before God, and desired to finde a tabernacle for the God of Jacob.

47 * [6] But Solomon built him an house.

48 * Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord? or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ [7] Ye stiff-necked, and [x] uncircumcised in heart and eares, ye do alwayes resist the Holy Ghost: as your fathers did, *so* do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the [y] disposition of angels, and have not kept it.

54 ¶ [8] When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 [9] But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus [z] standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Sonne of man standing on the right hand of God.

57 [10] Then they cried out with a loud voice, and stopped their eares, and [a] ran upon him with one accord,

58 And cast him out of the citie, and stoned him: and the [b] witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling *upon God*, and saying, Lord Jesus receive my spirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this sinne to their charge. And when he had said this, he fel [d] asleep.

m By the power.

* Exod. 7, 9.

* Exod. 16, 1.

4 He acknowledgeth Moses for the law giver, but so, that he proveth by his own witnesse, that the law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all prophets.

* Deut. 18, 15.

‡ Or, *as my self.*

* Exod. 19, 3.

* Exod. 32, 1.

n This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marvellous calf, and made goodly images of kine, Herod. lib. 2.

o Being destitute and void of his spirit, he gave them up to Satan, and wicked lusts, to worship starres.

p By the host of heaven here, he meaneth not the angels, but the moon, and sunne and other starres, Deut. 17, 3.

* Amos 5, 25.

q You took it upon your shoulders, and carried it.

5 Moses indeed erected a tabernacle, but that was to call them back to that from which he had seen in the mountain.

r That is, of the covenant.

* Exod. 25, 40.

s Delivered from hand to hand.

t By the figure Metonymia, for the countreys which the gentiles possessed.

u God drave them out, that they should yeeld up the possession of those countreys to our fathers, when they entred into the land.

* 1 Chron. 17, 12.

6 Solomon built a temple, according to Gods commandement, but not condition, that the Majestie of God should be inclosed therein.

* Chap. 17, 24.

7 Steven moved with the zeal of God, at length judgeth his own judges.

x They are of uncircumcised hearts, which lie drowned still in the sinnes of nature, and stick fast in them: for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kindes of circumcision, Rom. 2, 28.

y By the ministerie of angels.

8 The more Satan is pressed, the more he bursteth out into an open rage.

9 The nearer that the Martyrs approach to death, the nearer they beholding Christ do rise up even into heaven.

z Ready to confirm him in the confession of the truth, and to receive him to him

10 The zeal of hypocrites and superstitious people breaketh out at length into most open madnesse.

a This was done in a rage and furie, for at that time the Jews could put no man to death by law, as they confessed before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Joseph. lib. 20. That Ananus a Saduce slew James the brother of the Lord, and for so doing, was accused before Albinus the president of the countrey. b It was appointed by the law, that the witnesses should cast the first stones, Deut. 17, 7. 11 Faith and charitie never forsake the true servants of God, even to the last breath. c The word which he useth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme and steady for ever, never to be remitted. d Look 1 Thess. 4, 13.

CHAP. VIII.

By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and John come to confirm, and enlarge the church: where by prayer, and imposition of hands, giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisie, and covetousnesse, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND [1] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

1 Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 [2] And devout men [a] carried Stephen *to his buriall*, and made great lamentation over him.

2 The godly mourn for Steven after his death, and bury him, shewing therein an example of singular faith and charitie: but no man prayeth to him.

a Amongst all the duties of charity which the godly use, there is no mention made of shrining up of relicks.

3 [3] As for Saul, he made havock of the church, entring into every house, and haling men and women, committed them to prison.

3 The dispersion or scattering abroad of the faithfull, is the joyning together of churches.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 [4] Then Philip went down to the city of Samaria, and preached Christ unto them.

4 Philip who was before deacon in Jerusalem, is made of God extraordinarily an Evangelist.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 [5] But

9 [5] But there was a certain man called Simon, which before-time in the ſame city uſed [b] ſorcerie, and [c] bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they beleeved Philip, preaching the things concerning the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelf beleeved alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſignes which were done.

14 [7] Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the [d] Holy Ghoſt.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jeſus)

17 Then laid they their hands on them, and they received the Holy Ghoſt.

18 [8] And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 [9] But Peter ſaid unto him, Thy money perish with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this [e] matter, for thy heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the [g] gall of bitterneſſe, and in the [h] bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritanes.

26 [11] And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of [i] great authoritie under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worship,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go neare, and joyn thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him reade the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould [k] guide me? and he deſired Philip that he would come up, and ſit with him.

32 [12] The place of the ſcripture which he read, was this, * He was led as a ſheep to the ſlaughter, and like a lambe dumbe before his ſhearer, ſo opened he not his mouth:

33 In his [l] humiliation, his judgement was taken away: and who ſhall declare his [m] generation? for his life is taken from the earth:

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on their way, they came unto a certain water: and the eunuch ſaid, See, here is water, what doth hinder me to be baptized?

37 [13] And Philip ſaid, If thou beleeveſt with all thine heart, thou mayeſt. And he anſwered and ſaid, [n] I beleeve that Jeſus Chriſt is the Sonne of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way, rejoycing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtricken down to the earth. 10 is called to the apoſtleship. 18 and is baptized by Ananias. 20 He preacheth Chriſt boldly. 23 The Jews lay wait to kill him, 29 ſo do the Grecians: but he eſcapeth both. 31 The church having reſt, Peter healeth Æneas of the palſie, 36 and reſtoreth Tabitha to life.

AND [1] Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this [b] way, whither they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed he came neare Damaſcus, and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 Christ overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the ſight of them whom he deceived and bewitched.
b The word which is uſed in this place was at the firſt taken in good part, and is borrowed out of the Perſians language, who call their wiſe men by that name, but afterward it was taken in evil part.
c He had ſo allured the Samaritanes with his witchcrafts, that as blinde and mad harebrains they were wholly addicted to him.
6 The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it up again forthwith.
7 Peter, not chief, but as an ambaſſadour ſent from the whole company of the apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whoſe foundation had been laid afore by Philip.
d Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governours of the church.
8 Ambition and covetouſneſſe do at length pluck the hypocrites out of their dennes.
9 They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.
e In this doctrin which I preach.
f Is not upright in deed and without diſſembling.
10 We muſt hope well even of the vileſt ſinners, ſo long and ſo farre forth as we may.
g He calleth the inward malice of the heart, and that venemous and devillish wickedneſſe wherewith the Magician was wholy replenished, the gall of bitterneſſe: and he is ſaid to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.
h Intangled in the bonds of iniquitie.
11 Chriſt who calleth freely whom he liſteth, doth now uſe Philip who thought on no ſuch matter, to inſtruct and baptize the eunuch at unawares, and by this meanes extendeth the limits of his kingdome even into Ethiopia.
i A man of great wealth and authoritie with Candaces. Now this name Candaces is a common name to all the queens of Ethiopia.

k To ſhew me the way how to underſtand it.
12 Thoſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.
* Iſa. 53, 7.
l The Hebrew text readeth it thus, out of a narrow ſtrait, and out of judgement was he taken: whereby the narrow ſtrait he meaneth the grave and the very bands of death, and by judgement, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Fathers wrath.
m How long his age ſhall laſt: for Chriſt having once riſen from the dead dieth no more, Rom. 6, 9.
13 Profeſſion of faith is requiſite in baptizing of them, which are at years, and therefore it is evident that we are not then firſt ingraffed into Chriſt, when we are baptized, but being already ingraffed, are then confirmed.
n The ſumme of the confeſſion, which is neceſſary for baptiſme.

1 Saul (who is alſo Paul) perſecuting Chriſt cruelly, who did as it were flee before him, falleth into his hands, and is overcome: and with a ſingular example of the goodneſſe of God, inſtead of puniſhment which he juſtly deſerved for his cruelty, is not only received to favour, but is alſo even by the mouth of God appointed an apoſtle, and is confirmed by the miniſterie and witneſſe of Ananias.
a This is a token that Sauls ſtomack boiled and caſt out great threatnings to murther the diſciples.
b Any trade of life which a man taketh himſelf unto, the Jews call a Way.

112

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is [c] hard for thee to kick againſt the pricks.

c This is a proverb which is ſpoken of them, that through their own ſtubbornneſſe hurt themſelves.

6 And he trembling and aſtonished, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him [d] ſtood ſpeechleſſe, hearing a [e] voice, but ſeeing no man.

d Stood ſtill and could no go one ſtep forward but abode amaſed as if they had been very ſtones.
e They heard Pauls voice: for afterward it is ſaid in flat terms that they heard not his voice that ſpake: as beneath chap. 22, 9. But other go about to ſet theſe places at one which ſeem to be at a jarre, after this ſort, to wit, That they heard a ſound of a voice, but no perfect voice.

8 And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus.

9 And he was three dayes without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, behold, I *am here*, Lord.

11 And the Lord ſaid unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for one called Saul of [f] Tarſus: for behold, he prayeth,

f Tarſus was a city of Cilicia neare unto Anchiala, which two cities Sardanapalus is ſaid to have built in one day.

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſts, to binde all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a [g] choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael,

g To beare my name in.

16 For I will [h] ſhew him how great things he muſt ſuffer for my names ſake.

h I will ſhew him plainly.

17 And Ananias went his way, and entred into the [i] houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

i Into Judas his houſe.

18 And immediately there fell from his eyes as it had been ſcales, and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain dayes with the diſciples which were at Damaſcus.

20 [z] And ſtraightway he preached Chriſt in the ſynagogues, that he is the Sonne of God.

z Paul beginneth ſtraightwayes to execute the office which was enjoyned him, never conſulting with flesh and bloud.

21 But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them, which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 [y] But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, [k] proving that this is very Chriſt.

y Paul ſtriveth not with his own authoritie alone, but with the teſtimonie of the prophets.
k By conferring places of the Scripture together, as cunning craftſmen do, when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.

23 ¶ [4] And after that many dayes were fulfilled, the Jews took counſel to kill him:

4 Paul; who was before a perſecuter: hath now perſecution laid before himſelf, but yet a farre off.

24 * But their laying await was known of Saul: and they watched the gates day and night to kill him.

*2 Cor. 11, 32.

25 [5] Then the diſciples took him by night, and let him down by the wall in a basket.

5 We are not forbidden to avoid and eſchew the dangers and conſpiracies that the enemies of God lay for us, ſo that we ſwarve not from our vocation.

26 [6] And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples, but they were all afraid of him, and beleeved not that he was a diſciple.

6 In ancient time no man was rashly or lightly received into the number of and amongſt the sheep of Chriſt, much leſſe to be a paſtour.

27 But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 [7] And he was [l] with them coming in, and going out at Jeruſalem.

7 The conſtant ſervants of God muſt look for danger after danger: yet God watcheth for them.
l With Peter and James, for he ſaith, that he ſaw none of the apoſtles but them, Gal. 1, 18, 19.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the [m] Grecians: but they went about to ſlay him.

m Look chap. 6, 1.

30 [8] Which when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

8 The miniſters of the word may change their place by the advice and counſel of the congregation and church.

31 [9] Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were [n] edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

9 The end of perſecutions is the building of the church, ſo that we will patiently wait for the Lord.
n This is a borrowed kinde of ſpeech which ſignifieth eſtabliſhment and increaſe.

32 ¶ [10] And it came to paſſe, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda.

10 Peters apoſtleſhip is confirmed by healing of the man that was ſick of the palſie.

33 And there he found a certain man named Æneas, which had kept his bed eight yeares, and was ſick of the palſie.

34 And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh the whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at [o] Lydda, and Saron, ſaw him, and turned to the Lord.

o Lydda, was a city of Paleſtina, and Saron a champion country, and a place of good paſturage, between Ceſarea of Paleſtina, and the mountain Tabor, and the lake of Genezareth, which extendeth it ſelf in great length beyond Joppa.

36 ¶ [11] Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

11 Peter declareth evidently by raiſing up a dead body through the name of Chriſt, that he preached the glad tidings of life.

37 And it came to paſſe in thoſe dayes, that she was ſick, and died: whom when they had waſhed, they laid her in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not [t] delay to come to them.

† Or, *be grieved.*

39 Then Peter aroſe, and went with them: when he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And she opened her eyes: and when she ſaw Peter, she ſat up.

41 And he gave her his hand, and lift her up:

up: and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many beleeved in the Lord.

43 And it came to passe, that he tarried many dayes in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

1 THere [1] was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band,

2 A [a] devout man, and one that feared God with all [b] his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth houre of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, [c] What is it Lord? And he said unto him, Thy prayers and thine alms are [d] come up for a [e] memoriall before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his houshold servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth houre.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the [g] foure corners, and let down to the earth:

12 Wherein were [h] all manner of [i] foure-footed beasts of the earth, and wilde beasts, and [k] creeping things, and fowls of the aire.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 [2] But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou [l] common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee unto his house, and to heare words of thee.

23 Then called he them in, and lodged them: and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and neare friends.

25 [3] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, assoon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Foure dayes ago I was fasting untill [m] this houre, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 [5] Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 ¶ [6] Then Peter opened his mouth, and said, * Of a truth I perceive that [n] God is no respecter of persons:

35 But in every nation, he that [o] feareth him, and worketh righteousnes, is accepted with him.

1 Peter consecrateth the first fruits of the Gentiles to God by the meanes of two miracles.

a So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.

b This is a great commendation to this man, that he laboured to have all his houshold and familiar friends and acquaintance to be religious, and godly.

c What wilt thou with me lord? for he setteth himself to heare.

d This is a borowed kinde of speech, which the Hebrews use very much, taken from sacrifices, and applied to prayers: for it is said of whose burnt sacrifices, that the smoke and savour of them goeth up into Gods nostrils: so do our prayers as a sweet smelling sacrifice which the lord taketh great pleasure in.

e That is, in so much that they will not suffer God, as it were, to forget thee: for so doeth the scriptures use oftentimes to prattle with us as nurses do with little children, when they frame their tongues to speak.

f For though Peter stand not amazed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise than it was wont to be, but shortly returned to the old bent.

g So that it seemed to be a foure-square sheet.

h Here is the word (All) which is generall, plainly put for an indefinite and uncertain, that is to say, for some of all sorts, not for all of every sort.

i That is, such as were meet for mens use.

k What is meant by these creeping things, look Levit. 11.

2 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the Holy Ghost.

l Do not thou hold them as unclean.

3 Religious adoration or worship agreeth only to God: but civill worship is given to the ministers of the word, although not without danger.

m He meaneth not the self-same houre, but the like, that is about nine of the clock the other day, as it was then nine when he spake to Peter.

4 Cornelius faith sheweth forth it self by prayer and charitie.

5 As faith cometh by hearing, so is it nourished and groweth up by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousnes who is agreeable to him, or whom he accepteth. * Deut. 10, 17. Rom. 2, 11. 1 Pet. 1, 17. n That God judgeth not after the outward appearance. o By the feare of God the Hebrews understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christs time: and therefore they deal foolishly which build preparative works and free will, upon this place.

114 and worketh righteouſneſſe, is accepted with him.

36 The word which God ſent unto the [p] children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all)

37 [7] That word (*I ſay*) you know, which was published throughout all Judea, and began from Galilee, after the baptiſme which John preached:

38 How God [q] anointed Jeſus of Nazareth, with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly,

41 Not to all the people, but unto witneſſes, [r] choſen before of God, even to us who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead.

43 * To him give all the prophets witneſſe, that through his name whoſoever beleeveth in him, ſhall receive remiſſion of ſinnes.

44 ¶ [8] While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which beleeved, were aſtonished, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter,

47 [9] Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

p God gave the Iſraelites to underſtand, that whoſoever liveth godly, is acceptable to God, of what nation ſoever he be, for he preached peace to men through Jeſus Chriſt, who is Lord not of one nation onely, that is, Of the Jews, but of all.

7 The ſumme of the goſpel (which ſhall be made manifeſt at the latter day, when Chriſt himſelf ſhall ſit as Judge both of the quick and dead) is this, That Chriſt promiſed to the fathers, and exhibited in his time with the mighty power of God, (which was by all means ſhewed) and at length crucified to reconcile us to God, did riſe again the third day, that whoſoever beleeveth in him ſhould be ſaved through the remiſſion of ſins.

q The ſtile is taken from an old cuſtome of the Jews, who uſed to anoint their kings & prieſts, whereupon it grew, to call them anointed, upon whom God beſtoweth gifts and vertues.

r This chuſing of the apoſtles is properly given to God: for though God be preſident in the lawfull election of miniſters, yet there is in this place a ſecret oppoſition and ſetting of Gods chuſing and mens voices the one againſt the other, for the apoſtles are immediately appointed of God, and the church miniſters by meanes.

* Jer. 31, 34. Mic. 7, 18.

8 The ſpirit of God ſealeth that in the heart of the hearers, which the miniſter of the word ſpeaketh by the commandement of God, as it appeareth by the effects.

q Baptiſme doth not ſanctifie or make them holy which receive it, but ſealeth up and confirmeth their ſanctification.

CHAP. XI.

1 Peter being accuſed for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The goſpel being ſpread into Phenice, and Cyprus, and Antioch, Barnabas is ſent to confirm them. 27 The diſciples there are firſt called Chriſtians. 27 They ſend relief to the brethren in Judea in time of famine.

1 Peter being without cauſe reprehended of the unskilfull and ignorant, doeth not object that he ought not to be judged of any, but openly giveth an account of his doing.

AND [1] the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying,

5 I was in the city of Joppa praying, and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by foure corners, and it came even to me.

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw foure-footed beaſts of the earth, and wilde beaſts, and creeping things, and fowls of the aire,

7 And I heard a voice ſaying unto me, Ariſe Peter, ſlay, and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entred into the mans houſe:

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter:

14 Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the holy Ghoſt fell on them, * as on us at the beginning. * Chap. 2, 4.

16 Then remembred I the word of the Lord, how that he ſaid, * John indeed baptized with water: but ye ſhall be baptized with the holy Ghoſt. * John 1, 26.

17 Foraſmuch then as God gave them the like gift as he did unto us, who beleeved on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 [2] When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ * [3] Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as farre as Phenice, and Cyprus, and [a] Antioch, preaching the word to none but unto the Jews onely.

20 [4] And ſome of them were men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number beleeved, and turned unto the Lord.

22 ¶ [5] Then tidings of theſe things came unto the eares of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as farre as Antioch.

23 Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that

2 Such as asked a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeeld to the declaration thereof.

* Chap. 8, 1.

3 The ſcattering abroad of the church of Jeruſalem, is the cauſe of the gathering together of many others churches.

a He ſpeaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The church of Antioch, the new Jeruſalem of the Gentiles was extraordinarily called.

5 The apoſtles do not raſhly condemne an extraordinary vocation, but yet they judge it by the effects.

that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

6 There was no contention amongst the apostles either of usurping, or of holding places and degrees.

25 [6] Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to passe, that a whole yeare they assembled themselves ‡ with the church, and taught much people, and the disciples were called Christians first in Antioch.

‡ Or, *in the church.*

7 God doeth so wrap up his church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

27 ¶ [7] And in these dayes came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar.

8 All congregations or churches make one body.
b That is, that thereof the deacons might succour the poore: for it behoved to have all these things done orderly and decently, and therefore it is said, That they sent these things to the elders, that is, To the governours of the church.

29 [8] Then the disciples, every man according to his ability, determined to send [b] relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death the word of God prospereth.

1 God giveth his church a truce but for a little time.
a This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, sonne to Aristobulus, and father to that Agrippa who is spoken of afterward.
‡ Or, *began.*

NOw [1] about that time, [a] Herod the king ‡ stretched forth his hands to vex certain of the church.

b Violently, his cause being not once heard.
2 It is an old fashion of tyrants to procure the favour of the wicked with the bloud of the godly.

2 And he [b] killed James the brother of John with the sword.

3 The tyrants and wicked make a gallous for themselves, even then, when they do most according to their own will and fantasie.

3 [2] And because he saw it pleased the Jews, he proceeded further, to take Peter also, (Then were the dayes of unleavened bread)

4 [3] And when he had apprehended him, he put him in prison, and delivered him to foure quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

4 Peter therefore was kept in prison, but ‡ prayer was made without ceasing of the church unto God for him.

4 The prayers of the godly overturn the counsel of tyrants, obtain angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the church.
‡ Or, *instant and earnest prayer was made.*

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the doore kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thy self, and binde on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent this angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

5 Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the apostles.
6 We obtain more of God than we dare wel hope for.

12 [5] And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 [6] And as Peter knocked at the doore of the gate, a damsel [d] came ‡ to hearken, named Rhoda.

d Out of the place where they were assembled, but not out of the house.
‡ Or, *to ask who was there.*

14 And when she knew Peters voice, she opened not the gate for gladnesse, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the doore*, and saw him, they were astonished.

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in Gods businesse, be not a whit slackened.

17 [7] But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

8 Evill counsel falleth out in the end to the hurt of the devisers of it.

18 [8] Now assoon as it was day, there was no small stirre among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

9 A miserable and shamefull example of the end of the enemies of the church.
‡ Or, *bare an hostile minde, intending warre.*
† Gr. *That was over the kings bedchamber.*

20 ¶ [9] And Herod ‡ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus † the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings countrey.

21 And upon a set day, Herod arayed in royall apparel, sat upon his throne, and made an oration unto them.

10 The flatterie of the people, maketh fools fain.
11 God resisteth the proud.
e Josephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

22 [10] And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 [11] And immediately the angel of the Lord smote him, because he [e] gave not God the glory: and he was eaten of worms, and gave up the ghost.

12 Tyrants build up the church by plucking it down.
f They that heard the word of God.
‡ Or, *charge*, chap. 11, 29, 30.

24 ¶ [12] But the [f] word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ‡ ministerie, and took with them John whose surname was Mark.

Chap. XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles beleeve. 45 but the Jews gainsay, and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life, beleeved.

1 Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

‡ Or, *Herods foster brother.*

a The same was Antipas, which put John Baptist to death.

b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.

c The Lord is said To call (whereof this word (calling) cometh, which is usuall in the church) when he causeth that to be, which was not, whether you refer it to the matter it self, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some name: as God his mighty power is also declared thereby, who spake the word, and things were made.

2 Fasts and solemn prayers were used before the laying on of hands.

3 Paul and his companie doe at the first bring Cyprus to the subjection and obedience of Christ.

d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

4 The devil maketh the conquest of Christ more glorious, in that that he setteth himself against him.

5 The sorcerer which was striken of Paul with corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinatly hinder the course of the gospel.

e He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kinde of wickednesse with the least motion in the world.

f His power which he sheweth in striking and beating down his enemies.

6 An example in one and the self-same companie both of singular constancie, and also of great weaknesse.

g This putteth a difference betwixt it, and Antiochia which was in Syria.

7 In the synagogue of the Jews (according to the patern whereof Christian congregations were instituted first the scriptures were read, then such as were learned, were licensed by the rulers of the synagogue to speak and expound.

NOw [1] there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, [‡a] which had been brought up with Herod the tetrarch, and Saul.

2 As they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ [3] So they being sent forth by the holy Ghost, departed unto [d] Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the countrey, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God.

8 [4] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is *called* Paul) filled with the holy Ghost, set his eyes on him,

10 [5] And said, O full of all subtility and all [e] mischief, thou childe of the devil, thou enemy of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord?

11 And now behold, the [f] hand of the Lord is upon thee, and thou shalt be blinde, not seeing the sunne for a season. And immediately there fell on him a mist and a darknesse, and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was done, beleeved, being astonished at the doctrine of the Lord.

13 [6] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in [g] Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 [7] And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye [h] have any word of exhortation for the people, say on.

16 [8] Then Paul stood up, and beckening with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and [i] exalted the people * when they dwelt as strangers in the land of Egypt, * and with an [k] high arm brought he them out of it.

18 And about the time of fourty yeares † suffered he their manners in the wildernesse.

19 And when he had destroyed seven nations in the land of Canaan, * he divided their land to them by lot.

20 And after that * he gave unto them judges, about the space of [l] foure hundred and fifty yeares, untill Samuel the prophet.

21 * And afterward they desired a king, and God gave unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of [m] fourty yeares.

22 And when he had removed him, * he raised up unto them David to be their king, to whom also he gave testimonie, and said, * I have found David the sonne of Jesse, a man after mine own heart, which shall fulfill all my will.

23 * [9] Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus:

24 * When John had first preached [n] before his coming, the baptisme of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, * Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 [10] Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 [11] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.

28 * And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 * [12] But God raised him from the dead:

31 And he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

h word for word, If there be any word in you: and this is a kinde of speech taken from the Hebrews, whereby is meant, That the gifts of Gods grace are in us, as it were in treasure houses, and that they are not ours, but Gods. In like sort saith David, Thou hast put a new song in my mouth, Psal. 40, 1.

8 God bestowed many peculiar benefits upon his chosen Israel: but this especially, that he promised them the everlasting Redeemer.

i Advanced and brought to honour.

* Exod. 1, 1.

* Exod. 13. 1, 16.

k Openly and with main force, breaking in pieces the enemies of his people.

† Gr. ἐτροποφόρησεν, perhaps for ἐτιτροφόρησεν, *as a nurse beareth*, or *feedeth her childe*. Deut. 1, 31. 2 Macc. 7, 27. according to the Sept. and so Chrysost.

* Josh. 14, 2.

* Judg. 3, 9.

l There were from the birth of Isaac unto the destruction of the Canaanites under the governance of Joshua, foure hundred and seven and fourtie yeares, and therefore he addeth in this place, this word, About, for there want three yeares, but the apostle useth the whole greater number.

* 1 Sam. 8, 5.

m In this space of fourtie yeares, must the time of Samuel be reckoned with the dayes of Saul, for the kingdome did as it were swallow up his government.

* 1 Sam. 16, 13.

* Psal. 89, 20.

* Isa. 11, 1.

9 He proveth by the witnesse of John, that Jesus is that Saviour which should come of David.

* Matth. 3, 1.

n John as an Herauld, did not shew Christs coming afarre off, as the other prophets did, but hard at hand, and entred on his journey.

* John 1, 20.

10 Christ was promised and sent properly to the Jews.

11 All things came to passe in Christ, which the prophets foretold of Messias: so that hereby also it appeareth that he is the true and only Saviour: and yet notwithstanding they are not to be excused, which did not onely not receive him, but also persecute him most cruelly although he was innocent.

* Matth. 27, 22.

12 We must set the glory of the resurrection against the shame of the crosse, and grave. And the resurrection is proved as well by witnesses which saw it, as by the testimonies of the prophets.

33 God hath fulfilled the ſame unto us their children, in that he hath [o] raiſed up Jeſus again, [13] as it is alſo written in the ſecond pſalme, * Thou art my ſonne, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, * I will give you the ſure † [p] mercies of David.

35 [14] Wherefore he ſaith alſo in another *pſalme*, * Thou ſhalt not ſuffer thine holy one to ſee corruption:

36 For David ‡ after he had ſerved his own generation by the will of God, * fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ [15] Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſſe of ſinnes.

39 And by him all that beleeve are juſtified from [q] all things, from which ye could not be juſtified by the law of Moſes.

40 [16] Beware therefore, leſt that come upon you which is ſpoken of in * the prophets,

41 Behold, ye deſpiſers, and wonder, and perish: for I work a work in your dayes, a work which you ſhall in no wiſe beleeve, though a man declare it unto you.

42 [17] And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them † the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious [r] proſelytes followed Paul and Barnabas, who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to heare the word of God.

45 [18] But when the Jews, ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 [19] Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and [s] judge your ſelves unworthy of everlaſting life; lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were [t] ordained to eternall life, beleeved.

49 And the word of the Lord was publiſhed throughout all the region.

50 [20] But the Jews ſtirred up the [u] devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 * [21] But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the holy Ghoſt.

CHAP. XIIII.

1 Paul and Barnabas are perſecuted from Iconium. 8 At Lyſtra Paul healeth a creeple, whereupon they are reputed as gods. 19 Paul is ſtoned. 21 They paſſe through divers churches, confirming the diſciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND [1] it came to paſſe in [a] Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, beleeved.

2 But the [b] unbeleeving Jews ſtirred up the Gentiles, and made their mindes evil-affected againſt the brethren.

3 [2] Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſignes and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe them deſpitefully, and to ſtone them,

6 They were ware of it, and [c] fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the goſpel.

8 ¶ [3] And there ſat a certain man at Lyſtra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9 The ſame heard Paul ſpeak; who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; and he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſſe of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter which was before their citie, brought oxen and garlands unto the [d] gates, and would have done ſacrifice with the people.

14 Which when the apoſtles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 [4] And ſaying, Sirs, why do ye theſe things? We alſo are men of like [e] paſſions with you, and teach unto you, that ye ſhould turn from

theſe

---

o Such is the craft and ſubtiltie of the enemies of the onely Sonne of God, when as he left off his weakneſſe, and came out of the grave having conquered death.

13 If Chriſt had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been ſure.

* Pſal. 2, 7. Heb. 1, 5.

* Iſa. 55, 3.

† Gr. τὰ ὅσια, *holy or juſt things*: which word the Septuag both in the place of Iſa. 55, 3. and in many others, uſe for that which is in the Hebrew, *mercies*.

p The Grecians call thoſe, holy things, which the Hebrews call gracious bounties: and they are called Davids bounties in the *paſſive* ſignification, becauſe God beſtowed them upon David: Moreover they are termed faithfull, after the manner of ſpeech which the Hebrews uſe, who terme thoſe things faithfull which are ſtedie and ſure, ſuch as never alter nor change.

14 The Lord was ſo in grave, that he felt no corruption.

* Pſal. 16, 10.

‡ Or, *after he had in his own age ſerved the will of God*,

* 1 King. 2. 10.

15 Chriſt was ſent to give them free remiſſion of ſinnes which were condemned by the law.

q Whereas the ceremonies of the law could not abſolve you from your ſinnes, this man doeth abſolve you, if you lay hold on him by faith.

16 The benefits of God turn to the utter undoing of them that contemn them.

* Hab. 1, 5.

17 The Gentiles go before the Jews into the kingdome of heaven.

† Gr. *in the week between*, or *in the ſabbath between*.

r Which had forſaken their heathenish religion, and embraced the religion ſet forth by Moſes.

18 The ſavour of one ſelf-ſame goſpel is unto the reprobate and unto beleevers, death, and to the elect, and ſuch as beleeve, life.

19 The goſpel is published to the Gentiles by the expreſſe commandement of God.

s By this your doings you do as it were pronounce ſentence againſt your ſelves, and judge your ſelves.

* Iſa. 49, 6.

t Therefore either all were not appointed to everlaſting life, or elſe all ſhould have beleeved, but becauſe that is not ſo, it followeth that ſome certain were ordained: and therefore God did not only foreknow, but alſo fore ordain, that neither faith, nor the effects of faith, ſhould be the cauſe of his ordaining or appointment, but his ordaining the cauſe of faith.

20 Such is the craft and ſubtilitie of the enemies of the goſpel, that they abuſe the ſimplicitie of ſome which are not altogether evil men, to execute their crueltie.

u Such as imbraced Moſes his law.

* Matth. 10, 14.

21 The wicked nes of the world cannot let God to gather his church together, and to foſter and cherish it when it is gathered together.

1 We ought to be no leſſe conſtant in preaching of the goſpel, than the perverſeneſſe of the wicked is obſtinate in perſecuting of it.

a Iconium was a city of Licaonia.

b Which obeyed not the doctrine.

2 We ought not to leave our places and give place, to threatnings, neither to open rage, but when there is no other remedie, and that not for our own quietneſſe ſake, but that the goſpel of Chriſt may be ſpread further abroad.

c It is lawfull ſometimes to flee dangers, in time convenient.

3 It is an old ſubtiltie of the devil either to cauſe the faithfull ſervants of God to be baniſhed at once, or to be worshipped for idols: and that chiefly, taking occaſion by miracles wrought by them.

d Of the houſe where Paul and Barnabas were.

4 That is alſo called Idolatry, which giveth to creatures, be they never ſo holy and of Calling upon.

e Men as ye are, and partakers of the ſelf-ſame nature of man as you.

118 theſe [f] vanities unto the living God, * which made heaven, and earth, and the ſea, and all things that are therein:

16 [5] * Who in times paſt [g] ſuffered all nations to walk in their own wayes.

17 Nevertheleſſe he left not himſelf without witneſſe, in that he did good, and gave us rain from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 ¶ [6] And there came thither certain Jews from Antioch and Iconium, who perſwaded the people, * and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 [7] And when they had preached the goſpel to that citie, and had taught many, they returned again to Lyſtra, and to Iconium, and Antioch,

22 [8] Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdome of God.

23 [9] And when they had † ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they beleeved.

24 [10] And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into [h] Attalia,

26 And thence ſailed to [i] Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearſed all that God had done with them, & how he had opened the doore of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

f He calleth idols, Vanitie, after the manner of the Hebrews.
* Gen. 1, 1. Pſal. 146, 6. Revel. 14. 7.
5 Cuſtome, be it never ſo old, doth not excuſe the idolaters.
g Suffered them to live as they liſted, preſcribing and appointing them no kinde of religion.
6 The devil when he is brought to the laſt caſt, at length rageth openly, but in vain, even then when he ſeemeth to have the upper hand.
* 2 Cor. 11, 25.
7 We muſt goe forward in our vocation through a thouſand deaths.
8 It is the office of the miniſters, not onely to teach, but alſo to confirm them that are taught, and prepare them to the croſſe.
9 The apoſtles committed the churches which they had planted, to proper and peculiar paſtours, which they made, not raſhly, but with prayers and faſtings going before: neither did they thruſt them upon churches through briberie, or lordly ſuperioritie, but choſe and placed them by the voice of the congregation.
† The word in the originall is taken from the cuſtome of the Greeks, whoſe manner was to choſe their officers by the lifting up of the hand.
10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, doe render an account of their journey to the congregation, or church. h Attalia was a ſea citie of Pamphilia, neare to Lycia. i Antiochia of Syria.

CHAP. XV.

1 Great diſſenſion ariſeth touching circumciſion. 6 The apoſtles conſult about it, 22 and ſend their determination by letters to the churches. 36 Paul and Barnabas, thinking to viſit the brethren together, fall at ſtrife, & depart aſunder.

AND [1] certain [a] men which came down from Judea, taught the brethren, *and ſaid*, * Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 [2] When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 [b] And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees which beleeved, ſaying, That it was needfull to circumciſe them, and to command them to keep the law of Moſes.

6 ¶ [3] And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up and ſaid unto them, * [4] Men and brethren, ye know how that a [c] good while ago, God made choice among us, that the Gentiles by my mouth ſhould heare the word of the goſpel, and beleeve.

8 And God which knoweth the hearts, bare them witneſſe, giving them the holy Ghoſt, even as he did unto us:

9 And put no [d] difference between us and them, * [e] purifying their hearts by faith.

10 [5] Now therefore [f] why tempt ye God, * to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

11 But we beleeve that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

12 ¶ [6] Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [g] James anſwered, ſaying, Men and brethren, hearken unto me.

14 [7] Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doeth all theſe things.

18 [h] Known unto God are all his works from the beginning of the world.

19 [8] Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from [i] pollutions of idols, and from fornication, and from things ſtrangled, and from bloud.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

1 The church is at length troubled with diſſention within it ſelf, and the trouble riſeth of the proud and ſtubborn wits of certain evil men: The firſt ſtrife was concerning the office of Chriſt, whether we be ſaved by his only righteouſnes apprehended by faith, or if we have need alſo to obſerve the law. a Epiphanius is of opinion, that this was Cerinthus.
* Galat. 5, 2, 2 Meetings of congregations were inſtituted to ſuppreſſe hereſies, whereunto certain were ſent by common conſent in the name of all. b Courteouſly, and lovingly brought on their way by the church, that is, by certain appointed by the church.
3 The matter is firſt handled, both parts being heard, in the aſſembly of the apoſtles and auncients, and after is communicated with the people.
* Chap. 10, 20. and 11, 13.
4 God himſelf in calling of the Gentiles which are uncircumciſed, did teach that our ſalvation doth conſiſt in faith without the worſhip appointed by the law.
c Word for word, of old time, that is, even from the firſt time that we were commanded to preach the goſpel, & ſtrait wayes after that the holy Ghoſt came down upon us.
d Put no difference between us & them, as touching the benefit of his free favour.
* Chap. 10, 43. 1 Cor. 1, 2.
e Chriſt pronounceth them to be bleſſed, which are pure of heart: and here we are plainly taught that men are made ſuch by faith.
5 Peter paſſing from the ceremonies to the law it ſelf in generall, ſheweth that none could be ſaved, if ſalvation were to be ſought for by the law, and not by grace onely in Jeſus Chriſt: becauſe that no man could ever fulfill the law, neither patriarch nor apoſtle.
f Why tempt you God, as though he could not ſave by faith.
* Matth. 23, 4.
6 A true pattern of a lawful Councill, where Gods truth onely reigneth.
g The ſon of Alpheus who is alſo called the Lords brother.
7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.
* Amos 9, 11.
h And therefore nothing cometh to paſſe by fortune, but by Gods appointment.
8 In matters indifferent, we may ſo farre beare with the weakneſs of our brethren, as they may have time to be inſtructed. i From ſacrifices, or from feaſts which were kept in idols temples.

22 [9] Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 [10] Forasmuch as we have heard, that certain which went out from us have [t] troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have [m] hazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and to [o] us, to lay upon you no greater burden than these [p] necessary things;

29 [12] That ye abstain from meats offered to idols, and from bloud, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30 [13] So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoyced for the [‡] consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in [q] peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ [14] And some dayes after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 [15] And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 [16] And the contention was so [r] sharp between them, that they departed asunder one from the other: and so Barnabas took Mark; and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia; confirming the churches.

CHAP. XVI.

1 Paul having circumcised Timothie, 7 and being called by the spirit from one countrey to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doores are opened. 31 The jaylour is converted, 37 and they are delivered.

THen [1] came he to Derbe and Lystra: and behold, a certain disciple was there, * named Timotheus, the sonne of a certain woman which was a [a] Jewesse, and beleeved: but his father was a Greek:

2 Which was [b] well reported of by the brethren that were at Lystra and Iconium.

3 [2] Him would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 [3] And as they went through the cities, they delivered them the [c] decrees for to keep, * that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 [4] Now when they had gone throughout Phrygia, and the region of Galatia, and were [d] forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 [5] And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 [6] And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is [‡] the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain dayes.

13 [7] And on the sabbath we went out of the city by a rivers side, where [e] prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

14 ¶ [8] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 [9] And when she was baptized, and her houshold, she besought us, saying, If ye have judged

9 In a lawfull Synode, neither they which are appointed and chosen judges, appoint and determine any thing tyrannously, or upon a lordlines, neither doth the common multitude set themselves tumultuously against them which sit as judges by the word of God: as the like order also is holden in publishing and ratifying those things which have been so determined and agreed upon.

10 The Councill of Jerusalem concludeth, that they trouble mens consciences, which teach us to seek salvation in any other meanes than in Christ only apprehended by faith, from whence soever they come, and whomsoever they pretend to be authour of their vocation.

t A borrowed kinde of speech taken of them which pull down that which was built up: and it is a very usuall metaphore in the scriptures, to say the church is built for the church is planted and stablished.

m For the gospel sake.

11 That is, a lawfull Councill, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seem to be any mans work.

o Not that men have any authority of themselves, but to shew the faithfulnesse that they used in their ministerie and labour.

p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with lesse occasion of quarrell.

12 Charitie is requisite even in things indifferent.

13 It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

‡ Or, *exhortation.*

q This is an Hebrew kinde of speech, which is as much to say, as the brethren wished them all prosperous successe, and the church dismissed them with good leave. 14 Congregations or churches do easily degenerate, unlesse they be diligently seen unto, and therefore went these apostles to oversee such as they had planted, and for this cause also Synodes were instituted and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affaires, neither yet for doctrine. 16 God useth the faults of his servants to the profit and building of the church, yet we have to take heed, even in the best matters, that we passe not measure in our heat:

r They were in great heat: But herein we have to consider the force of Gods counsel: for by this means it came to passe, that the doctrine of the gospel was exercised in many places.

1 Paul himself doth not receive Timothie into the ministerie without sufficient testimony, and allowance of the brethren.

* Rom. 16, 21.

a Paul in his latter epistle to Timothie, commendeth the godlinesse of Timothies mother and grandmother.

b Both for his godlinesse and honestie.

2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to win the Jews.

3 Charitie is to be observed in things indifferent, that so regard be had both of the weak, and the quietnesse of the church.

c Those decrees which he spake of in the former chapter.

* Chap. 15, 28.

4 God appointeth certain and determinate times to open and set forth his truth, that both the election, and the calling may proceed of grace.

d He sheweth not why they were forbidden, but onely that they were forbidden teaching us to obey, and not to enquire.

5 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

6 The Saints did not easily beleeve every vision.

‡ Or, *the first.*

7 God beginneth his kingdome in Macedonia by the conversion of a woman, and so sheweth, that there is no acceptation of person in the gospel.

e Where they were wont to assemble themselves.

8 The Lord onely opened the heart to heare the word which is preached.

9 An example of a godly housewife.

120

judged me to be faithfull to the Lord, come into my houſe and abide there. And she conſtrained us.

10 Satan transformeth himſelf into an angel of light, and coveteth to enter by undermining, but Paul openly letteth him and caſteth him out.
‡ Or, *of python.*
f This is a proper note of Apollo, which was wont to give anſwers to them that asked him.
g Paul made no haſt to this miracle, for he did all things as he was led by the Spirit.

16 ¶ [10] And it came to paſſe, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit ‡ [f] of divination, met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe [g] many dayes: but Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame houre.

11 Covetouſneſſe of lucre and gain is an occaſion of perſecuting the truth, In the mean ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger to battel.
‡ Or, *court.*
12 Covetouſneſſe pretendeth a deſire of common peace and godlineſſe.
13 It is an argument of the devil to urge the authoritie of anceſtours without any diſtinction.
14 An example of evil magiſtrates, to obey the furie and rage of the people.
* 2 Cor. 11, 25. 1 Theſſ. 2, 2.
h Because he would be more ſure of them, he ſet them faſt in the ſtocks.
15 The prayers of the godly do ſhake both heaven and earth.

19 ¶ [11] And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ‡ market-place, unto the rulers.

20 [12] And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our citie,

21 [13] And teach cuſtomes which are not lawfull for us to receive, neither to obſerve, being Romanes.

22 [14] And the multitude roſe up together againſt them, and the magiſtrates rent off their clothes, * and commanded to beat them.

23 And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jaylour to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet [h] faſt in the ſtocks.

25 ¶ [15] And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doores were opened, and every ones bands were looſed.

16 The mercifull Lord, ſo oft as he liſteth, draweth men to life even through the midſt of death, and whereas juſtly they deſerved great puniſhment, he ſheweth them great mercy.
17 In meanes which are eſpecially extraordinary, we ought not to move one foot forward, unleſſe that God go before us.

27 [16] And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doores open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 [17] But Paul cried with a loud voice, ſaying, Do thy ſelf no harm, for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

18 God with one ſelf-ſame hand woundeth and healeth when it pleaſeth him.

33 [18] And he took them the ſame houre of the night, and waſhed their ſtripes, and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoyced, beleeving in God with all his houſe.

19 Shame and confuſion is in proceſſe of time the reward of wicked and unjuſt magiſtrates.

35 [19] And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

20 We muſt not render injury for injury, and yet notwithſtanding it is lawfull for us to uſe ſuch help as God giveth us, to bridle the outragiouſneſſe of the wicked, that they hurt not other in like ſort.
21 The wicked are not moved with the feare of God, but with the feare of men: and by that meanes alſo God provideth for his, when it is needfull.
22 We may eſchew dangers, ſo that we never neglect our duetie.
* Verſe 14.

37 [20] But Paul ſaid unto them, They have beaten us openly uncondemned, being Romanes, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38 [21] And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romanes.

39 And they came and beſought them, and brought them out, and deſired them, to depart out of the city.

40 [22] And they went out of the priſon, * and entred into *the houſe of* Lydia, and when they had ſeen the brethren, they comforted them, and departed.

Chap. XVII.

1 Paul preacheth at Theſſalonica: 4 where ſome beleeve, and others perſecute him. 10 He is ſent to Berea, and preacheth there. 13 Being perſecuted at Theſſalonica, 15 he cometh to Athens, and diſputeth and preacheth the living God to them unknown, 34 whereby many are converted unto Chriſt.

NOw [1] when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

1 The caſting out of Silas and Paul was the ſaving of many other.

2 And Paul, as his manner was, went in unto them, and three ſabbath-dayes reaſoned with them out of the ſcriptures,

3 [2] Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

2 Chriſt is therefore the Mediatour, becauſe he was crucified and roſe again: much leſſe is he to be rejected, becauſe the croſſe is ignominious.

4 And ſome of them beleeved, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

3 Although the zeal of the unfaithfull ſeem never ſo godly, yet at length it is found to have neither truth nor equity: But yet the wicked cannot doe what they liſt, for even among themſelves God ſtirreth up ſome, whoſe help he uſeth to the diliverance of his.

5 ¶ [3] But the Jews which beleeved not, moved with envy, took unto them certain [a] lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

a Certain companions which doe nothing but walk the ſtreets, wicked men, to be hired for every mans money to do any miſchief, ſuch as we commonly call the raſcals & very ſink and dunghill knaves of all towns and cities.

6 And when they found them not, they drew Jaſon, and certain brethren unto the rulers of the city, crying, Theſe that have turned the [b] world upſide down, are come hither alſo,

b Into what countrey and place ſoever they come, they cauſe ſedition and tumult.

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, that there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the citie, when they heard theſe things.

c When Jaſon had put them in good aſſurance that they ſhould appear.

9 And when they had taken [c] ſecurity of Jaſon, and of the other, they let them go.

4 That is indeed the wiſedome of the ſpirit, which alwayes ſetteth the glory of God before it ſelf, as a mark whereunto it directeth it ſelf, and never ſwarveth from it.

10 ¶ [4] And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming thither, went into the ſynagogue of the Jews.

11 [5] Theſe

11 [5] Theſe were more [d] noble than thoſe in Theſſalonica, in that they received the word with all readineſſe of minde, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them beleeved: alſo of honourable women which were Greeks, and of men not a few.

13 [6] But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 [7] And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas, and Timotheus abode there ſtil.

15 [8] And they that conducted Paul, [e] brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the city ‡wholy given to [g] idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that [h] met with him.

18 [10] Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him: and ſome ſaid, What will this ‡[i] babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto ‡[k] Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our eares: we would know therefore what theſe things mean.

21 [11] (For all the Athenians and ſtrangers which were there, ſpent their time in nothing els, but either to tel or to hear ſome new thing)

22 ¶ [12] Then Paul ſtood in the midſt of ‡Mars hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld your ‡[m] devotions, I found an altar with this inſcription, To the [n] unknown God. Whom therefore ye ignorantly worſhip, him declare I unto you.

24 * [13] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, *as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

26 [14] And hath made of [o] one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord if haply they might [p] feel after him, and finde him, though he be not farre from every one of us.

28 For in him we live, and move, and have our being, as certain alſo of your own poets have ſaid, For we are alſo his offspring.

29 Foraſmuch then as we are the offspring of God, *we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone [q] graven by art and mans device.

30 [15] And the times of this ignorance God winked at, but now commandeth all men every where to repent;

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom he hath ordained, whereof he hath ‡ given [r] aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ [16] And when they heard of the reſurrection of the dead, ſome mocked; and others ſaid, We will heare thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and beleeved; among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Chap. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputy, but is diſmiſſed. 18 Afterwards paſſing from city to city, he ſtrengthened the diſciples. 24 Apollos being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacy.

After [1] theſe things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that [a] Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 [2] And he reaſoned in the ſynagogue every ſabbath, and [b] perſwaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was [c] preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 [3] And when they oppoſed themſelves, and blaſphemed, * he ſhook his raiment, and ſaid unto them, Your [d] bloud be upon your own heads, I am clean; from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8 * And Criſpus the chief ruler of the ſynagogue, beleeved on the Lord with all his

---

5 The Lord ſetteth out in one moment, & in one people, divers examples of his unſearchable wiſdome, to cauſe them to feare him.
d He compareth the Jews with the Jews.
6 Satan hath his, who are zealous for him, and that even ſuch, as leaſt of all ought.
7 There is neither counſel, nor fury, nor madneſſe againſt the Lord.
8 The sheep of Chriſt do alſo watch for, their paſtours health and ſafety, but yet in the Lord.
e It is not for naught that the Jews of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia and Attica.
9 In comparing the wiſdome of God with mans wiſdome, men ſcoffe and mock at that which they underſtand not: And God uſeth the curioſity of fools to gather together his elect.
f He could not forbear.
‡ Or, *full of idols.*
g Slavishly given to idolatry: Pauſanias writeth that there were more idols in Athens than in all Grecia, yea, they had altars dedicated to Shame and Fame, and Luſt, whom they made goddeſſes.
h Whomſoever Paul met with, that would ſuffer him to talk with him, he reaſoned with him, ſo throughly did he burn with the zeal of Gods glory.
10 Two ſects eſpecially of the philoſophers, do ſet themſelves againſt Chriſt: the Epicures, which make a mock and ſcoffe at all religion: and the Stoikes, which determine upon matters of religion according to their own brains.
‡ Or, *baſe fellow.*
i Word for word, Seed gatherer: a borrowed kinde of ſpeech taken of birds which ſpoil corn, and is applied to them, which without all art bluſter out ſuch knowledge as they have gotten by hearing this man and that man.
‡ Or, *Mars-hill.* It was the higheſt court in Athens.
k This was a place called as you would ſay, Mars-hill, where the Judges ſate, which were called Areopagitæ, upon weighty affaires, which in old time arreigned Socrates, and after condemned him of impiety.
11 The wiſdome of man is vanitie.
12 The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their own ſuperſtition.
‡ Or, *court of the Areopagites.*
l To ſtand in too peevish and ſervile a feare of your gods.
‡ Or, *gods that you worship*, 2 Theſſ. 2. 4.
m Whatſoever men worship for religions ſake, that we call devotion
n Pauſanias in his Atticks maketh mention of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.
*Chap. 7. 48.
13 It is a moſt foolish and vain thing to compare the creatour with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of idolatry.
* Pſal. 50. 8.
14 God is wonderfull in all his works, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eyes to the workman.
o Of one ſtock and one beginning.

121

p For as blinde men we could not ſeek out God, but only by groping-wiſe before the true light came and lightned the world.
* Iſa. 40. 18.
q Which ſtuffe, as gold, ſilver, ſtones, are cuſtomably graven as mans wit can deviſe, for men will not worſhip that groſſe ſtuff as it is, unleſſe by ſome art it hath gotten ſome ſhape upon it.
15 The oldneſſe of the errour doth not excuſe them that erre, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Judge to ſuch as contemn him.
‡ Or, *aſſured faith.*
r By declaring Chriſt to be the Judge of the world, through the reſurrection from the dead
16 Men to ſhew forth their vanitie, are diverſly affected and moved by one ſelf-ſame goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

1 The true miniſters are ſo farre from ſeeking their own profit, that they do willingly depart from their right, rather than the courſe of the goſpel ſhould be hindered in the leaſt wiſe that might be.
* Rom. 16. 3.
a Suetonius recordeth, that Rome banished the Jews becauſe they were alwayes at diſquiet and that by Chriſts means
2 The trueth ought alwayes to be freely uttered, yet notwithſtanding the doctrin may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.
b Exhorted ſo that he perſwaded, and ſo the word ſignifieth.
c Was very much grieved in minde: whereby is ſignified the great earneſtneſſe of his minde, which was greatly moved: for Paul was ſo zealous, that he clean forgate himſelf, and with a wonderfull courage gave himſelf to preach Chriſt.
3 Although we have aſſayed all means poſſible, and yet in vain, we muſt not leave off from our work, but forſake the rebellious, and go to them that be more obedient.
* Matth. 10. 14.
d This is a kinde of ſpeech taken from the Hebrews, whereby he meaneth that the Jews are cauſe of their own deſtruction, and as for him, that he is without fault in forſaking them, and going to other nations.
* 1 Cor. 1. 14.

122 house: and many of the Corinthians, hearing, beleeved, and were baptized.

4 God doth avouch and maintain the constancie of his servants.

9 [4] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.

† Gr. *sat there*, o Word for word, sat, whereupon they in former time, took the name of their bishops seat: but Paul sat, that is continued teaching the word of God: and this kinde of seat belongeth nothing to them, which never saw their seats with a minde to teach in them. 5 The wicked are never weary of evil doing, but the Lord mocketh their endevours marvellously.

11 And he †[o] continued there a yeare and six moneths, teaching the word of God among them.

12 ¶ [5] And when Gallio was the deputie of [f]Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdnesse, O ye Jews, [g] reason would that I should bear with you.

f That is, of Grecia. yet the Romanes did not call him deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subjection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth. g As much as in right I could. h As if a man have not spoken well as the case of your religion standeth. i For this profane man thinketh that the controversie of religion, is but a braul about words, and for no matter of substance. 6 Paul is made all to all, to winne all to Christ. k Cenchrea was an haven of the Corinthians. l That is Paul. 7 The apostles were carried about not by the will of man, but by the leading of the holy Ghost. * 1 Cor. 4, 19. James 4, 15. m So we should promise nothing without this clause for we know not what the day following will bring forth,

15 But if it be a [h] question of words and [i] names, and of your law, look ye to it, for I will be no judge of such matters.

16 And he drave them from the judgement seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat; and Gallio cared for none of those things.

18 ¶ [6] And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in [k] Cenchrea: for [l] he had a vow.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

20 [7] When they desired him to tarrie longer time with them, he consented not:

21 But bad them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, *[m] if God will: and he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, strenghtening all the disciples.

* 1 Cor. 1, 12. 8 Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman: and so becometh an excellent minister of the church. n Very well instructed in the knowledge of the scriptures.

24 ¶ *[8] And a certain Jew named Apollos, born at Alexandria, an eloquent man, and [n] mightie in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of John.

o The way that leadeth to God.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

27 And when he was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had beleeved through [p] grace.

p Through Gods gracious favour, or by those excellent gifts which God had bestowed upon him.

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Iews blaspheme his doctrine, which is confirmed by the miracles. 13 The Iewish exorcists 16 are beaten by the devill. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uprore against Paul, 35 which is appeased by the town-clerk.

1 Paul being no thing offended at the rudenesse of the Ephesians, planteth a church amongst them.

AND [1] it came to passe, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the [a] holy Ghost since ye beleeved? and they said unto him, We have not so much as heard whether there be any holy Ghost.

a Those excellent gifts of the holy Ghost, which were in those dayes in the church.

3 [a] And he said unto them, [b] Unto what then were ye baptized? and they said, Unto [c] Johns baptisme.

a John did only begin to instruct the disciples whom Christ would make perfect. b In what doctrin then are you taught and instructed? c To be baptized into Iohns baptisme, is to professe the doctrin which Iohn preached and sealed with his baptisme.

4 Then said Paul, * John verily baptized with the baptisme of repentance, saying unto the people, That they should beleeve on him which should come after him, that is, on Christ Jesus.

* Matth. 3, 1.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the kingdome of God.

3 For a man to separate himself and others from infidels which are utterly disparate, it is not to divide the church, but rather to unite it, and make it one.

9 [3] But when diverswere hardened, and beleeved not, but spake evil of that [d] way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one [e] Tyrannus.

d By, this word, Way, the Hebrews understand any kinde of life, and here it is taken for Christianity. e This was a mans proper name.

10 And this continued by the space of two yeares, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought speciall miracles by the hands of Paul.

12 So that from his bodie were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [4] Then certain of the vagabond Jews, [f] exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

4 Satan is constrained to give witnesse against himself. f So were they called which cast out devils by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

14 And there were seven sonnes of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and

[5] pre-

g He prevailed against them, though they strove never so much.

[g] prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

5 Conjuring and sorcerie is condemned by open testimony, and by the authoritie of the apostle.

18 [5] And many that beleeved came, and h confessed, and shewed their deeds.

h Confessed their errours, and detested them openly, being terrified with the feare of the judgement of God: and what is this to careshrift?

19 Many also of them which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it i fiftie thousand pieces of silver.

i They that make the least value of it, reckon it to be about eight hundred pounds English.

20 So mightily grew the word of God, and prevailed.

6 Paul is never wearie.

21 ¶ [6] After these things were ended, Paul purposed in the k spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

k By the motion of Gods spirit: therefore we may not say that Paul ran hand over head to death, but as the spirit of God led him.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

7 Gain cloaked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubbornly defended.

23 [7] And the same time there arose no small stirre about that way.

l These were certain counterfeit temples with Dianas picture in them, which they bought that worshipped her.

24 For a certain man named Demetrius, a silversmith, which made silver l shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no gods which are made with hands.

m As if he said, if Paul go on thus as he hath begun, to confute the opinion which men have of Dianas image, all this our gain will come to nought.

27 So that not onely this our m craft is in danger to be set at nought: but also that the temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

n There ought to be in all Christians and especially in the ministers, an invincible constancie, which may not by any stormes or assaults be overcome, which notwithstanding must suffer it self modestly to be governed by wisdome.

31 [8] And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people.

34 [9] But when they knew that he was a Jew, all with one voice about the space of two houres cried out, Great is Diana of the Ephesians.

9 In stead of reason, the idolaters are sufficiently contented with their own madnesse and outcries, and those are the greatest defences that they have

35 [10] And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the citie of the Ephesians is † a worshipper of the great goddesse Diana, and of the *image* which fell down from [n] Jupiter?

10 An example of a politick man who redeemeth peace and quietnesse with lies, which Paul would never have done.

† Gr. *the temple-keeper.*

n The Ephesians beleeved superstitiously that the image of Diana came down from heaven to them.

36 Seeing then that these things cannot be spoken against, ye ought o to be quiet, and to do nothing rashly.

o Have ought to accuse any man of

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius and the craftsmen which are with him, have a° matter against any man, ‡ [p] the law is open, and there are [q] deputies, let them implead one another.

‡ Or, *the court dayes are kept.*

p For there are certain dayes appointed for civill causes and matters of judgement, and the deputies sit.

q By the deputies are meant also the deputies substitutes, that is, such as did sit for them.

39 But if ye enquire any thing concerning other matters, it shall be determined in a ‡ [r] lawfull assembly.

‡ Or, *ordinary.*

r He speaketh of a lawful assembly, not only to except against the disordered hurly burly of the people, but also against all meeting and coming together, which was not by order: for there were certain dayes appointed to call the people together in.

40 For we are in danger to be called in question for this dayes uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords supper, and preacheth. 9 Eutychus having fallen down dead 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth Gods flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND [1] after the uprore was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

1 Paul departeth from Ephesus by the consent of the church, not to be idle or at rest, but to take paines in another place.

2 And when he had gone over those parts, and had given them [a] much exhortation, he came into Greece,

a For after so great touble, there was need of a long exhortation.

3 [2] And there abode three moneths: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

2 A froward zeal is the guider and instructer to murders: and we are not debarred by the wisdome of God to prevent the endeavours of wicked men.

4 And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timotheus: and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

3 Assemblies in the night time cannot be justly condemned, neither ought, when the cause is good.

7 [3] And upon the b first day of the week, when the disciples came together * to break bread, Paul preached unto them, readie to depart on the morrow, and continued his speech untill midnight.

b Word for word, The first day of the sabbath, that is, upon the Lords day: so that by this place, and by 1 Cor. 16, 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day. * Chap. 2, 46.

8 [4] And there were many lights in the upper

4 The devil minding to trouble the church with a great offence, giveth a singular occasion to confirm the gospel.

124 chamber where they were gathered together.

9 And there ſat in a window a certain young man named Eutichus, being fallen into a deep ſleep, and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his life is in him.

11 When he therefore was come up again, & had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next day over againſt Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

5 Paul an earneſt and diligent follower of Chriſt, making haſte to his bonds without any ceaſing or ſtopping in his race, doeth firſt of all as it were make his teſtament, wherein he giveth an account of his former life, defendeth the doctrin which he taught, and exhorteth the paſtours of the church to perſevere and go forward with continuance in their office.

16 [5]For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from [c] Miletus he ſent to Epheſus, and called the elders of the church.

c According as the ſituation of theſe places is ſet forth, that diſtance betwen Ephetus and Miletum, was about 40 furlongs, which maketh almoſt fifue Dutch miles.

18 [6] And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

6 A lively image of a true paſtour.

19 Serving the Lord with all humilitie of minde, and with many tears, and temptations which befell me by the lying in wait of the Jews:

20 And how I kept back [d] nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

d I refrained not to ſpeak, neither diſſembled in any reſpect whatſoever, either for feare or lucres ſake.

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 [7]And now behold, I go [e] bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

7 He teſtifieth that he goeth to his bonds by the commandement of God.

23 Save that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions ‡ abide me.

e He calleth that motion of the holy Ghoſt, which inforced him to take his journey to Jeruſalem, the bond of the ſpirit, whom he followed with all his heart.

‡ Or, *wait for me.*

24 But none of theſe things move me, neither count I my life dear unto my ſelf; ſo that I might finiſh my courſe with joy, and the miniſterie, which I have received of the Lord Jeſus, to teſtifie the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the bloud of all men.

f If you do perish, yet there shall be no fault in me, Look, chap. 18, 6.

27 [8] For I have not ſhunned to declare unto you all the counſel of God.

8 The doctrin of the apoſtles is moſt perfect and abſolute,

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to [g] feed the church of God, which he hath [h] purchaſed with his [i] own bloud.

g To keep it, to feed and govern it.

h A notable ſentence for Chriſts God-head: which ſheweth plainly in his perſon, how that by reaſon of the joyning together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowship of proprieties, that is to ſay, a making common of that to two which belongeth but to one.

i This word, That, ſheweth the excellencie of this bloud.

29 [9]For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

9 A prophecie of paſtours that ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag only of a ſucceſſion of perſons

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to [k] draw away diſciples after them.

k This is great miſerie, to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

31 Therefore watch, and remember that by the ſpace of three yeares, I ceaſed not to warn every one night and day with tears.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [l] inheritance among all them which are ſanctified.

10 The power of God, and his free promiſes revealed in his word, are the props and upholders of the miniſtery of the goſpel.

l As children, and therefore of free love and good will.

33 [11] I have coveted no mans ſilver, or gold, or apparell.

11 Paſtours muſt before all things beware of covetouſneſſe.

34 Yea, you your ſelves know, * that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

* 1 Cor. 4, 12. 1 Theſſ. 2, 9. 2 Theſſ. 3, 8.

35 I have ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

m As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [12] And they all wept ſore, and fell on Pauls neck, and kiſſed him.

12 The goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

Paul will not by any means be diſſwaded from going to Ieruſalem. 9 Philips daughters propheteſſes. 17 Paul cometh to Ieruſalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

AND [1] it came to paſſe, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara.

1 Not only men ſimply, but even our friends, and ſuch as are endued with the Spirit of God, do ſometimes go about to hinder the courſe of our vocation: but it is our part to go forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven dayes; who ſaid to Paul through the [2] Spirit, that he ſhould not go up to Jeruſalem.

2 They foretold through the Spirit what dangers hanged over Pauls head: and this they did as prophets: but of a fleſhly affection they prayed him from going to Jeruſalem.

5 And when we had accompliſhed thoſe dayes, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip, and they returned home again.

7 And when we had finiſhed our courſe from Tyre, we came to Ptolomais, and ſaluted the

the brethren, and abode with them one day.

8 And the next day we that were of Pauls company departed, and came unto Ceſarea, and we entred into the houſe of Philip the euangeliſt, (*which was one of the[b] ſeven) and abode with him.

9 And the ſame man had foure daughters, virgins, which did[c] propheſie.

10 And as we tarried there many dayes, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, So ſhall the Jews at Jeruſalem binde the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 [2] And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo certain of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the elders were preſent.

19 [3] And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſterie.

20 [4] And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which beleeve, and they are all zealous of the law.

21 And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtomes.

22 What is it therefore? the multitude muſt needs come together: for they will heare that thou art come.

23 Do therefore this that we ſay to thee: we have foure men which have a vow on them;

24 Them take, and [d] purifie thy ſelf with them, and be at [e] charges with them, that they may * ſhave their heads: and all may know that thoſe things whereof they were informed concerning thee, are nothing, but that thou thy ſelf alſo walkeſt orderly, and keepeſt the law.

25 As touching the Gentiles which beleeve, 125
*we have written and concluded, that they obſerve no ſuch thing, ſave onely that they keep themſelves from things offered to idols, and from bloud, and from ſtrangled, and from fornication. * Chap. 15, 20.

26 Then Paul took the men, and the next day purifying himſelf with them, entred into the temple, *to ſignifie the accompliſhment of the dayes of purification, untill that an offering ſhould be offered for every one of them. * Num. 6, 13. f The prieſts were to be advertiſed of the accompliſhment of the dayes of the purification, becauſe there were ſacrifices to be offered the ſame day that their vow was ended.

27 [5] And when the ſeven dayes were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him, 5 A prepoſterous zeal is the cauſe of great confuſion and great miſchiefs.

28 Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place: and farther, brought Grecks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doores were ſhut.

31 [6] And as they went about to kill him, tidings came unto the chief captain of the band that all Jeruſalem was in an uprore. 6 God ſinketh ſome, even amongſt the wicked, and prophane themſelves, to hinder the endeavours of the reſt.

32 Who immediately took ſouldiers, and centurions, and ran down unto them: and when they ſaw the chief captain and the ſouldiers, they left beating of Paul.

33 Then the chief captain came neare and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And ſome cried one thing, ſome another, among the multitude; and when he could not know the certaintie for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo it was that he was born of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?

38 * Art not thou that [g] Egyptian which before theſe dayes madeſt an uprore, and leddeſt out into the wilderneſſe foure thouſand men that were murderers? * Chap. 5, 36. g Touching this Egyptian which aſſembled thirty thouſand men, reade Joſephus book, 2 chap 12.

39 But Paul ſaid, I am a man which am a Jew of Tarſus, a city in Cilicia, a citizen of no mean city; and I beſeech thee, ſuffer me to ſpeak unto the people.

40 And when he had given him licenſe, Paul ſtood on the ſtairs, and beckened with the hand unto the people; and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue ſaying,

* Chap. 6, 5. b He ſpeaketh of the ſeven deacons which he mentioned before Chap. 6.

c They had a peculiar gift of foretelling things to come.

2 The will of God bridleth all affections in them which earneſtly ſeek the glory of God.

3 God is to be praiſed, who is the authour of all good ſayings and deeds.

4 In things indifferent (of which ſort were not the traditions of the phariſees, but the ceremonies of the law, untill ſuch time as Chriſtian libertie was more fully revealed to the Jews) charitie willeth us to conform or apply our ſelves willingly, ſo farre as we may, to our brethren which do not ſtubbornly and maliciouſly reſiſt the truth, but are not throughly inſtructed eſpecially if the queſtion be of a whole multitude.

d That is, conſecrate thy ſelf, for he ſpeaketh not here of the unclean, but of ſuch as be ſubject to the vow of the Nazarites.

e That it may be known, that thou waſt not only preſent at the vow, but alſo a chief man in it: and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde ſomewhat unto them, * Num. 6, 18. Chap. 18, 18.

CHAP. XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apoſtle-ſhip. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He ſhould have been ſcourged, 25 but claiming the priviledge of a Romane he eſcapeth.

MEn, brethren, and fathers, heare ye my defence, which I make now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3 * [1] I am verily a man which am a Jew, born in Tarſus *a citie* in Cilicia yet brought up in this citie, at the [2] feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high prieſt doth bear me witneſſe, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſſe, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou Lord? And he ſayd unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law; having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame houre I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt one, and ſhouldeſt heare the voice of his mouth.

15 For thou ſhalt be his witneſſe unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſinnes, calling on the name of the Lord.

17 And it came to paſſe, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that beleeved on thee.

20 * And when the bloud of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that [b] ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee farre hence unto the Gentiles.

22 [2] And they gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they [c] cried out and caſt off their clothes, and threw duſt into the aire,

24 [3] The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawfull for you to ſcourge a man that is a Romane, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Romane.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Romane? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſumme obtained I this freedome. And Paul ſaid, But I was free born.

29 Then ſtraightway they departed from him which ſhould have ‡ examined him: and the chief captain alſo was afraid after he knew that he was a [d] Romane, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bands, and commanded the chief prieſts and all their councel to appeare, and brought Paul down and ſet him before them.

* Chap. 22, 39.
1 Paul making a ſhort declaration of his former life, proveth both his vocation and doctrin to be of God.
a That is, his daily hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſchollars which ſit upon forms beneath: and therefore he ſaith, at the feet of Gamaliel.
* Chap. 8, 3.

* Chap. 7, 58.
b This is properly ſpoken: for Steven was murdered of a ſort of cut-throats, not by order of juſtice, but by open force: for at that time the Jews could not put any man to death by law.
2 Stout and ſtubborn pride will neither it ſelf imbrace the truth neither ſuffer other to receive it.
c The deſcription of a ſeditious hurly burly, and of an harebraind and mad multitude.
3 The wiſdome of the flesh doth not conſider what is juſt but what is profitable, and therewithall meaſure the profit, according as it appeareth preſently.
4 There is no cauſe why we may not uſe thoſe lawfull means which God giveth us, to repell or put away an injurie.

‡ Or, *tortured.*
d Not by nation, but by the law of the citie.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſenſion among his accuſers. 11 God encourageth him. 14 The Iews laying wait for Paul, 20 it is declared unto the chief captain. 27 He ſendeth him to Felix the governour.

AND [1] Paul earneſtly beholding the counſel, ſaid, Men and brethren, I have lived in all good conſcience before God, untill this day.

2 [2] And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 [3] Then ſaid Paul unto him, God [a] ſhall ſmite thee, [b] thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten [c] contrary to the law?

4 And they that ſtood by, ſaid, Revileſt thou Gods high prieſt?

5 [4] Then ſaid Paul, I wiſt not brethren, that he

1 Paul againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof he repeateth the whole courſe of his life.
2 Hypocrites are conſtrained at length to bewray themſelves by their intemperancie.
3 It is lawfull for us to complain of injuries, and to ſummon the wicked to the judgement ſeat of God, ſo that we do it without hatred, and with a quiet and peaceable minde.

a It appeareth plainly by the Greek phraſe that Paul did not curſe the high prieſt, but only pronounce the punishment of God againſt him. b This is a vehement and ſharp ſpeech, but yet not reproachfull: For the godly may ſpeak roundly and yet be void of the bitter affection of a ſharp and angry minde. c For the law commandeth the judge to heare the perſon that is accuſed patiently, and to pronounce the ſentence adviſedly. 4 We muſt willingly and from the heart give honour to magiſtrates, although they be tyrants,

was

was the high prieſt: For it is written, * Thou ſhalt not ſpeak evil of the ruler of thy people.

6 [5] But when Paul perceived that the one part were Sadduces, and the other Phariſees, he cried out in the councel, Men and brethren, * I am a Phariſee, the ſonne of a Phariſee: * of the hope and reſurrection of the dead, I am called in queſtion.

7 [6] And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadduces: and the multitude was divided.

8 *[7] For the Sadduces ſay that there is no reſurrection, neither [d] angel nor ſpirit; but the Phariſees confeſſe both.

9 [8] And there aroſe a great cry: and the [e] Scribes that were of the Phariſees part aroſe, and ſtrove, ſaying, We finde no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 [9] And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following, the Lord ſtood by him, and ſaid, be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſſe at Rome.

12 [10] And when it was day, certain of the Jews banded together, and bound themſelves [f] under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than fourty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing untill we have ſlain Paul.

15 Now therefore ye with the [g] councel, ſignifie to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come neare, are ready to kill him.

16 And when Pauls ſiſters ſonne heard of their lying in wait, he went and entred into the caſtle, and told Paul.

17 [11] Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the councel, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yeeld unto them: for there lie in wait for him of them more than fourty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee. 127

22 [12] So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me.

23 And he called unto him two centurions, ſaying, Make ready two hundred ſouldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third houre of the night.

24 And provide them beaſts, that they may ſet Paul on, and bring him ſafe unto Felix the governour.

25 And he wrote a letter after this manner.

26 [13] Claudius Lyſias, unto the moſt excellent governour Felix, ſendeth greeting.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an armie, and reſcued him, having underſtood that he was a Romane.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their councel:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what they had againſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea and delivered the epiſtle to the governour, preſented Paul alſo before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia:

35 I will heare thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgement hall.

Chap. XXIIII.

1 Paul being accuſed by Tertullus the oratour, 19 anſwereth for his life and doctrine. 24 He preacheth Chriſt to the governour and his wife. 26 The governour hopeth for a bribe, but in vain. 27 At laſt going out of his office, he leaveth Paul in priſon.

1 [1] And after five dayes, Ananias the high prieſt deſcended with the elders, and with a certain oratour named Tertullus, who enformed the governour againſt Paul.

2 And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that [a] by

* Exod. 22, 28.

5 We may lawfully ſometimes ſet the wicked together by the eares, that they may leave off to aſſault us, ſo that it be done with no hinderance of the truth.

* Phil. 3, 5.
* Chap. 24, 21.

6 The concord of the wicked is weak, although they conſpire together to oppreſſe the truth.

* Matth. 22, 23.

7 It is an old hereſie of the Sadduces, to denie the ſubſtance of angels and ſouls, and therewithall the reſurrection of the dead.

d Natures that want bodies.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

e The Scribes office was a publick office, and the name of the Phariſees, was the name of a ſect.

9 God will not forſake his to the end.

10 Such as are caried away with a foolish zeal, think that they may lie, and murder, and do whatſoever miſchief they liſt.

† Or, *with an oath of execration.*

f They curſing and banning themſelves, promiſed.

g Ye and the Senate requiring the ſame to be done, leſt that the tribune ſhould think that it was demanded of him at ſome private mans ſuit.

11 The wiſdome of the Spirit muſt be joyned with ſimplicitie.

12 There is no counſel againſt the Lord and his ſervants.

13 Lyſias is ſuddenly made by the Lord, Pauls patron.

1 Hypocrites, when they cannot doe what they would do by force and deceit, at length they go about to compaſſe it by a ſhew of law.

a Felix ruled that province with great crueltie and covetouſnes, and yet Ioſephus recordeth that he did many worthy things, as that he took Eleazar the captain of certaine cut-throats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Judea.

128

b He useth a word which the Stoiks defined to be a perfite duti and behaviour.

thee we enjoy great quietnesse, and that very b worthy deeds are done unto this nation by thy providence,

3 We accept it alwayes, and in all places, most noble Felix, with all thankfulnesse.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest heare us of thy clemencie a few words.

c Word for word, a plague.
d As you would say, a ringleader, or ensigne bearer.
e So they called the Christians, scoffingly, of the towns name where they thought that Christ was born, whereupon it came, that Julian the Apostate called him Galilean.

5 For we have found this man a c pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a d ringleader of the sect of the e Nazarenes.

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

f Confirmed Tertullus his saying
1 Tertullus by the devils rhetorique beginning with flattery, maketh an end with lyes, but Paul using heavenly eloquence, and but a simple beginning, casteth off from himself the crime of sedition, wherewith he was burdened, with a simple deniall.
g Paul pleaded his cause two yeares before Felix departed out of the province, Chap. 27. but he had governed Trachonite, Batavia, and Galaunite, before that Claudius made him governour of Judea: Iosephus in the historie of the Iews warre, lib. 2. Chap. 11.
h They cannot lay forth before thee, and prove by good reasons.
3 Paul goeth in the case of religion, from a state of conjecture to a state of qualitie, not onely not denying that religion which was objected against him, but also proving it to be true, to be heavenly, and from God, and to be the oldest of all religions.
i Here this word Heresie, or Sect, is taken in good part.
4 Paul in conclusion telleth the thing which was done cruely, which Tertullus had before divers wayes corrupted.
* Chap. 21, 27.
k And while I was busie about those things.
l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred up the people against him.
m Whither the tribune brought me.
* Chap. 23, 6.

9 And the Jews also f assented, saying, that these things were so.

10 1 Then Paul, after that the governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of g many yeares a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve dayes since I went up to Jerusalem for to worship,

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the citie:

13 Neither can they h prove the things whereof they now accuse me.

14 3 But this I confesse unto thee, that after the way which they call i heresie, so worship I the God of my fathers, beleeving all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have alwayes a conscience void of offence toward God, and toward men.

17 4 Now after many yeares, I came to bring alms to my nation, and offerings.

18 * k Whereupon certain Jews from l Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the m councel,

21 Except it be for this one voice, that I cried standing among them, * Touching the resurrection of the dead, I am called in question by you this day.

22 5 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, when Lysias the chief captain shall come down, I will know the n uttermost of your matter.

5 The judge suspendeth his sentence, because the matter is doubtfull.
n Felix could not judge whether he had done wickedly in the matters of his religion or no, untill he had better understanding of that way which Paul professed: and as for other matters, touching the sedition, he thinketh good to deferre it till he heare Lysias, and therefore he gave Paul somewhat more libertie.

23 6 And he commanded a centurion to keep Paul, and to let him have libertie, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain dayes, when Felix came with his wife o Drusilla, which was a Jewesse, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousnesse, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I wil call for thee.

6 God is a most faithfull keeper of his servants, and the force of the truth is wonderfull, even amongst men which are otherwise prophane.
o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

26 He hoped also that money should have been give him of Paul, that the might loose him: wherefore he sent for him the oftner, and communed with him.

27 7 But after two yeares, Portius Festus came into Felix room: and Felix willing to shew the Jews a p pleasure, left Paul bound.

7 In a naughtie minde, that is, guiltie to it self, although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we have need of patience, and that continually.
p For whereas he had behaved himself very wickedly in the province, had it not beene for favour of his brother Pallas, he should have dyed for it: so that we may gather hereby, why he would have pleasured the Iews.

CHAP. XXV.

1 The Iews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOw 1 when Festus was come into the province, after three dayes he ascended from Cesarea to Jerusalem.

1 Satans ministers are subtill, and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

2 Then the high priest, and the chief of the Jews enformed him against Paul, and besought him,

3 And desired favour against him that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickednesse in him.

6 2 And when he had tarried among them ‡ more than ten dayes, he went down unto Cesarea, and the next day sitting in the judgement seat, commanded Paul to be brought.

2 We may repell an injury justly, but not with injury.
‡ Or, as some copies reade, no more than eight or ten dayes.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could a not prove.

a They could not prove them certainely, and with undoubted reasons.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 3 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

3 God doth not onely turn away the counsel of the wicked, but also turneth it upon their own heads.

10 Then

10 Then ſaid Paul, I ſtand at Ceſars judgement-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

12 Then Feſtus when he had conferred with the councel, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

13 [4] And after certain dayes, king [b] Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many dayes, Feſtus declared Pauls cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews enformed me, deſiring to have judgement againſt him.

16 To whom I anſwered, It is not the manner of the Romanes to [c] deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgement-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 [5] But had certain queſtions againſt him of their own [d] ſupperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe ‡ I doubted of ſuch manner of queſtions, I asked him whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the ‡ hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

22 [6] Then Agrippa ſaid unto Feſtus, I would alſo heare the man my ſelf. To morrow, ſaid he, thou ſhalt heare him.

23 And on the morrow when Agrippa was come, and Bernice, with great [e] pomp, and was entred into the place of hearing, with the chief captains, and principall men of the citie, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignifie the crimes laid againſt him.

Chap. XXVI.

2 Paul in the preſence of Agrippa, declareth his life from his childhood, 12 and how miraculouſly he was converted, and called to his apoſtleſhip. 24 Feſtus chargeth him to be mad, whereunto he anſwereth modeſtly. 28 Agrippa is almoſt perſwaded be to a Chriſtian. 31 The whole company pronounce him innocent.

THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

2 [1] I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtomes and queſtions which are among the Jews: wherefore I beſeech thee to heare me patiently.

4 [2] My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews.

5 Which [a] knew me from the [b] beginning, (if they would teſtifie) that after the [c] moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6 [3] And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers.

7 Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews.

8 [4] Why ſhould it be thought a thing incredibile with you, that God ſhould raiſe the dead?

9 I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 * Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death I gave my [d] voice againſt them.

11 And I puniſhed them oft in every ſynagogue, and [e] compelled them to blaſpheme: and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities.

12 * Whereupon as I went to Damaſcus, with authoritie and commiſſion from the chief prieſts:

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſſe of the ſunne, ſhining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard

4 Feſtus thinking no ſuch thing, even before rekings, bringing to light the wickednesse of the Jews, and Pauls innocencie, doth marvellouſly confirm the church of God.

b This Agrippa was Agrippa his ſonne, whoſe death Luke ſpake of before. and Bernice was his ſiſter.

c The Romanes uſe not to deliver any man to be be punished before, &c.

5 The profane and wicked take an occaſion to condemn the true doctrine, by reaſon of private controverſies, and contentions of men betwixt themſelves: but the trueth nevertheleſſe abideth, in the meane ſeaſon, ſafe and ſure.

d This prophane man calleth the Iewiſh religion, ſupperſtition, and that before King Agrippa, but no marvell: for the rulers of provinces by reaſon of the empire of Rome, uſed to preferre themſelves before Kings.

‡ Or, *I was doubtfull how to enquire thereof.*

‡ Or, *judgement.*

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap 9, 15.

e Gorgeouſly like a Prince.

f To Auguſtus; Good princes refuſed this name at the firſt, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.

1 To have a skillfull judge, is a great and ſingular gift of God.

2 Paul divideth the hiſtorie of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the Fathers and Prophets.

a What I was, and where, and how I lived.

b That I was a phariſee from my childe hood.

c The ſect of the Phariſees was the moſt exquiſit amongſt all the ſects of the Iews, for it was better than all the reſt.

3 There are three chief and principall witneſſes of true doctrine, God, the true Fathers, and the conſent of the church.

4 He proveth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſſe.

* Chap. 8, 3.

d I conſented to; and allowed of their doing: for he was not a Iudge

e By extream puniſhment.

* Chap. 9, 2.

I heard

130 I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? it is hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet, for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſſe both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee.

17 Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee,

18 [5] To open their eyes, and to turn them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by faith that is in me.

19 [6] Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill me.

22 [7] Having therefore obtained help of God, I continue unto this day, witneſſing both to [f] ſmal and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto the people, and to the Gentiles.

24 [g] And as he thus ſpake for himſelf, Feſtus ſaith with a loud voice, Paul thou art beſide thy ſelf, much learning doth make thee mad.

25 But he ſaid, [j] I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe thing are hidden from him: for this thing was not done in a [k] corner.

27 [9] King Agrippa, beleeveſt thou the prophets? I know that thou beleeveſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

29 And Paul ſaid, I [l] would to God, that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 *Paul ſhipping toward Rome,* 10 *fortelleth of the danger of the voyage,* 11 *but is not beleeved.* 14 *They are toſſed to and fro with tempeſt,* 41 *and ſuffer ſhipwrack,* 22, 34, 44 *yet all come ſafe to land.*

AND [1] when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the windes were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italie, and he put us therein.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come over againſt Cnidus, the winde not ſuffering us, we ſailed under ‡ Crete, over againſt [2] Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the citie of Laſea.

9 [3] Now when much time was ſpent, and when ſailing was now dangerous, becauſe the [b] faſt was now already paſt, Paul admoniſhed them,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with ‡ hurt and much damage, not onely of the lading and ſhip, but alſo of our lives.

11 [3] Nevertheleſſe, the centurion beleeved the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-winde blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence they ſailed cloſe by Crete.

14 But not long after there ‡ aroſe againſt [c] it a tempeſtuous winde, called [d] Euroclydon.

15 And when the ſhip was caught, and could not bear up into the winde, we let her drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed

---

5 The end of the goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith

6 Paul alledgeth God to be authour of the office of his apoſtleſhip, and his grace, as a witneſſe.

7 Chriſt is the end of the law and the prophets.

f To every one.

g That Chriſt ſhould not be ſuch a king as the Iews dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.

h The firſt of the, which are raiſed from the dead.

i Life, yea and that a moſt bleſſed life, which ſhall be endleſſe: and this is ſet againſt darkneſſe, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſerie and calamitie.

8 The wiſedome of God is madneſſe to fools, yet notwithſtanding we muſt boldly avouch the truth.

k Secretly and privily.

9 Paul as it were forgetting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

l I would to God that not only almoſt, but throughly and altogether both thou and all that heare me this day, might be made as I am, my bonds only excepted.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

1 Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and cõmended unto the world with many ſingular teſtimonies.

‡ Or, *Candy,*

2 Which was an high hill of Crete.

3 Gods providence taketh not away the cauſes which God uſed as meanes, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

b This is meant of the Iews faſt which they kept in the feaſt of expiation, as we reade, Levit. 23, 27. which fell in the ſeventh moneth, which we call October, and is not good for navigation or ſailing.

‡ Or, *injury.*

3 Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſedome rather than God, ſpeaking by the mouth of his ſervants.

‡ Or, *beat.*

c By Crete, from whoſe ſhore our ſhip was driven by that meanes.

d Northeaſt.

used helps, undergirding the ship; and fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven.

4 The end proveth that none provide worſe for themſelves, than they which commit themſelves to be governed only by their own wiſedome.

18 [4] And being exceedingly toſſed with a tempeſt, the next day they lightened the ſhip;

19 And the third day we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſunne, nor ſtarres in many dayes appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved, was then taken away.

5 God ſpareth the wicked for a time, for his elect and choſens ſake.

21 [5] But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſſe.

22 And now I exhort you to be of good cheer: for there ſhall be no loſſe of any mans life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God whoſe I am, and whom I ſerve,

24 Saying, Fear not Paul, thou muſt be brought before Ceſar; and lo, God hath given thee all them that ſail with thee.

6 The promiſe is made effectuall through faith.

25 [6] Wherefore ſirs, be of good cheer: for I beleeve God, that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

7 We attain and come to the promiſed and ſure ſalvation through the midſt of tempeſts, and death it ſelf.

27 [7] But when the fourteenth night was come, as we were driven up and down in [e] Adria about midnight, the ſhipmen deemed that they [f] drew neare to ſome countrey:

e For Ptolome writeth, that the Adriaticall ſea beareth upon the eaſt ſhoar of Cicilia.

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

f That ſome countrey approched unto them.

29 Then fearing leſt we ſhould have fallen upon rocks, they caſt foure anchors out of the ſtern, and wiſhed for the day.

8 There is none ſo foul an act, whereunto diſtruſt and an evil conſcience, do not enforce men.

30 [8] And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

9 Although the performing of Gods promiſes doeth not ſimply depend upon ſecond cauſes, yet they make themſelves unworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offereth them, either upon raſhneſſe or diſtruſt.

31 [9] Paul ſaid to the centurion, and to the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſouldiers cut off the ropes of the boat, and let her fall off.

10 When the world trembleth, the faithfull alone be not only quiet, but confirm others by their example.

33 [10] And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore I pray you to take ſome meat, for this is for your health: for there ſhall not an [g] hair fall from the head of any of you,

g This is a proverb which the Hebrews uſe, whereby is meant, that they ſhall be ſafe, and not one of them perish.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they alſo took ſome meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls. 131

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

11 Then are tempeſts moſt of all to be feared and looked for, when the port or haven is neareſt.

39 [11] And when it was day, they knew not the land: but they diſcovered a certain [h] creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

h A creek is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.

40 And when they had ‡taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main ſail to the winde, and made toward ſhore.

‡ Or, *caſt the anchors, they left them in the ſea, &c.*

i So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

41 And falling into a place where [i] two ſeas met, they ran the ſhip aground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

12 There is no where more unfaithfulneſſe, and unthankfulneſſe than in unbeleevers.

42 [12] And the ſouldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

13 God findeth, even amongſt his enemies, them whoſe help he uſeth to preſerve his.

43 [13] But the centurion willing to ſave Paul, kept them from their purpoſe, and commanded that they which could ſwim, ſhould caſt themſelves firſt into the ſea, and get to land:

14 The goodneſſe of God overcometh mans malice.

34 [14] And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: And ſo it came to paſſe they eſcaped all ſafe to land.

Chap. XXVIII.

1 Paul after his ſhipwrack is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diſeaſes in the iſland. 11 They depart towards Rome, 17 He declareth to the Iews the cauſe his coming. 24 After his preaching ſome were perſwaded, and ſome beleeved not. 30 Yet he preacheth there two yeares.

AND when they were eſcaped, then they knew that the iſland was called [a] Melita.

a That is it, which at this day we call Malta.

2 And the barbarous people ſhewed us no little kindneſſe: for they kindled a fire and received us every one becauſe of the preſent rain, and becauſe of the cold.

1 The godly are ſure to have danger upon danger, but they have alwayes a glorious iſſue.

3 [1] And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

2 Although adverſitie be the puniſhment of ſin, yet ſeeing that God in puniſhing of men doth not alwayes reſpect ſin, they judge raſhly, which either dos not wait for the end, or doe judge and eſteem of men, according to proſperitie or adverſitie.

4 [2] And when the barbarians ſaw the venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet [b] vengeance ſuffereth not to live.

b Right and reaſon.

5 And he ſhook off the beaſt into the fire, and felt no harm.

c The Greek word ſignifieth, To be inflamed, or To ſwell: moreover, Dioſcorides in his 6 book, chap. 38. witneſſeth that the biting of a viper, cauſeth a ſwelling of the body, and ſo ſaith Nicander, in his remedies againſt poyſons.

6 Howbeit they looked when he ſhould have [c] ſwollen, or fallen down dead ſuddenly: [3] but after they had looked a great while, and ſaw no harm come to him, they changed their mindes, and ſaid that he was a God.

3 There is nothing more unconſtant every way, than they which are ignorant of true religion.

7 [4] In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us and lodged us three dayes courteouſly.

4 It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poore.

8 And it came to paſſe that the father of Publius lay ſick of a fever, and of a bloudy flix, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

132

9 [5] So when this was done, others also which had diseases in the island, came, and were healed:

10 [6] Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 [7] And after three moneths we departed in a ship of Alexandria, which had wintered in the isle, whose [d] signe was Castor and Pollux.

12 And landing at Syracuse, we tarried there three dayes.

13 And from thence we set a compasse, and came to Rhegium, and after one day the southwinde blew, and we came the next day to Puteoli:

14 [8] Where we found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

15 [9] And from thence, when the brethren heard of us, they came to meet us as farre as [e] Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was suffered to dwell by [f] himself, with a souldier that kept him.

17 [10] And it came to passe, that after three dayes, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customes of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 [11] But when the Jews spake against it, I was constrained to appeal unto Cesar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to heare of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 [12] And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and [g] testified the kingdome of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening.

24 [13] And some beleeved the things which were spoken, and some beleeved not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers.

26 [14] Saying, *Go unto this people, and say, Hearing ye shall heare, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes have they [h] closed; lest they should see with their eyes, and heare with their eares, and understand with their heart, and should be converted, and I should heal them.

28 [15] Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will heare it.

29 [16] And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 [17] And Paul dwelt two whole yeares in his own hired house, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

5 Although Paul were a captive, yet the vertue of God was not captive.
6 God doeth well to strangers for his childrens sake.
7 Idols do not defile the saints, which do in no wise consent unto them.
d So they used to deck the fore-part of their ships, whereupon their ships were called by such names.
8 God boweth and bendeth the hearts even of prophane men, as it pleaseth him to favour his.
9 God never suffereth his to be afflicted above their strength.
e Appius way, was a pavement made by Appius the blinde, with the help of his souldiers, long and broad, and runneth out toward the sea, and there were three tavernes in it.
f Not in a common prison, but in a house which he hired for himself.
10 Paul in every place remembreth himself to be an apostle.
11 We may use the meanes which God giveth us, but so, that we seek the Glory of God and not our selves.
12 The law and the gospel agree well together.
g By good reasons, and proved, that the kingdome of God, foretold them by the prophets, was come.
13 The gospel is a savour of life to them that beleeve, and a savour of death to them that be disobedient.
14 The unbelevers do willingly resist the trueth, and yet not by chance.
* Isa. 6, 9. Matth. 13, 14. Mark 4, 12. Luke 8, 10. Iohn 12, 40. Rom. 11, 8.
h They made as though they saw not that which they saw against their wills, yea they did see, but they would not see.
15 The unbelief of the reprobate and castawayes, cannot cause the trueth of God to be of none effect.
16 Not the gospel, but the contempt of the gospel is the cause of strife and debate.
17 The word of God cannot be bound.

THE

The epistle of PAUL the apostle, TO THE ROMANES.

CHAP. I.

1 Paul commendeth his calling, to the Romanes, 9 and his desire to come to them. 18 What his gospel is, and the righteousnesse which it sheweth. 18 God is angry with all manner of sinne. 21 What were the sinnes of the Gentiles.

1 PAul [a] a [2] servant [3] of Jesus Christ, called *to be* an [b] apostle, * [c] separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 [3] Concerning his [d] Sonne Jesus Christ our Lord, which was [e] made of the seed of David [f] according to the flesh,

4 And † [g] declared to be the Sonne of God [h] with power, according to the spirit of holinesse, by the resurrection from the dead.

5 [i] By whom we have received [k] grace and apostleship ‡ [l] for obedience to the faith [m] among all nations for his name.

6 Among whom are ye also the [n] called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: [o] Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 [4] First, I thank my God through Jesus Christ for you all, that your faith is [p] spoken of throughout the [q] whole world.

9 For God is my witnesse, whom I serve ‖ with my [r] spirit in the [s] gospel of his Sonne, that without ceasing I make mention of you alwayes in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spirituall gift, to the end you may be established,

12 That is, that I may be [t] comforted together ‡ with you, by the mutuall faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit ‡ among you also even as among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at [u] Rome also.

16 For I am not ashamed of the gospel of Christ: [5] for it is the [x] power of God unto salvation, to every one that beleeveth, to the Jew first, and also to the [y] Greek.

17 [6] For therein is the righteousnesse of God revealed from faith to [z] faith: [7] as it is written, * The just shall live by faith.

18 [8] For the wrath of God is revealed from heaven against [a] all ungodlinesse, and unrighteousnesse of men; who hold the [b] truth in unrighteousnesse.

19 [9] Because that which may be known of God, is manifest ‡ in [c] them, for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being [d] understood by the things that are made, *even* his eternall power and Godhead, ‡ so that they are without excuse.

21 Because that when they knew God, they [e] glorified him not as God, neither were thankfull, but became [f] vain in their imaginations, and their foolish heart was darkned.

22 [g] Professing themselves to be wise, they became fools:

23 And changed the glory of the [h] uncorruptible * God, into an image made like to corruptible man, and to birds, and fourefooted beasts, and creeping things.

24 [10] Wherefore [i] God also [k] gave them up to uncleanesse, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creatour, who is blessed for ever. Amen.

1 The first part of the epistle containing a most profitable preface, unto verse 16.
2 He moving the Romanes to give diligent eare unto him, in that he sheweth that he cometh not in his own name, but as Gods messenger unto the Gentiles, entreateth with them of the weightiest matter that is, promised long since of God, by many fit witnesses, and now at the length performed indeed.
a Minister, for this word Servant is not taken in this place as set against this word Freeman, but declareth his ministrie and office.
b Whereas he said before in a generall terme, that he was a minister, now he commeth to a more speciall name, and saith, and that he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romanes, doth nothing but his duetie.
* Acts 13, 2.
c Appointed of God to preach the gospel.
3 By declaring the sum of the doctrin of the Gospel, he stirreth up the Romanes to good consideration of the matter whereof he treateth: So then he sheweth that Christ (who is the very substance, and sum of the gospel) is the only Son of God the Father, who as touching his humanitie, is made of the seed of David, but touching his divine and spirituall nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth.
d This is a plain testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.
e Which took flesh of the Virgine, David his daughter.
f As he is man: for this word, Flesh, by the figure Synecdoche, is taken for man.
† Gr. *determined.*
g Shewed and made manifest.
h The divine and mighty power is set against the weaknesse of the flesh; for that overcame death.
i Of whom.
k This marvellous, liberall and gracious gift, which is given me, the least of all the saints, to preach, &c. Ephesians 3, 8.
‡ Or, *to the obedience of faith.*
l That men through faith might obey God.
m For his names sake.
n Which through Gods goodnesse are Christs.
o Gods free good will: by peace, the Hebrews meane a prosperous successe in all things.
4 He procureth their favourable patience, in that he reckoneth up their true commendation, and his true apostolique good will toward them, confirmed by taking God himself to witnesse.
p Because your faith is such, that it is commended in all churches.
q In all churches.
‡ Or, *in my spirit.*
r Very willingly and with all my heart.
s In preaching his Son.
t Though Paul were never so excellent, yet by teaching the church, he might be instructed by it.
‡ Or, *in you.*
u He meaneth all them that dwell at Rome, though some of them were not Romanes, Look the end of the epistle.
5 The second part of the epistle unto the beginning of the 9 chapter. Now the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.
x God his mighty and effectuall instrument to save men by.
y When this word Grecian, is set against this word Jew, then doeth it signifie a gentile.
6 The confirmation of the former proposition: we are taught in the gospel, that we are justified before God by faith, which increaseth daily: and therefore also saved.
z From faith which increaseth daily.
7 The proof as well of the first as of the second proposition, out of Habakuk, who attributeth and giveth unto faith both justice and life before God.
* Hab. 2, 4.
8 Another confirmation of that principall question: All men being considered within themselves, or without Christ, are guiltie both of ungodlinesse and also unrighteousnesse, and therefore are subject to condemnation: Therefore must they needs seek righteousnesse in some other.
a Against all kindes of ungodlinesse.
b By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their own reason might condemne them of wickednesse both against God and man.
9 Their ungodlines he proveth hereby, that although all men have a most clear and evident glasse wherein to behold the everlasting and almightie nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God.
‡ Or, *to them.*
c In their hearts.
d Thou seest not God, and yet thou acknowledgest him as God by his works, &c.
‡ Or, *that they may be.*
e They did not honour him with that honour and service which was meet for his everlasting power and God-head.
f As if he said, became so mad of themselves.
g Or, Thought themselves.
h For the true God they took another.
* Psal. 106, 20.
10 The unrighteousnesse of men he setteth forth, first, in this, that even against nature following their lusts, they defiled themselves one with another by the just judgement of God.
i The contempt of religion is the fountain of all mischief.
k As a just judge.

26 For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men, leaving the naturall use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that [l] recompense of their errour which was meet.

28 [m] And even as they did not like [‡] to retain God in *their* knowledge, God gave them over to [‡] a [m] reprobate minde, to do those things which are not convenient:

29 Being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despitefull, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, [n] covenant-breakers, [‡] without naturall affection, implacable, unmercifull;

32 Who knowing the [o] judgement of God, (that they which commit such things are worthy of death) not onely do the same, but [‡] have [p] pleasure in them that do them.

Chap. II.

1 They that sinne, though they condemn it in others, cannot excuse themselves, 6 and much lesse escape the judgement of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor the Jews, 35 whom their circumcision shall not profit, if they keep not the law.

THerefore [t] thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self: for thou that judgest, doest the same things.

2 But we are [a] sure that the judgement of God is according to [b] truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 [2] Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?

5 But after thy hardnesse and impenitent heart, * [c] treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.

6 [3] * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, seek for [d] glory, and honour, and immortalitie; eternall life:

8 But unto them that are contentious, and do not obey the [e] truth, but obey unrighteousnesse; [f] indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile.

11 For there is no [g] respect of persons with God.

12 [4] For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 ([5] For not the hearers of the law are just before God, but the doers of the law shall be [h] justified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law [l] written in their hearts, [‡] their conscience also bearing witnesse, and their thoughts [‡] the mean while accusing, or else excusing one another)

16 [7] In the day when God shall judge the secrets of men by Jesus Christ, according to [m] my gospel.

17 [8] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest *his* will, and [‡] [n] approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thy self art a guide of the blinde, a light of them *which are* in darknesse,

20 An instructer of the foolish, a teacher of babes, which hast the [o] form of knowledge and of the truth in the [p] law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacriledge?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is * written.

25 [9] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, [q] if the uncircumcision keep the righteousnesse of the law, shall not his

t He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other mens faults, and saith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doeth) they themselves would be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselves.

a Paul alledgeth no places of scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is perswaded of in his minde, so that the devil himself is not able to pluck them clean out.

b Considering and judging things aright, and not by any outward shew.

e By truth, he meaneth that knowledge which we have of nature.

f Gods indignation against sinners, which shall quickly be kindled.

† Gr. *Greek.*

† Gr. *Greek.*

g God doeth not measure men either by their bloud or by their countrey, either to receive them or to cast them away.

4 He applieth that generall accusation of mankind, particulary both to the Gentiles, and to the Jews.

5 He preventeth an objection which might be made by the Jews, whom the law doth not excuse, but condemne, because that not the hearing of the law, but the keeping of the law doth justifie.

h Shall be pronounced just before Gods judgement seat: which is true indeed if any such could be found that had fulfilled the law: but seeing Abraham was not justified by the law, but by faith, it followeth that no man can be justified by works.

6 He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moses, yet they have no reason whereby they may excuse their wickednesse, in that they have somewhat written in their hearts in stead of a law, as men, that forbid and punish some things as wicked, and commend other some as good.

i Not simply, but in comparison of the Jews.

k Command honest things, and forbid dishonest.

‡ Or, *the conscience witnessing with them.*

l This knowledge is a naturall knowledge.

‡ Or, *between themselves.*

7 God deferreth many judgements, which notwithstanding he will execute at their convenient time by Jesus Christ, with a most strait examination, not onely of words and deeds, but of thoughts also, be they never so hidden or secret.

8 He proveth by the

2 A vehement and grievous crying out against them that please themselves, because they see more than other do, and yet are no whit better than others are. * James 5, 3. c Whilest thou givest thy self to pleasures, thinking to increase thy goods, thou shalt finde Gods wrath.

3 The ground of the former disputation, That both the Jews and Gentiles have altogether need of righteousnesse. * Psal. 62, 12. Matt. 16, 27. Revel. 22, 12. d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifieth the believers, as he himself concludeth, chap. 2. 21, 22. following.

m As this my doctrine witnesseth which I am appointed to preach.

‡ Or, *triest the things that differ.*

n Canst try and discerne what things swerve from Gods will.

o The way to teach and frame other in the knowledge of the truth.

p As though he said, that the Jews under a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing lesse than observe the law. * Isa. 52, 5. Ezek. 36. 20, 23.

9 He precisely preventeth their objection, which set an holinesse in circumcision, and the outward observation of the law: so that he sheweth that the outward circumcision, if it be separated from the inward, doeth not only not justifie, but also condemne them that are indeed circumcised, of whom it requireth that, which it signifieth, that is to say cleannesse of the heart, and the whole life according to the commandment of the law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be counted of, than any Jew that is circumcised according to the flesh onely.

q This is the figure Metonymia, for if the uncircumcised.

un-

uncircumcision be counted for r circumcision?
27 And shall not f uncircumcision which is by nature, if it fulfill the law, judge thee, who by the t letter and circumcision dost transgresse the law?
28 For he is not a Jew, which is one u outwardly, neither is that circumcision, which is outward in the flesh.
29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the x spirit, and not in the letter, whose praise is not of men but of God.

r The state and condition of the uncircumcised.
f He which is uncircumcised by nature and bloud.
t Paul useth oftentimes to set the letter against the spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie is true holinesse and righteousnesse, whereby the people of God is known from prophane and heathenish men. u By the outward ceremonie only. x Whose force is inward, and in the heart.

Chap. III.

1 The Jews prerogative: 3 which they have not lost. 9 Howbeit, the law conviuceth them also of sinne. 20 Therefore no flesh is justified by the law, 28 but all without difference, by faith onely: 31 and yet the law is not abolished.

1 WHat y advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: a chiefly, because that unto them were committed the b oracles of God.
3 For what if some did not c beleeve? shall their unbelief make the d faith of God without effect?
4 God forbid: yea, let God be true, but every man a liar, as it is written, * That thou mightest be e justified in thy sayings, and mightest overcome f when thou art judged.
5 z But if our g unrighteousnesse commend the righteousnesse of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a h man)
6 God forbid: for then how shall God judge the world?
7 i For if the i truth of God hath more abounded through my lie unto his glorie; why yet am I also judged as a sinner?
8 And not *rather*, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.
9 k What then? are we better *than they*? No in no wise: for we have before † proved both Jews and Gentiles, that they are all k under sinne,
10 As it is written, There is none righteous, no not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.
13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips:
14 Whose mouth is full of cursing and bitternesse.
15 Their feet are swift to shed bloud.
16 Destruction and misery are in their wayes:
17 And the l way of peace have they not known.
18 There is no fear of God before their eyes.
19 § Now we know that what things soever the m law saith, it saith 6 to them who are under the law: that every mouth may be stopped, and all the world may become ‡ n guilty before God.
20 Therefore by the deeds o of the law, there shall no p flesh be q justified in his r sight: for by the law *is* the knowledge of sinne.
21 7 But now the righteousnesse of God without the law is manifested, being witnessed by the law and the prophets.
22 s Even the righteousnesse of God, which is by faith of t Jesus Christ unto all, and upon all them that beleeve: for there is no difference:
23 For all have sinned, and come short of the u glory of God.
24 9 Being justified v freely by his grace, through the redemption that is in Jesus Christ:
25 10 Whom God hath ‡ set forth to be a propitiation, through faith in his x bloud, to declare his righteousnesse for the ‡ remission of sinnes that are y past, through the z forbearance of God.
26 To declare, *I say*, a at this time his righteousnesse: that he might be b just, and the c justifier of him which d beleeveth in Jesus.
27 11 Where is boasting then? it is excluded: By what e law? of works? Nay: but by the law of faith.
28 Therefore we conclude, that a man is justified by faith without the deeds of the law.
29 12 Is he the God of the f Jews onely? is he not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing it is one God which shall justifie the g circumcision by faith, and uncircumcision through faith.
31 13 Do we then make h void the law through faith? God forbid: yea, we i establish the law.

1 An innocent and peaceable life.
5 He proveth that this grievous accusation which is uttered by David and Esaias, doth properly concern the Jews.
m The law of Moses.
6 A conclusion of all the former disputation, from the 18 vers. of the first chapter. Therefore saith the apostle, No man can hope to be justified by any law, whether it be that generall law, or the particular law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the law and mans life together that all men are sinners, and therefore worthy of condemnation in the sight of God.
‡ Or, *subject to the judgement of God.*
n Be found guiltie before God.
o By that, that the law can by us be performed.
p Flesh is here taken for man, as in many other places, and furthermore hath greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.
q Absolved before the judgement seat of God.
r A secret setting of the righteousnesse which is before men, be they never so just, against the justice which can stand before God, but the righteousnesse of Christ onely.
7 Therefore saith the apostle, Lest that men should perish, God doeth now exhibit that which he promised of old, that is to say, A way whereby we may be justified and saved before him without the law.
8 The matter, as it were, of this righteousnesse is Christ Jesus, apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God.
§ Which we give to Jesus Christ, or which resteth upon him.
t By the glory of God, is meant that mark which we all shoot at, that is, everlasting life, which standeth in that we are made partakers of the glory of God.
9 Therefore this righteousnesse touching us, is altogether freely given, for it standeth upon those things which we have not done our selves, but such as Christ hath suffered for our sakes, to deliver us from sinne.
u Of his free gift, and meer liberality.
10 God then is the author of that free justification, because it pleased him: and Christ is he which suffered punishment for our sinnes, and in whom we have remission of them: and mean whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodnesse of God, that by this meanes it may appeare, that he is mercifull indeed, and constant in his promises, as he that freely, and of meer grace, justifieth the beleevers.
‡ Or, *fore ordained.*
x This name of bloud, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifice is in Christ.
‡ Or, *passing over.*
y Of those sinnes which we have committed, when we were his enemies.
z Through his patience, and suffering nature.
a To wit, when Paul wrote this.
b That he might be found exceeding true and faithfull.
c Making him just, and without blame, by imputing Christs righteousnesse unto him.
d Of the number of them which by faith lay hold upon Christ: contrary to whom are they, which look to be saved by circumcision, that is, by the law.
11 An argument to prove this conclusion, that we are justified by faith, without works, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without works: for if we were alone justified, either by our own works only, or partly, by faith, and partly by works the glory of this justification should not be wholly given to God.
e By what doctrine? now the doctrine of works hath this condition joyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou beleevest.
12 Another argument of an absurditie: if justification depended upon the law of Moses, then should God be a Saviour to the Jews onely. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one, and like himself. Therefore he will justifie both of them, after one self-same manner, that is to say, By faith. Moreover, this argument must be joyned to that which followeth next, that this conclusion may be firm and evident.
f God is said to be their God, after the manner of the scripture, whom he loveth and rendreth.
g The circumcised.
13 The taking away of an objection: yet is not the law taken away therefore, but is rather established, as it shall be declared in his proper place.
h Vain, void, to no purpose, and no force.
i We make it effectuall and strong.

1 The first meeting with, or pretenting an objection of the Jews: what then have the Jews no more preferment than the Gentiles? yes, that have they, saith the apostle on Gods behalf, for he committed the tables of the covenant to them, so that the unbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthinesse to commend and set forth his goodnesse.
a The Jews state and condition was chiefest.
b Words.
c Brake the covenant.
d The faith that God gave.
* Isa. 51, 4.
e That thy justice might be plainly seen.
f For asmuch as thou shewedst forth an evident token of thy righteousnesse, constancie, and faith, by preserving him who had broken his covenant.
2 Another prevention issuing out of the former answer: that the justice of God is in such sort commended and set forth by our unrighteousnesse, that therefore God forgetteth not that he is the Judge of the world, and therefore a most severe revenger of unrighteousnesse.
g Treacherie, and all the fruits thereof.
h Therefore I speak not these words in mine own person, as though I thought so, but this is the talk of mans wisdome, which is not subject to the will of God.
3 A third objection, which addeth somewhat to the former: If sins doe turn to the glory of God, they are not only not to be punished, but we ought rather to give our selves to them: which blasphemie Paul contenting himself to curse and detest, pronounceth just punishment against such blasphemers.
i The truth and constancie.
4 Another answer to the first objection: that the Jews, if they be considered in themselves, are no better than other men are: as it hath been long since pronounced by the mouth of the prophets.
‡ Gr. *charged.*
k Are guiltie of sin.

Chap. IIII.

1 Abrahams faith was imputed to him for righteousnesse, 10 before he was circumcised. 13 By faith onely he and his seed received the promise. 16 Abraham is the father of all that beleeve. 24 Our faith also shall be imputed to us for righteousnesse.

WHat [1] shall we say then, that Abraham our father, as pertaining to the [a] flesh, hath found?

2 [2] For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 [3] For what saith the scripture? Abraham beleeved God, and it was counted unto him for righteousnesse.

4 [4] Now to him that [b] worketh, is the reward not [c] reckoned of grace, but of debt.

5 But to him that worketh not, but beleeveth on him that [d] justifieth the ungodly, his faith is counted for righteousnesse.

6 [5] Even as David also describeth the blessednesse of the man unto whom God imputeth righteousnesse without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed is the man to whom the Lord will not impute sinne.

9 [6] *Cometh* this [e] blessednesse then upon the circumcision *onely*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousnesse.

10 [7] How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 [8] And he received the [f] signe of circumcision, a [g] seal of the righteousnesse of the faith, which *he had yet* being uncircumcised: [9] that he might be the father of all them that beleeve, though they be not circumcised; that righteousnesse might be imputed unto them also:

12 [10] And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, *which he had* being yet uncircumcised.

13 [11] For the promise that he should be the [h] heir of the world, *was* not to Abraham, or to his seed through the [i] law, but through the righteousnesse of faith.

14 [12] For if they which are of the [k] law be heirs, faith is made void, and the promise made of none effect.

15 [13] Because the law worketh wrath: for where no law is, *there is* no transgression.

16 [14] Therefore *it is* of faith, that it might be by grace; to the end the promise might be sure to all the [l] seed, [15] not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a [16] father of many nations) † before him whom he beleeved, *even* [m] God who [n] quickeneth the dead, and [o] calleth those things which be not as though they were:

18 [17] Who against hope beleeved in hope, that he might become the father of many nations: according to that which was spoken, * So shall thy seed be.

19 [p] And being not weak in faith, he considered not his own body now [q] dead, when he was about an hundred yeare old, neither yet the deadnesse of Sara's wombe.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving [r] glory to God:

21 And being [s] fully perswaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousnesse.

23 [18] Now it was not written for his sake alone, that it was imputed to him:

24 But for us also, to whom it shall be imputed, if we beleeve on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our [t] offences, and was raised again for our justification.

1 A new argument of great weight taken from the example of Abraham, the father of all beleevers: And this is the proposition, If Abraham be considered in himself, by his works he hath deserved nothing wherein to rejoyce with God.
a By works, as appeareth in the next verse.
2 A preventing of an objection. Abraham may well rejoyce, and extoll himself amongst men, but not with God.
3 A confirmation of the proposition: Abraham was justified by imputation of faith: therefore freely without any respect of his works.
4 The first proof of the confirmation, taken of contraries: to him that deserveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but beleeveth in him which promiseth freely, faith is imputed.
b To him that hath deserved any thing by his work.
c Is not reckoned nor given him.
d That maketh him, which is wicked in himself, just in Christ.
5 Another proof of the same confirmation: David putteth blessednesse in free pardon of sinnes: therefore justification also.
6 A new proposition: that this manner of justification belongeth both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham.
e This saying of David, wherein he pronounceth them blessed.
7 He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was justified in uncircumcision, therefore this justification belongeth also to uncircumcised. Nay, it doth not appertain to the circumcised, in respect of their circumcision, much lesse are the uncircumcised shut out for their uncircumcision.
8 A preventing of an objection. Why then was Abraham circumcised, if he were already justified? That the gift of the righteousnesse (saith he) might be confirmed in him.
f Circumcision, which is a signe: as we say, The sacrament of baptisme, for baptisme which is a sacrament.
g Circumcision was called before, A signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not only to signifie, but also to seal up the righteousnesse of faith, whereby we come to possesse Christ himself: for the Holy Ghost worketh that inwardly in deed, which the sacrament being joyned with the word, doe represent.
9 An applying of the example of Abraham to the uncircumcised beleevers, whose father also he maketh Abraham.
10 An applying of the same example, to the circumcised beleevers, whose father Abraham is, but yet by faith.
11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations.
h That all the nations of the world should be his children: or, by the world may be understood the land of Canaan.
i For works that he had done, or upon this condition that he should fulfill the law.
12 A double confirmation of that reason: the one is that the promise cannot be apprehended by the law, and therefore it should be frustrate: the other, that the condition of faith should be joyned in vain to that promise which should be apprehended by works.
k If they be heirs which have fulfilled the law.
13 A reason of the first confirmation, why the promise cannot be apprehended by the law: because that the law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.
14 The conclusion of this argument: The salvation and justification of the posterity of Abraham (that is, of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.
l To all the beleevers.
15 That is to say, not onely of them which beleeve and are also circumcised according to the law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham.
* Gen. 17, 5.
16 This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise.
† Or, *like unto him.*
m Before God, that is, by a spirituall kindred which hath place before God, and maketh us acceptable to God.
n Who restoreth to life.
o. With whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.
17 A description of true faith, wholly resting in the power of God, and his good will set forth in the example of Abraham.
* Gen. 15, 5.
p Very strong and constant.
q Void of strength, and unmeet to get children.
r Acknowledged and praised God, as most gracious and true.
s A description of true faith.
18 The rule of justification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediatour, raised him from the dead, that we also being justified, might be saved in him.
t To pay the ransome for our sinnes.

Chap. V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that sith we were reconciled by his bloud, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sinne and death came by Adam, 17 so much more righteousnesse and life by Jesus Christ. 20 Where sinne abounded, grace did superabound.

THerefore being [1] justified by faith, we have peace with God, through our Lord Jesus Christ.

2 [2] By whom also we have [a] accesse by faith into this grace [b] wherein we [c] stand. [3] and [d] rejoyce in hope of the glory of God.

3 [4] And not onely *so*, but we glory in tribulations also, [5] knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 [6] And hope maketh not ashamed, because

1 Another argument taken of the effects: we are justified with that which truely appeaseth our conscience before God: but faith in Christ doth appease our conscience and not the law, as it was before said, therefore by faith we are justified and not by the law.
2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it self, and in whom faith it self is effectuall.
a He sheweth that our acceptance, with the Authour is by the Sonne.
b By which grace, that is, by which gracious love and good will, or that state whereinto we are graciously taken.
c We stand stedfast.
3 A preventing of an objection against them, which beholding the daily miseries and calamities of the church, think that the Christians dream, when they brag of their felicitie: to whom the apostle answereth, That their felicity is laid up under hope in another place: which hope is so certain and sure, that they doe no lesse rejoyce for that happinesse, than if they did presently enjoy it.
d Our mindes are not only quiet and setled, but also we are marvellously glad: and conceive great joy for that heavenly inheritance, which waiteth for us.
4 Tribulation it self giveth us divers, and sundry wayes, occasion to rejoyce, much lesse doth it make us miserable.
5 Afflictions accustome us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.
6 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

the

the [c] love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

6 [7] For when we were yet without strength, ‡ in due [f] time Christ died for the ungodly.

7 [8] For scarcely [g] for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God [h] commendeth his love towards us, in that while we were yet [i] sinners, Christ died for us.

9 Much more then being now justified by his bloud, we shall be saved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, we shall be saved by his life.

11 [9] And not onely so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] sinne entred into the world, and death by sinne: and so death passed upon all men, ‡ for [n] that all have sinned.

13 [11] For untill [o] the law sin was in the world: but sin is not [p] imputed when there is no law.

14 [12] Nevertheleſſe, death reigned from Adam to Moses, even [q] over them that had not sinned after the [r] similitude of Adams transgression, [13] who is the figure of him that was to come:

15 [14] But not as the offence, so also is the free gift. For if through the offence of [s] one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 [15] And not as *it was* by one that sinned, *so is* the gift: for the judgement was by one to condemnation: but the free gift is of many offences unto [t] justification.

17 [16] For if ‡ by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnes, shall [u] reigne in life by one, Jesus Christ.

18 [17] Therefore as ‡ by the offence of one *judgement came* upon all men to condemnation: even so ‡ by the righteousneſſe of one, *the free gift came* upon all men unto [x] justification of life.

19 [18] For as by one mans [y] disobedience [z] many were made sinners: so by the obedience of one, shall many be made righteous.

20 [19] Moreover, the law [a] entred, that the offence might abound: but where sinne abounded, grace did much [b] more abound.

21 That as sin hath reigned unto death, even so might grace reigne through righteousneſſe unto eternall life, by Jesus Christ our Lord.

137

c Wherewith he loveth us.
7 A sure comfort in adversitie, that our peace and quietnesse of conscience be not troubled: for he that so lovedthem that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?
‡ Or, *according to the time.*
f In time fit and convenient which the Father had appointed.
8 An amplifying of the loveof God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom hecould receive no commodity, and (that more is, for his very enemies) How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth, and reconcileth?
g In the stead of some just man.
h He setteth out his love unto us, that in the midst of our afflictions, we may know assuredly, he will be present with us.
i While sinne reigned in us.
k From affliction and destruction.
9 He now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ, so that to the remission of sinnes, there is added moreover and besides, the gift of Christs righteousneſſe imputed, or put upon us by faith, whichswalloweth up that unrighteousneſſe which flowed from Adam into us, and all the fruits thereof: so that in Christ we do not only cease to be unjust, but we begin also to be just. 10 From Adam in whom all have sinned, both guiltnesse and death (which is the punishment of the guiltinesse) came upon all. l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousneſſe by grace, and that unto life. m By sinne, is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he useth to call that sinne in the singular number, whereas if he spake of the fruits of it, he useth the plurall number, calling them sinnes. ‡ Or, *in whom.* n That is, in Adam. 11 That this is so, that both guiltinesse and death began not after the giving and transgressing of Moses law, it appeareth manifestly by that, that men died before that law was given, for in that they died, sinne which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some law, the breach whereof was the cause of death. o Even from Adam to Moses. p Where there is no law made, no man is punished as faulty and guilty. 12 But that this law was not that universall law, and that that death did not proceed from any actuall sinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know or transgresse that naturall law, are notwithstanding dead as well as Adam. q Our infants. r Not after that sort as they sinne that are of moe yeares, following their lusts: but yet the whole posterity was corrupted in Adam, when as he wittingly and willingly sinned. 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe give and yeeld to theirs, that which is their own: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed to many. s That is, Adam. 15 Another inequality consisteth in this, that by Adams one offence men are guilty, but the righteousneſſe of Christ imputed to us freely, doth not only absolve us from that one fault, but from all other. t To the sentence of absolution, whereby we are quit and pronounced righteous. 16 The third differeence is, that the righteousneſſe of Christ being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his posterity to death. ‡ Or, *by one offence.* u Be partakers of true and everlasting life. 17 Therefore to be short, as by one mans offence, the guiltinesse came on all men, to make them subject to death: so on the contrary side, the righteousneſſe of Christ, which by Gods mercy is imputed to all beleevers, justified them, that they may become partakers of everlasting life.
‡ Or, *by one offence.* ‡ Or. *by one righteousneſſe.*

x Not onely because our sins are forgiven us, but also because the righteousneſſe of Christ is imputed unto us.
18 The ground of this whole comparison is this, that these two men are set as two stocks, or roots, so that out of the one, sin by nature, out of the other, righteousneſſe by grace, doth spring forth upon others. y So then, sin entred not into us onely by following the steps of our forefather, but we take corruption of him by inheritance.
z This word, Many, is set against this word, A few. 19 A preventing of an objection: why then did the law of Moses enter thereupon? that men might be so much the more guilty, & the benefit of God in Christ Jesus be so much the more glorious. a Besides that disease, which all men were infected withall by being defiled with one mans sinne, the law entred. b Grace was powered so plentifull from heaven, that it did not onely countervail sinne, but above measure passed it.

CHAP. VI.

1 We may not live in sinne, 2 for we are dead unto it, 3 as appeareth by our baptisme. 12 Let not sin reigne any more, 18 because we have yeelded our selves to the service of righteousneſſe, 23 and for that death is the wages of sinne.

WHat [1] shall we say then? shall we continue in [a] sinne, that grace may abound?

2 [2] God forbid: how shall we that are [b] dead to sinne, live any longer therein?

3 [3] Know ye not, that so many of us as ‡ were baptized into [c] Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptisme into death: that like as Christ was raised up from the dead by [d] the glory of the Father, even so [e] we also should walk in newneſſe of life.

5 [4] For if we have been planted together in the [f] *likeneſſe* of his death: we shall be also in [g] the *likeneſſe* of his resurrection:

6 Knowing this, that our [h] old man is crucified with [i] him, that the [k] body of sinne might be destroyed, that henceforth we should not [l] serve sin.

7 [5] For he that is dead, is ‡ freed from sinne.

8 Now if we be dead with Christ, we beleeve that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sinne [m] once: but in that he liveth, he liveth unto [n] God.

11 Likewise reckon ye also your selves to be deadin deed unto sinne: but alive unto God through Jesus Christ our Lord.

12 [6] Let not [o] sinne therefore reigne in your mortall body, that ye should obey it in the lusts thereof.

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.
a In that corruption, for though the guiltinesse of sinne be not imputed to us, yet the corruption remaineth still in us: the which sanctification, that followeth justification killeth by little and little.
2 The benefit of Justification and sanctification are alwayes joyned together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is of our naturall corruption, into whose place succeedeth the cleannesse and pureneſſe of nature reformed.
b They are said of Paul to be dead to sin, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other side they are said to live to sinne which are in the flesh, that is, whom the Spirit of God hath not delivered from the slavery of the corruption of nature. 3 There are three parts of this sanctification: to wit, the death of the old man, or sin, his buriall, and the resurrection of the new man descending into us from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is a signe and pledge.
‡ Or, *are.* c To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men. d That Christ himself being discharged of his infirmitie and weakneſſe, might live in glory with God for ever. e And we which are his members rise for this end, that being made partakers of the self-same vertue, we should begin to lead a new life, as though we were already in heaven. 4 The death of sin and the life of righteousneſſe or our ingrafting into Christ, and growing up into one with him, cannot be separated by any meanes, neither in death nor life: whereby it followeth, that no man is sanctified, which liveth still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednesse: for as he said before, the law is not subverted but established by faith. f Insomuch as by meanes of the strength which cometh from him to us we so die to sin, as he is dead. g For we become every day more perfite than other: for we shall never be perfectly sanctified, as long as we live here. h All our whole nature, as we are conceived & born into this world with sin, which is called old, partly by comparing that old Adam with Christ, & partly also in respect of the deformation of our corrupt nature, which we change with a new. i Our corrupt nature is attributed to Christ, not indeed, but by imputation. k That naughtinesse which sticketh fast in us. l The end of sanctification which we shoot at and shall at length come to, to wit, when God shall be all in all. 5 He proveth it by the effects of death, using a comparison of Christ the head with his members. ‡ Gr. *justified.* m Once for all. n With God. 6 An exhortation to contend & strive with corruption & all the effects thereof. o By reigning, S. Paul meaneth that chief and high rule, which no man striveth against, and if any do, yet it is in vain

138

13 Neither [p] yeeld ye your [q] members as † [r] instruments of unrighteousnesse unto sinne: but yeeld your selves unto God, as those that are alive from the dead, and your members as instruments of righteousnesse unto God.

14 [7] For sinne shall not have dominion over you: for ye are not under the law, but under grace.

15 [s] What then? shall we sinne, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yeeld your selves servants to obey, his servants ye are to whom ye obey: whether of sinne unto death, or of obedience unto righteousnesse?

17 [9] But God be thanked, that ye were the servants of sinne, but ye have obeyed from the heart that [t] form of doctrine † which was delivered you.

18 Being then made free from sinne, ye became the servants of righteousnesse.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yeelded your members servants to uncleanesse and to iniquity, unto iniquity, even so now yeeld your members servants to righteousnesse, unto holinesse.

20 For when ye were the servants of sinne, ye were [u] free † from righteousnesse.

21 [10] What fruit had ye then in those things, whereof yeare now ashamed? for the [u] end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holinesse, and the end everlasting life.

23 [11] For the wages of sin is death: but the gift of God is eternall life, through Jesus Christ our Lord.

p To sinne, as to a lord or tyrant.
q Your minde and al the powers of it.
† Gr. *arms* or *weapons.*
r As instruments to commit wickednes withall.
7 He granteth, that sinne is not yet so dead in us that it is utterly extinct: but he promiseth victory to them that contend manfully, because we have the grace of God given us, which worketh so that the law is not now in us the power and instrument of sinne.
8 To be under the law and under sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousnesse, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousnesse expell sinne.
9 By nature we are slaves to sinne and free from righteousnesse, but by the grace of God we are made servants to righteousnesse, and therefore free from sinne.
s This kinde of speech hath a force in it: for he meaneth thereby that the doctrin of the gospel is likeunto a certain mould which we are cast into to be framed and fashioned like unto it.
† Gr. *whereto ye were delivered.*
t Righteousnesse had no rule over you. † Gr. *to righteousnesse.* 10 An exhortation to the studie of righteousnesse and hatred of sin, the contrary ends of both being set down before us. u The reward or payment. 11 Death is the punishment due to sinne, but we are sanctified freely, unto life everlasting.

Chap. VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sinne, 12 but holy, just, good, 16 as I acknowledge who am grieved because I cannot keep it.

KNow [1] ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

3 So then if while her husband liveth, she be married to another man, she shall be [a] called an adultéresse: but if her husband be dead, she is free from that law; so that she is no adultéresse, though she be married to another man.

4 [2] Wherefore my brethren, ye also are become dead to the law by the [b] body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth [c] fruit unto [d] God.

1 By propounding the similitude of marriage, he compareth the state of man, both before and after regeneration together. The law of matrimonie, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.
a That is, shee shall be an adultresse, by the consent and judgement of all men.
2 An application of the similitude thus. So, saith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. b That is, in the body of Christ, to give us to understand, how strait and near that fellowship is betwixt Christ and his members. c He calleth the children, which the wife hath by her husband, fruit. d Which are acceptable to God.

5 [3] For when we [e] were in the flesh, the † [f] motions of sinnes which were by the [g] law, did [h] work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, ‡ that [i] being dead [k] wherein we were [l] held, that we should serve in [m] newnesse of spirit, and not in the oldnesse of the [n] letter.

7 [4] What shall we say then? is the law sinne? God forbid. Nay, I had not known sinne, but by the law: for I had not known ‡ [o] lust, except the law had said, Thou shalt not covet.

8 But sinne taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sinne *was* [p] dead.

9 [5] For I was alive without the [q] law once, but when the commandment [r] came, sinne revived, and I [r] died.

10 And the commandment which was *ordained* to life, I found to be unto death.

11 For sinne taking occasion by the commandment, deceived me, and by it slew me.

12 [6] Wherefore the law is holy, and the [t] commandment holy, and just, and good.

13 [7] Was then that which is good, [u] made death unto me? God forbid. But sinne that it might [x] appeare sinne, working death in me by that which is good: that sinne by the commandment might become [y] exceeding sinfull.

14 [8] For we know that the law is spirituall: but I am carnall, sold under sinne.

15 [9] For that which I do, I † [10] allow not: for what I [11] would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the Spirit, so that we bring forth now, not those rotten and dead, but lively children.
e When we were in the state of the first marriage, which he calleth in the next verse following, the oldnesse of the letter.
† Gr. *passion.*
f The motions that egged us to sinne, which shew their force even in cursed.
g He saith not, of the law, but by the law, because they spring of sinne, which dwelleth within us, and taketh occasion to work thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.
h Wrought their strength.
‡ Or, *being dead to that.*
i As if he said, The bond which bound us, is dead, and vanished away, in so much that sinne which held us, hath not now wherewith to hold us. k For this husband is within us. l Satan is an unjust possessour, for he brought us in bondage of sinne and himself, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. m As becometh them which after the death of their old husband, are joyned to the Spirit: as whom the Spirit of God hath made new men. n By the letter, he meaneth the law, in respect of that old condition: for before that our will be framed by the Holy Ghost, the law speaketh but to deaf men, and therefore it is dumbe and dead to us, as touching the fulfilling of it. 4 An objection, What then? are the law and sinne all one, and doe they agree together? nay, saith he: Sinne is reproved and condemned by the law. But because sinne cannot abide to be reproved, and was not in a manner felt, untill it was provoked and stirred up by the law, it taketh occasion thereby to be more outragious, and yet by no fault of the law. ‡ Or, *concupiscence.* o By the word. Lust, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen Philosophers themselves condemned wicked lusts, though somewhat darkly. But as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that naturall and unclean spot and filth. p Though sinne be in us, yet it is not known for sinne, neither doth it so rage, as it rageth after that the law is known. 5 He setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly think upon the law of God: to wit, blockish, and heady to sinne and wickednesse, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimony of the law, to wit, stubborn and more inflamed with the desire of sinne, than ever they were before. q When I knew not the law, then me thought I lived in deed: for my conscience never troubled me, because I knew not my disease. r When I began to understand the commandement. s In sinne, or by sinne. 6 The conclusion, That the law of it self is holy, but all the fault is in us which abuse the law. t Touching not coveting. 7 The proposition: that the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up: and took occasion thereby to rebell, as when the more that things are forbidden us, the more we desire them, and from hence cometh the guiltinesse, and occasion of death. u Beareth it the blame of my death? x That sinne might shew it self to be sinne, and bewray it self to be that, which it is in deed. y As evil as it could, shewing all the venome it could. 8 The cause of this matter, is this, because that the law requireth a heavenly pureness, but men such as they be born, are bondslaves of corruption, which they willingly serve. 9 He setteth himself being regenerate, before us, for an example, in whom may easily appeare the strife of the Spirit, and the flesh, and therefore of the law of God, and our wickednesse: For since that the law in a man not regenerate bringeth forth death onely, therefore in him, it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that evil actions proceed not from the law but from sinne, that is, from our corrupt nature: And therefore the apostle teacheth also what the true use of the law is, in reproving sinne in the regenerate, unto the end of the chapter: as a little before (to wit, from the seventh verse unto this fifteenth) he declareth the use of it in them which are not regenerate. † Gr. *know.* 10 The deeds of my life, saith he, answer not, nay, they are contrary to my will: Therefore by the consent of my will with the law, and repugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will, doe perswade one thing, but corruption which hath her seat also in the regenerate, another thing. 11 It is to be noted that one self-same man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was born. But because the part which is regenerate at length becometh conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

17 Now

17 Now then, it is no more I that do it: but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, [a] I finde not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ſinne that dwelleth in me.

21 [13] I finde then a law, that when I would do good, evil is preſent with me.

22 For I delight in the law of God, after the [b] inward man.

23 But I ſee another law in my members, warring againſt the law of my [c] minde, and bringing me into captivitie to the law of ſinne, which is in my members.

24 [14] O [d] wretched man that I am, whoſhall deliver me from ‡ the body of this death!

25 I [e] thank God, through Jeſus Chriſt our Lord. So then, with the minde I [f] my ſelf ſerve the law of God: but with the flesh, the law of ſin.

z That naturall corruption, which cleaveth faſt even to them that are regenerate, & not clean conquered. 12 This vice, or ſinne, or law of ſinne, doth wholly poſſeſſe thoſe men which are not regenerate, and hindreth them or holdeth them back that are regenerate. a This doth indeed agree to that man, whom the grace of God hath made a new man: for where the ſpirit is not, how can there be any ſtrife there? 13 The concluſion: As the law of God exhorteth to goodneſſe, ſo doth the law of ſinne (that is, the corruption wherein we are born) force us to wickedneſſe, but the ſpirit, that is, our minde, in that that it is the regenerate, conſenteth with the law of God: but the flesh, that is, the whole naturall man, is bondſlave to the law of ſinne. Therefore to be ſhort, wickedneſſe and death are not of the law, but of ſinne, which reigneth in them that are not regenerate: for they neither will, nor doe good: but will, and do evil: but in them that are regenerate, it ſtriveth againſt the ſpirit or law of the minde ſo that they cannot neither live ſo well as they would, or be ſo void of ſinne as they would. b The inward man, and the new man are all one, and are anſwerable and ſet as contrary to the old man, neither doth this word, Inward man, ſignifie mans minde and reaſon, and the old man, the powers that are under them, as the Philoſophers imagine, but by the outward man is meant whatſoever is either without or within a man from top to toe, ſo long as that man is not born anew by the grace of God. c That law of the mind in this place, is not to be underſtood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the ſpirit of God. 14 It is a miſerable thing to be yet in part ſubject to ſinne, which of its own nature maketh us guilty of death: but we muſt crie to the Lord, who will by death it ſelf at length make us conquerours, as we are already conquerours in Chriſt. d Wearied with miſerable and continuall conflicts. ‡ Or, *this body of death.* e He recovereth himſelf and ſheweth us that he reſteth onely in Chriſt. f This is the true perfection of them that are born anew, to confeſſe that they are imperfect.

Chap. VIII.

1 They that are in Chriſt, and live according to the Spirit, are free from condemnation. 5, 23 What harm cometh of the flesh, 6, 14 and what good of the Spirit, 17 and what of being Gods childe, 19 whoſe glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can ſever us from his love?

1 THere is [1] therefore now no condemnation to them which are in Chriſt Jeſus, who [2] walk not after the [a] flesh, but after the Spirit.

2 [3] For the [b] law of the Spirit of [c] life, in [d] Chriſt Jeſus, hath made me [e] free from the law of ſinne and death.

3 [4] For what the law could [f] not do, in that it was weak through the [g] flesh, God ſending his own Sonne, in the likeneſſe of [h] ſinfull flesh, & † for [i] ſinne [k] condemned ſinne in the flesh:

4 That the [l] righteouſneſſe of the law might be fulfilled [5] in us, who walk not after the flesh, but after the ſpirit.

5 [6] For they that are after the [m] flesh, do minde the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For † to be carnally minded, is death: [8] but † to be ſpiritually minded, is life and peace:

7 [9] Becauſe † the carnall minde is enmitie againſt God: for it is not ſubject to the law of God, neither indeed can be.

8 [10] So then they that are in the flesh, cannot pleaſe God.

9 [11] But ye are not in the flesh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt he is none of his.

10 [12] And if Chriſt be in you, the [n] body is dead becauſe of ſinne: but the Spirit is life, becauſe of righteouſneſſe.

11 [13] But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, ‡ by his Spirit that [o] dwelleth in you.

12 [14] Therefore, brethren, we are debters, not to the flesh, to live after the flesh.

13 [15] For if ye live after the flesh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

14 [16] For as many as are led by the Spirit of God, they are the Sonnes of God.

15 [17] For ye have not received the [p] ſpirit of bondage [q] again to fear: but ye have received the Spirit of [r] adoption, whereby we crie, Abba, Father.

16 The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.

17 [18] And if children, then heirs, [s] heirs of God, and joynt heirs with Chriſt: [19] if ſo be

‡ Or, *by a ſacrifice for ſinne.* i To abolish ſinne in our flesh. k Sheweth that ſinne hath no right in us. l The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that we may be found juſt before God: for if with our juſtification there be joyned that ſanctification which is imputed to us, we are juſt, according to that perfit form which the law requireth. 5 He returneth to that which he ſaid: that the ſanctification which is begun in us, is a ſure teſtimony of our ingrafting into Chriſt, which is a moſt plentifull fruit of a godly and honeſt life. 6 A reaſon why to walk after the flesh, agreeth not to them which are grafted in Chriſt, but to walk after the ſpirit, agreeth and is meet for them: Becauſe ſaith he, that they which are after the flesh ſavour the things of the flesh, but they that are after the Spirit, the things of the ſpirit. m They that live as the flesh leadeth them. 7 He proveth the conſequent becauſe that whatſoever the flesh ſavoureth, that engendereth death: and whatſoever the ſpirit ſavoureth that tendeth to joy and life everlaſting. † Gr. *the minding of the flesh.* 8 A reaſon and proof why the

1 A concluſion of all the former diſputation, from verſe 16. chap. 1. even to this place: ſeeing that we being juſtified by faith in Chriſt, do obtain remiſſion of ſins, and imputation of righteouſneſſe, and are alſo ſanctified, it followeth thereof, that they that are grafted into Chriſt by faith, are out of all fear of condemnation.

2 The fruits of the Spirit, or effects of ſanctification which is begun in us, do not ingraft us into Chriſt, but do declare that we are grafted into him. a Follow not the flesh for their guide: for he is not ſaid to live after the flesh, that hath the holy Ghoſt for his guide. though ſometimes he ſtep away. 3 A preventing of an objection: ſeeing that the vertue of the Spirit which is in us, is ſo weak, how may we gather thereby, that there is no condemnation to them that have that vertue? Becauſe ſaith he, that vertue of the quickening ſpirit which is ſo weak in us, is moſt perfect and moſt mighty in Chriſt and being imputed unto us which beleeve, cauſeth us to be ſo accompted of, as though there were no reliques of corruption and death in us. Therefore hitherto, Paul diſputed of remiſſion of ſinnes, and imputation of fulfilling the law, and alſo of ſanctification which is begun in us: but now he ſpeaketh of the perfit imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences. For our ſinnes are defaced by the bloud of Chriſt, and the guiltineſſe of our corruption is covered with the imputation of Chriſts obedience, and the corruption it ſelf (which the apoſtle calleth ſinfull ſinne) is healed in us by little and little by the gift of ſanctification: but yet lacketh beſide that another remedy, to wit, the perfit ſanctification of Chriſts own flesh, which alſo is to us imputed. b The power and authority of the Spirit, againſt which is ſet the tyranny of ſinne. c Which mortifieth the old man, and quickeneth the new men. d To wit, abſolutely and perfectly. e For Chriſts ſanctification being imputed to us, perfiteth our ſanctification which is begun in us. 4 He uſeth no argument here, but expoundeth the myſterie of ſanctification which is imputed unto us: for becauſe, ſaith he, that the vertue of the law was nor ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfit, and for that it rather kindled the diſeaſe of ſinne, than did put it out to extinguiſh it, therefore God clothed his Sonne with flesh like unto our ſinfull flesh, wherein he utterly abolished our corruption, that being accompted throughly pure & without fault in him, apprehended & laid hold on by faith, we might be found to have fully that ſingular perfection which the law requireth, and therefore that there might be no condemnation in us. f Which is not proper to the law, but cometh by our fault. g In man not born anew, whoſe diſeaſe the law could point out, but it could not healit. h Of mans nature which is corrupt through ſinne, untill he ſanctified it.

wiſdome of the flesh is death becauſe ſaith he, it is the enemy of God. † Gr. *the minding of the Spirit.* 9 A reaſon why the flesh is enemie to God, becauſe it neither will, neither can, be ſubject to him, and by flesh he meaneth a man not regenerate. † Gr. *the minding of the flesh.* 10 The concluſion. Therefore they that walk after the flesh, cannot pleaſe God: whereby it followeth, that they are not graffed into Chriſt. 11 He cometh to the others, to wit, to them which walk after the ſpirit, of whom we have to underſtand contrary things to the former: and firſt of all, he defineth what it is to be in the Spirit, or to be ſanctified: to wit, to have the ſpirit of God dwelling in us. Then he declareth that ſanctification is ſo joyned and knit to our graffing in Chriſt, that it can by no means be ſeparated. 12 He confirmeth the faithfull againſt the reliques of flesh and ſinne granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lump) which is not yet purged from this earthly filthineſſe in death: but thereby withall willing them to doubt nothing of the happy ſucceſſe of this combate, becauſe that even this little ſpark of the ſpirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeed of life. n The flesh, or all that, which as yet ſticketh faſt in the cleſts of ſinne and death. 13 A confirmation of the former ſentence. You have the ſelf ſame Spirit which Chriſt hath: Therefore at length it ſhall doe the ſame in you, that it did in Chriſt, to wit, when all infirmities being utterly laid aſide, and death overcome, it ſhall clothe you with heavenly glory. ‡ Or, *becauſe of his Spirit.* o By the vertue and power of it which ſheweth the ſame might, firſt in our head, and daily worketh in his members. 14 An exhortation to oppreſſe the flesh daily more and more by the vertue of the ſpirit of the regeneration, becauſe (ſaith he) you are debters unto God, forſomuch as you have received ſo many benefits of him. 15 Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhall have everlaſting life. 16 A confirmation of this reaſon: for they be the children of God, which are governed by his Spirit, therefore ſhall they have life everlaſting. 17 He declareth and expoundeth by the way in theſe two verſes, by what right this name to be called the children of God, is given to the beleever, becauſe ſaith he, they have received the grace of the goſpel, wherein God ſheweth himſelf, not (as before in the publiſhing of the law) terrible and fearfull but a moſt benigne and loving Father in Chriſt, ſo that with great boldneſſe we call him Father the holy Ghoſt ſealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghoſt whom we are ſaid to receive, when he worketh in our mindes. q Which feare is ſtirred up in our mindes by the preaching of the law. r Which ſealeth our adoption in our mindes, and therefore openeth our mouthes. 18 A proof of the in conſequent of the confirmation: becauſe that he which is the Sonne of God, doth enjoy God with Chriſt. s Partakers of our fathers goods, and that freely, becauſe we are children by adoption. 19 Now Paul teacheth by what way the ſonnes of God do come to that felicitie, to wit, by the croſſe, as Chriſt himſelf did: and therewithall openeth unto them fountains of comfort: as firſt that we have Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellows in that everlaſting glory.

140 that we suffer with *him*, that we may be also glorified together.

18 [20] For I [t] reckon, that the sufferings of this present time, are not worthie to be compared with the glorie which shall be revealed in us.

19 [21] For the earnest expectation of the [u] creature waiteth for the manifestation of the sonnes of God.

20 For the creature was made subject to [x] vanitie, [y] not willingly, but by reason of [z] him who hath subjected the same in [a] hope:

21 Because the creature it self also shall be delivered from the [b] bondage of corruption, into the glorious libertie of the children of God.

22 For we know that [t] the whole creation groneth, and [c] travelleth in pain together until now.

23 [22] And not only *they*, but our [d] selves also, which have the first-fruits of the spirit, even we our selves grone within our selves, waiting for the adoption, *to wit*, the* [e] redemption of our body.

24 [23] For we are saved by hope: but hope that is seen, is not [f] hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 [24] Likewise the Spirit also [g] helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh [h] intercession for us with gronings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the [i] minde of the Spirit, [t] because he maketh intercession for the saints [k] according to *the will of* God.

28 [25] And we know that [l] all things work together for good, to them that love God, to them who are the called according to *his* [m] purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Sonne, that he might be the first-born among may brethren.

30 Moreover, whom he did [n] predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 [26] What shall we then say to these things? If God be for us, who *can be* against us?

32 He that spared not his own Sonne, but delivered him up for us all: how shall he not with him also freely [o] give us all things?

33 [27] Who shall lay any thing to the charge of Gods elect? It is [p] God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, * For thy sake we are killed all the day long, we are accounted as sheep for the slaughter)

37 [r] Nay in all these things we are more than conquerers, through him that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

20 Thirdly, that this glory which we look for, doth a thousand parts surmount the miserie of our afflictions.

t All being well considered, I gather.

21 Fourthly, he plainly teacheth us, that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning. But as it had a beginning by the sinne of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect.

u All this world.

x Is subject to a vanishing and flitting state.

y Not by their naturall inclination.

z That they should obey the creatours commandment, whom it pleaseth to shew by their fickle state, how greatly he was displeased with man.

a God would not make the world subject to an everlasting curse, for the sinne of man, but gave it in hope that it should be restored.

b From the corruption which they are now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed, when the sonnes of God shall be advanced to glory.

‡ Or, *every creature.*

c By this word is meant, not only exceeding sorrow, but also the fruit that followeth of it.

22 Fiftly, if the rest of the world look for a restoring, groning as it were for it, and that not in vain, let it not grieve us also to sigh, yea, let us be more certainly perswaded of our redemption to come, forasmuch as we have the first fruits of the spirit.

d Even from the bottom of our hearts. * Luke 21, 28.

e That last restoring, which shall be the accomplishment of our adoption. 23 Sixtly, hope is necessarily joyned with faith: seeing then that we beleeve those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeve shall come to passe.

f This is spoken by the figure metonymie: Hope, for that which is hoped for. 24 Seventhly there is no cause why we shoud faint under the burthen of afflictions, seeing that prayers minister unto us a most sure help which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in us.

g Beareth our burden, as it were, that we faint not under it.

h Provoketh us to prayers, and telleth us, as it were, within, what we shall say, and how we shall grone.

i What sobs and sighs proceed from the instinct of his spirit.

‡ Or, *that.*

k Because he teacheth the godly to pray according to Gods will. 25 Eightly, we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he chose us from the beginning, so hath he predestinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and justified to glory, by the crosse.

l Not onely afflictions, but whatsoever else.

m He calleth that, purpose, which God hath from everlasting appointed with himself according to his good will and pleasure.

n He useth the time past for the time present, as the Hebrews use, who sometime set down the thing that is to come, by the time that is past to signifie the certainty of it: and he hath also a regard to gods continuall working. 26 Ninthly, we have no cause to feare that the Lord will not give us whatsoever is profitable for us seeing that he hath not spared his own Sonne to save us.

o Give us freely.

27 A most glorious and comfortable conclusion of the whole second part of this epistle, that is of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just: and therefore much lesse need we to feare damnation, seeing that we rest upon the death and resurrection of the almighty power and defence of Jesus Christ. Therefore what can there be so weighty in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also in us being confirmed by stedfast faith.

p Who pronounceth us not only guiltlesse but also perfitly just in his Sonne. q Wherewith Christ loveth us. * Psal. 44, 22. r We are not only not overcome with so great and many miseries and calamities, but also more than conquerours in all of them.

CHAP. IX.

1 Paul is sorie for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousnesse of faith.

I Say [1] the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost.

2 That I have great heavinesse and continuall sorrow in my heart.

3 For I could wish that my self were [t] [a] accursed from Christ, for my brethren my kinsmen according to the [b] flesh:

4 Who are Israelites: to whom *pertaineth* the adoption, and the [c] glorie, and the [t] [d] covenants, and the giving of the [e] law, and the [f] service *of God*, and the [g] promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, [2] God blessed for ever. Amen.

6 [3] Not as though the word of God hath taken none effect. For they are not all [h] Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: [4] but in* [i] Isaac shall thy seed be called.

1 The third part of this epistle, even to the twelfth chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithall granting unto them all their prerogatives.

‡ Or, *separated.*

a The apostle loved his brethren so entirely, that if it had been possible, he would have been ready to have redeemed the casting away of the Israelites with the losse of his own soul for ever: for this word, Accursed, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and countrey. c The ark of the covenant, which was a token of Gods presence. ‡ Or, *testaments.* d The tables of the covenant, and this is spoken by the figure metonymie. e Of the judiciall law. f The ceremoniall law. g Which were made to Abraham and to his posterity. 2 A most manifest testimony of the Godhead and divinity of Christ. 3 He entreth into the handling of predestination, by a kinde of preventing an objection: How may it be, that Israel is cast off, but that therewithall we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answereth therefore, that Gods word is true, although that Israel be cast off, for the election of the people of Israel is so generall and common, that notwithstanding the same God chuseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of salvation is offered generally in such sort that notwithstanding it, the efficacie thereof pertaineth onely to the elect. h Israel in the first place, is taken for Jacob, and in the second, for the Israelites. 4 The first proof is taken from the example of Abrahams own house, wherein Isaac only was accounted the sonne, and that by Gods ordinance: although that Ismael also was born of Abraham, and circumcised before Isaac.

* Gen. 21, 12. i Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing.

8 [5] That is, They which are the children of the [k] flesh, these are not the children of God: but the children of the [l] promise are counted for the seed.

9 [6] For this is the word of promise, * At this time will I come, and Sara shall have a sonne.

10 [7] And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the [m] purpose of God according to election [8] might stand, not of works, but of him that calleth)

12 [9] It was said unto her, The * ‡ elder shall serve the ‡ younger.

13 As it is written, * Jacob have I loved, but Esau have I hated.

14 [10] What shall we say then? is there [n] unrighteousnesse with God? God forbid.

15 [11] For he saith to Moses, * I will have [o] mercy on whom I will have mercy, and I will have [p] compassion on whom I will have compassion.

16 [12] So then it is not of him that [q] willeth, nor of him that runneth, but of God that sheweth mercy.

17 [13] For the [r] scripture saith unto Pharaoh, * Even for this same purpose have I [r] raised thee up, that I might [14] shew my power in thee, and that my name might be declared throughout all the earth.

18 [15] Therefore hath he mercy on whom [t] he will have mercy, and whom he will, he hardeneth.

19 [16] Thou wilt say then unto me, Why doth he yet finde fault? For who hath resisted his will?

20 [17] Nay, but O man, who art thou that ‡ replyest against God? * [18] shall the thing formed say to him that [u] formed it, Why hast thou made me thus?

21 [19] Hath not the * potter power over the clay, of the same lump to make one [20] vessel unto [x] honour, and another unto [21] dishonour?

22 [22] What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the [y] vessels of wrath ‡ fitted to [23] destruction:

23 And that he might make known the [z] riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 [24] Even us whom he hath called, not of the [a] Jews onely, but also of the Gentiles.

25 [25] As he saith also in Osee, * I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 * And it shall come to passe, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God.

27 [26] Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish ‡ the work, and cut it short in righteousnesse: because a [b] short work will the Lord make upon the earth.

29 And as Esaias said before, * Except the Lord of [c] sabaoth had left us a [d] seed, we had been as Sodoma, and been made like unto Gomorra.

30 [27] What shall we say then? That the Gen-

5 A generall application of the former proof or example.
k Which are born of Abraham by the course of nature.
l Which are born by vertue of the promise.
6 A reason of that application: Because that Isaac was born by the vertue of the promise and therefore he was not chosen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promise is the fountain of predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect be born elect, and not that they be first born, and then after elected in respect of God who doth predestinate.
* Gen. 18, 10.
7 Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers, as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Jacob was chosen: and that before their birth, that neither any goodnesse of Jacobs, might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away.
m Gods decree which proceedeth of his meer good will, whereby it pleaseth him to chuse one, and refuse the other.
8 Paul saith not, Might be made, but, Being made might remain. Therefore they are deceived which make foreseen faith the cause of election, and foreknown infidelitie the cause of reprobation.
9 He proveth the casting away of Esau, by that, that he was made servant to his brother: and proveth the chusing of Jacob, by that, that he was made lord of his brother, although his brother was the first begotten. And lest any man might take this saying of God, and referre it to externall things, the apostle sheweth out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joyned with the hatred of God, and the lordship of Jacob, with the love of God.
* Gen. 25, 23. ‡ Or, *greater*. ‡ Or, *lesser*. * Mal. 1. 2, 3.
10 The first objection, If God doth love or hate upon no consideration of worthinesse, or unworthinesse, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemie, and afterward answereth it severally, point by point.
n Mans wit knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth.
He answereth first, touching them which are chosen to salvation: in the chusing of whom he denieth that God may seem unjust, although he chuse and predestinate to salvation them that are not yet born, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next under predestination. Now mercie presupposeth miserie, and again, miserie presupposeth sinne or voluntary corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreover, mercie is shewed by her degrees: to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearely prove that he can by no means seem unjust in loving and saving his.
* Exod. 33, 19.
o I will be mercifull and favourable to whom I list to be favourable.
p I will have compassion on whomsoever I list to have compassion.
12 The conclusion of the answer: therefore God is not unjust in chusing and saving of his free goodnesse, such as it pleaseth him: as he also answered Moses when he prayed for all the people.
q By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praise, but onely to the mercie of God.
13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to destruction without any respect of unworthinesse. And first of all he proveth this to be true, by alledging the ordinance of God himself, touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardening and just punishing.
r God so speaketh unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking to Pharaoh.
* Exod. 9, 16.
‡ Brought thee into this world.
14 Secondly, he bringeth the end of Gods counsel, to shew that there is no unrighteousnesse in him. Now this chiefest end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment.
15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again there is no unjustice in the everlasting counsel of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsel of reprobation, consisteth in this word, Hardening: which notwithstanding he concealed in the former verse, because the historie of Pharaoh was well known. But the force of the word is great, for hardning which is set against mercie, presupposeth the same things that mercy did, to wit, a voluntarie corruption, wherein the reprobates are hardened: and again, corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth, being offended with corruption, that he useth their own will whom he hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, unbelief and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? Because he will: Why doth he harden? Because they are corrupt. Why doeth he condemn? Because they are sinners. Where is then unrighteousnesse? Nay, if he should destroy all after this sort, to whom should he doe injurie?
t Whom it pleased him to appoint to shew his favour upon.
16 Another objection, but onely for the reprobate, rising upon the former answer. It God doe appoint to everlasting destruction, such as he listeth, and if that cannot be hindered nor withstanded, that he hath once decreed, how doeth he justly condemn them, which perish by his will?
17 The apostle doth not answer that it is not Gods will, for that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his adversarie both the antecedents, to wit, that it is Gods will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into judgement? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no farther demonstration in any matter, because it is grounded upon this principall, That the will of God is the rule of righteousnesse.
‡ Or, *answerest again*, or *disputest with God*.
* Isa. 45, 9.
18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the highest of all causes: so that it dependeth not upon any respect of the second causes, but doth rather frame and direct them.
u This similitude agreeth very fitly to the first creation of mankinde.
19 Alluding to the creation of Adam, he compareth mankinde not yet made, (but in the creatours minde) to a lump of clay: whereof afterward God made and doth daily make according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth.
* Jer. 18, 6. Wisd. 15, 7.
20 Whereas in the objection propounded, mention was only made of vessels to dishonour, yet he speaketh of the other also in this answer, for that he proveth the Creatour to be just in either of them, as the rule of contraries requireth.
x To honest uses.
21 Seeing then, that in the name of dishonour, the ignominy of everlasting death is signified, they speak with Paul, which say, that some are made of God to most just destruction, and they that are offended with this kinde of speech bewray their own folly.
22 The second answer is this, that God, moreover and besides that he doth justly decree whatsoever he doth decree, useth that moderation in executing of his decrees as declareth his singular lenitie even in the reprobate, in that, that he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until at length he justly condemne them: and that to good end and purpose, to wit to shew himself to be an enemie and revenger of wickednesse, that it may appeare what power he is of by these severe judgements, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.
y By vessels, the Hebrews understand all kindes of instruments.
‡ Or, *made up*.
23 Therefore again, we may say with Paul, That some men are made of God the creatour to destruction.
z The unmeasurable and marvellous greatnesse.
24 Having established the doctrine of the eternall predestination of God on both parts, that is, as well of the reprobate, as of the elect, he endeth now to shew the use of it, teaching us that we ought not to seek the testimonie of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.
a He sayeth not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles.
25 Our vocation or calling is free, and of grace, even as our predestination is: and therefore there is no cause, why either our own unworthinesse, or the unworthinesse of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the salvation that is offered us.
* Hos. 2, 23. 1 Pet. 2, 10. Hos. 1, 10.
26 Contrariwise. Neither any outward generall calling, neither any worthinesse of our ancestors, is a sufficient witnesse of election, unlesse by faith and belief we answer Gods calling: which thing came to passe in the Jews, as the Lord had forewarned.
* Isa. 10. 22, 23.
‡ Or, *the account*.
b God purposeth to bring the unkinde and unthankfull people to an extream fewnesse.
* Isa. 1, 9.
c Armies, by which word, the chiefest power that is, is given to God.
d Even a very few.
27 The declaration and manifestation of our election, is our calling, apprehended by faith, as it came to passe in the Gentiles.

tiles

142 tiles which followed not after [c] righteouſneſſe, have attained to righteouſneſſe, even the righteouſneſſe which is of faith:

31 [28] But Iſrael, which followed after the law of righteouſneſſe, hath not attained to the law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the [f] works of the law: for they ſtumbled at that ſtumbling ſtone,

33 As it is written, * Behold, I lay in Sion a ſtumbling ſtone, and rock of offence: and whoſoever beleeveth on him, ſhall not be ‡ aſhamed.

c So then the Gentiles had no works to prepare and procure Gods mercy beforehand: and as for that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and in that the Jews attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright.

28 The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not to be ſought for any other where but in themſelves. f Seeking to come by righteouſneſſe, they followed the law of righteouſneſſe. * Iſa. 8, 14. and 28, 16. 1 Pet. 2, 6. ‡ Or, *confounded.*

CHAP. X.

5 The ſcripture ſheweth the difference betwixt the righteouſneſſe of the law, and this of faith, 11 and that all, both Jew and Gentile, that beleeve, ſhall not be confounded, 18 and that the Gentiles ſhall receive the word, and beleeve. 19 Iſrael was not ignorant of theſe things.

BRethren [1] my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 [2] For they [a] being ignorant of Gods righteouſneſſe, and going about to [b] eſtabliſh their own righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God.

4 [3] For Chriſt is the [c] end of the law for righteouſneſſe to [d] every one that beleeveth.

5 [4] For Moſes deſcribeth the righteouſneſſe which is of the law, that * the man which doth thoſe things, ſhall live by them.

6 But the righteouſneſſe which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down from above)

7 Or who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead) [f]

8 [5] But what ſaith it? * [f] The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach.

9 [6] That if thou ſhalt [g] confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve in thine heart, that [h] God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man [i] beleeveth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.

11 [7] For the ſcripture ſaith, * Whoſoever [k] beleeveth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 * [8] For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved:

14 How then ſhall they call on him in whom they have not beleeved? [9] and how ſhall they beleeve in him of whom they have not heard? and how ſhall they heare without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written? * How beautifull are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the goſpel. For Eſaias ſaith, * Lord, who hath beleeved † our ‡ report?

17 [11] So then, faith *cometh* by hearing, and hearing by [m] the word of God.

18 [12] But I ſay, Have they not heard? Yes verily, * their ſound went into all the earth, and their words unto the ends of the world.

19 [13] But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, * I will provoke you to jealouſie, by them that are [n] no people, and by a foolish nation I will anger you.

20 But Eſaias is very [o] bold, and ſaith, * I was found of them that ſought me not: I was made manifeſt unto them that asked not after me.

21 But to Iſrael he ſaith, * All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

1 Purpoſing to ſet forth in the Jews an example of marvellous obſtinacie, he uſeth an inſinuation.

2 The firſt entrance into the vocation unto ſalvation, is to renounce our own righteouſneſſe: the next is to embrace that righteouſneſſe by faith, which God freely offereth us in the goſpel.

a The ignorance of the law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.

b Ignorance hath alway pride joyned with it.

3 The proof: the law it ſelf hath reſpect unto Chriſt, that ſuch as beleeve in him ſhould be ſaved. Therefore the calling to ſalvation by the works of the law, is vain and foolish: but Chriſt is offered for ſalvation to every beleever.

c The end of the law is, to juſtifie them that keep the law: but ſeeing we do not obſerve the law through the fault of our fleſh, we attain not not this end: but Chriſt ſalveth this diſeaſe, for he fulfilled the law for us. d Not onely to the Jews, but alſo to the Gentiles. 4 That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it popoundeth ſuch a condition as can be, and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can ask, who can aſcend up into heaven, or bring us from hell, ſeeing the goſpel teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them. * Levit. 18, 5. Ezek 20, 11. Gal. 3, 12. * Deut. 30, 12. e Think not with thy ſelf, as men that are ſtaggering uſe to doe. 5 Vocation cometh by the word preached. * Deut. 30, 14. f By the word, Moſes underſtood the law which the Lord publiſhed with his own voice: and Paul applieth it to the preaching of the goſpel, which was the perfection of the law. 6 That is, indeed true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo we give teſtimonie by outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as he ſetteth forth himſelf in his word. g If thou profeſſe plainly, ſincerely, and openly, that thou takeſt Jeſus only to be thy Lord and Saviour. h The Father who is ſaid to have raiſed the Sonne from the dead: and this is not ſpoken to ſhut out the divinitie of the Sonne: but to ſet forth the Fathers counſel touching our redemption in the reſurrection of the Sonne. i Faith is ſaid to juſtifie, and furthermore ſeeing the confeſſion of the mouth, is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave. 7 Now he proveth the other part which he propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoever he liſteth without any difference, and this he confirmeth by a double teſtimonie. * Iſai 28, 16.

k To beleeve in God, is to yeeld and conſent to Gods his promiſe of our ſalvation by Chriſt, and that not onely in generall, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt. * Joel 2, 32. Acts 2, 21.

8 True calling upon the name of God is the teſtimonie of true faith, and true faith of true vocation or calling, and true calling of true election.

9 That is, true faith, which ſeeketh God in his word, and that preached: according as God hath appointed in the church. * Iſa. 52, 7. Nahum 1, 15.

10 Whereſoever faith is, there is alſo the word, but not contrariwiſe, whereſoever the word is, there is faith alſo: for many refuſe and reject the word. l He ſpeaketh this becauſe of the Jews. * Iſa. 53, 1. John 12, 38.

† Gr. *the hearing of us.* ‡ Or, *preaching.*

11 A concluſion of the former gradation: we muſt aſcend from faith to our vocation, as by our vocation we came to the teſtimonie of our election.

m By Gods commandement. 12 An objection: If calling be a teſtimonie of election, were not the Jews called? why ſhould I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not been called? much leſſe can I ſay, that the Jews were not called * Pſal. 19, 4. 13 The defender and maintainer of the Jews cauſe, goeth on ſtill to ask, whether the Jews alſo knew not God which called them, Eſai (ſaith the apoſtle) denieth it: and witneſſeth that the goſpel was tranſlated from them to the gentiles, becauſe the Jews neglected it. And there withall the apoſtle teacheth, that that outward and univerſall calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficacie, unleſſe it be apprehended or laid hold on by faith, by the gift of God, otherwiſe by unbelief it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deut. 32, 21.

n He calleth all prophane people, becauſe not being the Lords people, they are as no people.

o Speaketh without feare. * Iſa. 65, 1. * Iſa. 65, 2.

CHAP. XI.

1 God hath not caſt off all Iſrael. 7 Some were elected though the reſt were hardened. 16 There is hope of their converſion. 18 The Gentiles may not inſult upon them. 26 For there is a promiſe of their ſalvation. 33 Gods judgements are unſearchable.

I Say then, [1] Hath God caſt away his people? God forbid. For [2] I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.

2 [3] God hath not caſt away his people which he [a] foreknew. [4] Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 * Lord, they have killed thy prophets, and digged

1 Now the apoſtle ſheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe. Therefore he teacheth us, that all the Jews in particular, are not caſt away, and therefore we ought not to pronounce rashly of private perſons, whether they be of the number of the elect, or not. 2 The firſt proof: I am a Jew and yet elected, therefore we may, and ought fully to reſolve upon our election, as hath been before ſaid: but of another mans we cannot be ſo certainly reſolved, and yet ours may cauſe us to hope well of others. 3 The ſecond proof: Becauſe that God is faithfull in his league or covenant, although men be unfaithfull: ſo then, ſeeing that God hath ſaid, that he will be the God of his unto a thouſand generations, we muſt take heed, that we think not that the whole race and off ſpring is caſt off, by reaſon of the unbelief of a few, but rather that we hope well of every member of the church, becauſe of Gods league and covenant. a Which he loved and choſe from everlaſting. 4 The third proof taken from the anſwer that was made to Elias: even then alſo, when there appeare openly to the face of the world no elect, yet God knew his elect and choſen, and of them alſo great ſtore and number. Whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man as of a reprobate, ſeeing that the church is oftentimes brought to that ſtate, that even the moſt watchfull and ſharp ſighted paſtours, think it to be clean extinct and put out. * 1 Kings 19, 14.

digged down thine altars, and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? * I have [b] reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to *the image of* [c] Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the [d] election of grace.

6 [s] And if by grace, then is it [e] no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace, otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were ‡ [f] blinded:

8 [6] According as it is written, * God hath given them the ſpirit of ‡ [g] ſlumber, * eyes that they [h] ſhould not ſee, and eares that they ſhould not heare unto this day.

9 And David ſaith, * [i] Let their table be made a ſnare, and a trap, and a ſtumbling block, and a recompenſe unto them.

10 * Let their eyes be darkened, that they may not ſee, and bowe down their back alway.

11 [7] I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles for to provoke them to jealouſie.

12 Now if the fall of them be the riches of the world, and the ‡ diminiſhing of them the [k] riches of the Gentiles: how much more their [l] fulneſſe?

13 [8] For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, [m] I magnifie mine office:

14 If by any means I may provoke to emulation, them which are my flesh, and might ſave ſome of them.

15 For if the caſting away of them be the reconciling of the world: what ſhall the receiving *of them* be, [n] but life from the dead?

16 [9] For if the [o] firſt-fruit be holy, the lump is alſo *holy:* and if the root [p] be holy, ſo *are* the branches.

17 [10] And if ſome of the branches be broken off, and thou being a wilde olive-tree, wert graffed in ‡ [q] amongſt them, and with them [r] partakeſt of the root and fatneſſe of olive-tree:

18 [s] Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded, but [t] fear.

21 For if God ſpared not the [u] naturall branches, *take heed* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] goodneſſe, and ſeveritie of God: on them which fell, ſeveritie; but towards thee, [y] goodneſſe, if thou continue in his goodneſſe: otherwiſe thou alſo ſhalt be cut off.

23 [12] And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wilde by [z] nature, and wert graffed contrarie to nature into a [a] good olive-tree: how much more ſhall theſe which be the naturall *branches*, be graffed into their own olive-tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this myſterie (leſt ye ſhould be wiſe in your own [b] conceits) that ‡ blindneſſe in part is happened to Iſrael, untill the fulneſſe of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved, as it is written. * There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſſe from Jacob.

27 For this is my covenant unto them, when I ſhall take away their ſinnes.

28 [14] As concerning the [d] goſpel, they are enemies for your ſake: but as touching the [e] election, they are beloved for the fathers ſake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For as ye in times paſt have not ‡ beleeved God, yet have now obtained mercie through their unbelief:

31 Even ſo have theſe alſo now not ‡ beleeved, that through your mercie they alſo may obtain mercie.

* 1 Kings 19, 18.
b He ſpeaketh of remnants and reſerved people which were choſen from everlaſting, and not of remnants that ſhould be choſen afterward, for they are not choſen, becauſe they were not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.
c Baal ſignifieth as much as Maſter or Patron, or one in whoſe power another is, which name the idolaters at this day give their idols, naming them Patrons, and Patroneſſes, or Ladies.
d The election of grace is not whereby men choſe grace, but whereby God choſe us of his grace and goodneſſe.
5 Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen: and let them that ſtubbornly refuſe the grace and free mercy of God, impute it unto themſelves.
e This ſaying, beateth down flat to the ground all the doctrine of all kindes and manner of works, whereby our juſtifiers of themſelves doe teach, that works are either wholly, or partly the cauſe of our juſtification.
‡ Or, *hardened.*
f Look Mark 3, 5.
6 And yet this hardneſſe of heart cometh not but by Gods juſt decree and judgement: and yet without fault, when as he ſo puniſheth the unthankfull by taking from them all ſenſe and perſeverance, and by doubling their darkneſſe, that the benefits of God which are offered unto them, doe redound to their juſt deſtruction.
* Iſa. 29, 10.
‡ Or, *remorſe.*
g A very dead ſleep, which taketh away all ſenſe.
* Iſa. 6, 9.
h That is, eyes unfit to ſee.
* Pſal. 69, 22.
i As unhappie birds are inticed to death by that which is their ſuſtenance, ſo did that only thing turn to the Jews deſtruction, out of which they ſought life, to wit, the law of God, for the prepoſterous zeal whereof they refuſed the goſpel.
* Pſal. 69, 23.
7 God appointed this caſting off the Jews, that it might be an occaſion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occaſion to reſtore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themſelves at length embrace the goſpel. And hereby we may learn, that the ſeveritie of God ſerveth as well to the ſetting forth of his glorie, as his mercy doth, and alſo that God preparеth himſelf a way to mercie, by his ſeveritie: ſo that we ought not raſhly to deſpaire of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them alſo.
‡ Or, *decay*, or *loſſe.*
k By riches, he meaneth the knowledge of the goſpel, to everlaſting life: and by the world, all nations diſperſed throughout the whole world.
l Of the Jews, when the whole nation, without exception ſhall come to Chriſt.
8 He witneſſeth by his own example, that he goeth before all other in this behalf.
m I make noble and famous.
n It ſhall come to paſſe, that when the Jews come to the goſpel, the world ſhall, as it were, quicken again, and riſe up from death to life.
9 The nation of the Jews being conſidered in their ſtock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we muſt not ſtick in their unworthineſſe, to think that they are at once all caſt off, but we ought to conſider the root of the covenant, and rather go back to their anceſtors which were faithfull that we may know that the bleſſing of the covenant reſteth in ſome of their poſteritie, as we alſo finde proof hereof in our ſelves.
o He alludeth to the firſt fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified, and they might uſe the reſt of the yeare following with good conſcience.
p Abraham.
10 There is no cauſe why the Gentiles which have obtained mercie, ſhould triump over the Jews which contemn the grace of God, ſeeing they are graffed into the Jews anceſtors. But let them rather take heed, that that alſo be not found in them which is worthily condemned in the Jews. And hereof alſo this generall doctrine may be gathered and taken, that we ought to be ſtudious of Gods glorie, even in reſpect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before others by a ſingular grace.
‡ Or, *for them.*
q In place of theſe boughs which are broken off.
r It is againſt the common courſe of husbandrie, that the barren juyce of the imp is changed with the juyce of the good tree.
s We may rejoyce in the Lord, but ſo that we deſpiſe not the Jews, whom we ought rather to provoke to that good ſtriving with us.
‡ See that thou ſtand in awe of God modeſtly and carefully.
u He calleth them naturall, not becauſe they had any holineſſe of nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations, by his league and covenant, which he freely made with them.
11 Seeing the matter is ſelf declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetuall) we muſt take good heed that that be not found in our ſelves, which we think blameworthy in others, for the election is ſure, but they that are truely elect and ingraffed, are not proud in themſelves with contempt of other, but with due reverence to God, and love towards their neighbour, run to the mark which is ſet before them.
x The tender and loving heart.
y In that ſtate which God his bountifullneſſe hath advanced thee unto, and we muſt mark here, that he ſpeaketh not of the election of every private man, which remaineth ſtedfaſt for ever but of the election of the whole nation.
12 Many are now for a ſeaſon cut off, that is, are without the root which in their time ſhall be graffed in: and againe there are a great ſort, which after a ſort, and touching the outward ſhew, ſeem to be ingraffed, which notwithſtanding through their own fault afterward are cut off, and clean caſt away: Which thing is eſpecially to be conſidered in nations and peoples as in the Gentiles and Jews.
z Underſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſteritie.
a Into the people of the Jews, which God had ſanctified of his meer grace: and he ſpeaketh of the whole nation, not of every one apart.
13 The blindneſſe of the Jews is neither ſo univerſall, that the Lord hath no elect in that nation, neither ſhall it be continuall: for there ſhall be a time wherein they alſo (as the prophets have fore warned) ſhall effectually embrace that, which they doe now ſtubbornly, for the moſt part, reject and refuſe.
b That ye be not proud within your ſelves.
‡ Or, *hardneſſe.*
c Into the church.
* Iſa. 59, 20.
14 Again, that he may joyn the Jews and Gentiles together as it were in one body, and eſpecially may teach what duetie the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly caſt off without hope of recoverie.
d Foraſmuch as they receive it not.
e In that that God reſpecteth not what they deſerve, but what he promiſed to Abraham.
15 The reaſon or proof, becauſe the covenant made with that nation of life everlaſting, cannot be fruſtrate and vain.
16 Another reaſon: Becauſe that although they which are hardned, are worthily puniſhed, yet hath not this ſtubbornneſſe of the Jews ſo come to paſſe properly for an hatred to that nation, but that an entrie might be, as it were, opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercie which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appeare that both Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into the church, or if he had ſaved the nation of the Jews without this interruption.
‡ Or, *obeyed.*
‡ Or, *obeyed.*

32 For God hath ‡ concluded them f all in unbelief, that he might have mercie upon all.

33 17 O the depth of the riches both of the wisdome and knowledge of God! how unsearchable are his g judgements, and his h wayes past finding out!

34 * 18 For who hath known the minde of the Lord, or who hath been his counseller?

35 Or who hath i first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and k to him are all things: to whom be glory for ever. Amen.

‡ Or, *shut them all up together.*
f Both Jews and Gentiles.
17 The apostle cryeth out as astonished with this wonderfull wisdome of God, which he teacheth us, ought to be religiously reverenced, and not curiously, and profanely to be searched beyond the compasse of that, that God hath revealed unto us.
g The course that he holdeth in governing all things both generally and particularly. h The order of his counsels and doings. * Isa. 40, 13. Wisd. 9, 13. 1 Cor. 2, 16. 18 He bridleth three manner of wayes, the wicked boldnesse of man: First, because that God is above all most wise, and therefore it is very absurd, and plainly godlesse to measure him by our follie. Moreover, because he is debtour to no man, and therefore no man can complain of injurie done unto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glorie, much lesse may we contend and debate the matter with him. i This saying overthroweth the doctrine of foreseen works and merits. k To wit, for God, to whose glorie all things are referred, not only things that were made, but especially his new works which he worketh in his elect.

Chap. XII.

1 Gods mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling, wherein he is placed. 9 Love, and many other duties are required of us. 19 Revenge is specially forbidden.

I Beseech 1 you therefore, brethren, a by the mercies of God, that ye b present your c bodies d a living sacrifice, holy, acceptable unto God, *which is* your e reasonable service.

2 2 And be not conformed to this world: but be ye transformed by the renewing of your f minde, that ye may prove what is that good, and acceptable and perfect will of God.

3 3 For g I say, through the grace given unto me, to every man that is among you, not to think of himself h more highly than he ought to think, but to think ‡ i soberly according as God hath dealt to every man the measure of k faith.

4 4 For as we have many members in one bodie, and all members have not the same office:

5 So we being many are one bodie in Christ, and every one members one of another.

6 5 Having then gifts, differing according to the grace that is given to us, whether prophesie, let us prophesie according to the l proportion of faith.

7 Or ministerie, *let us wait* on our ministring: or he that m teacheth, on teaching:

1 The fourth part of this epistle, which after finishing of the chief points of Christian doctrin, consisteth in declaring of precepts of Christian life. And first of all he giveth generall precepts and grounds, the chiefest whereof is this, that every man consecrate himself wholly to the spirituall service of God, and so as it were sacrifice himself, trusting to the grace of God.
a By this preface he sheweth that Gods glory is the utmost end of all our doings.
b In times past the sacrifices were presented before the altar: but now the altar is every where.
c Your selves: in times past, other bodies than our own now our own must be offered.
d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them. e Spirituall. 2 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before us as a mark, the will of God as it is manifested and opened unto us in his word. f Why then there is no place left for reason, which the heathen philosophers places as a queen in a castell, nor for mans free will, which the popish schoolmen dream on, if the minde must be renewed, Look Ephes. 1, 18. and 2, 3. and 4, 17. and Col. 1, 21. 3 Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. g I charge. h That he please not himself too much, as they do, which perswade themselves they know more than indeed they doe. † Gr. *to sobrietie.* i We shall be sober, if we take not that upon us, which we have not, and if we brag not of that we have. k By faith he meaneth the knowledge of God in Christ, and the gifts which the Holy Ghost powreth upon the faithfull. 4 There is a double reason of the precept going afore: the one is, because God hath not commited every thing to be done of every man: and therefore he doth backwardly, and not only unprofitably, but also to the great disprofit of others, wearieth himself and others, which passeth the bounds of his vocation: the other is, for that this diversitie and inequalitie of vocations and gifts redoundeth to our commoditie: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common. 5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two parts: to wit, into prophets and deacons: and again, he divideth the prophets into doctours and pastours. And of deacons he maketh three sorts, to wit, the one to be such as are (as it were) treasures of the church coffers, whom he calleth properly Deacons: the other to be the governours of the discipline, who are called Seniours, or elders: the third, to be such as properly served in the help of the poore, of which sort the company of widows were. l That every man observe the measure of that which is revealed unto him. m Whose office is only to expound the Scriptures.

8 Or he that n exhorteth, on exhortation: he that o giveth, *let him do it* ‡ with simplicitie: he that p ruleth, with diligence: he that q sheweth mercie, with cheerfulnesse.

9 6 Let love be without dissimulation: abhorre that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another, ‡ with brotherly love, in honour preferring one another.

11 Not slothfull in businesse: r fervent in spirit, serving the Lord.

12 7 Rejoying in hope, patient in tribulation, continuing instant in prayer.

13 s Distributing to the t necessitie of saints, given to hospitalite.

14 Blesse them which persecute you, blesse and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same minde one towards another. Minde not high things, but ‡ condescend to men of u low estate. Be x not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, * Vengeance is mine, I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap y coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

n Who in other places is called the pastour.
o To wit, the almes, that he distribute them without respect of persons.
‡ Or, *liberally.*
p The elders of the church.
q They that are busied about tending on the poore, must doe it with cheerfullnesse, lest they adde sorrow to sorrow.
6 Now he cometh to the duties, of the second table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Christian charity, by sinceritie, hatred of evil, earnest study of good things, good affection to help our neighbour, and whose finall end is the glory of God.
‡ Or, *in the love of the brethren.*
r This piece is well put in for it maketh difference between Christian duties and philosophicall duties.
7 He reckoneth up divers other vertues together with their effects, to wit, hope, patience in tribulation equanimity, continuance in prayer, liberalitie toward the saints, hospitalitie, moderation of mind, even in helping our enemies, a self same feeling with others, as well in adversitie as prosperitie, modestie, endeavour to maintain honest concord, so nigh as we may with all men, which cannot be extinguished by any mans injuries. s A true rule of charitie, when we are no lesse touched with other mens wants, than with our own, and having that feeling, help them as much as we can. t Not upon pleasures and needlesse duties, but upon necessarie uses. ‡ Or, *be contented with mean things.* u There is nothing that doth so much break concord as ambition, when as every man lotheth a base estate, and seeketh ambitiously to be aloft. x Be not puffed up with opinion of your own wisdome. * Deut. 32, 35. * Prov. 25, 21. y After this sort doeth Solomon point out the wrath of God that hangeth over a man.

Chap. XIII.

1 Subjection, and many other duties we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkennesse, and the works of darknesse, are out of season in the time of the gospel.

LEt 1 every a soul be subject unto the higher b powers. 3 For there is no power but of God: the powers that be, are ‡ b ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 4 For rulers are not a terrour to good works, but to the evil: 5 wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good: 6 but if thou do that which is evil, be

1 Now he sheweth severally what subjects owe to their magistrates, to wit, obedience: from which he sheweth that no man is free: and in such sort, that it is not only due to the highest magistrate himself, but also even to the basest, which hath any office under him.
a Yea though an apostle, though an euangelist, though a prophet: Chrysostome. Therefore the tyrannie of the pope over all kingdomes,

must down to the ground. 2 A reason taken of the nature of the thing it self: For to what purpose are they placed in higher degree, but that the inferiours should be subject unto them? 3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himself: wherefore they cannot but purchase to themselves great miserie and calamitie. ‡ Or, *ordered.* b Be distributed: for some are greater, some smaller. 4 The third argument, taken from the end wherefore they were made, which is most profitable: for that God by this means preserveth the good, and bridleth the wicked: by which words, the magistrates themselves are put in mind of that dutie which they owe to their subjects. 5 An excellent way to bear this yoke, not only without grief but also with a great profit. 6 God hath armed the magistrat even with a revenging sword.

afraid:

afraid; for he beareth not the sword in vain: for he is the minister of God, [c] a revenger *to execute* wrath upon him that doth evil.

5 [7] Wherefore ye must needs be subject, not onely for wrath, but [d] also for conscience sake.

6 [8] For this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute *is due*, custome to whom custome, [e] fear to whom fear, honour to whom [f] honour.

8 [9] Owe no man any thing, but to love one another: [10] for he that loveth another, hath fulfilled the [g] law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witnesse, Thou shalt not covet: and if there be any other commandment, it is [h] briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 [11] And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we beleeved.

12 The night is farre spent, the day is [i] at hand: let us therefore cast off the works of [k] darknesse, and let us put on the armour of light.

13 Let us walk † honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying.

14 But [l] put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*.

c By whom God revengeth the wicked.
7 The conclusion: We must obey the magistrate, not onely for feare of punishment, but much more because that (although the magistrate hath no power over the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience.
d So farre as lawfully we may: for if unlawfull things be commanded us, we must answer as Peter teacheth us, It is better to obey God than men.
8 He reckoneth up the chiefest things wherein consisteth the obedience of subjects.
e Obedience, and that from the heart.
f Reverence, which (as reason is) we must give to the magistrate.
9 He sheweth how very few judgements need to be executed, to wit, if wee so order our life as no man may justly require any thing of us, besides that onely, that we owe one to another, by the perpetuall law of charitie.
10 He commendeth charitie, as an abridgement of the whole law.
g Hath not onely done one commandement, but performed generally that which the law commandeth.
h For the whole law commandeth nothing else, but that we love God, and our neighbour.
i But seeing Paul speaketh here of the duties we owe one to another, we must restrain this word, law, to the second table.
11 An amplification taken of the circumstance of the time: which also it self putteth us in mind of our duetie, seeing that this remaineth, after that the darknesse of ignorance and wicked afflictions by the knowledge of Gods trueth be driven out of us, that we order our life according to that certain and sure rule of all righteousnesse and honestie, being fully grounded upon the vertue of the Spirit of Christ.
i In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see, but as it were in the twilight.
k That kinde of life which they lead, that flee the light.
‡ Or, *decently*.
l To put on Christ, is to possesse Christ, to have him in us, and us in him.

Chap. XIIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 but take heed that they give no offence in them: 15 For that the apostle proveth unlawfull by many reasons.

1 [1] Him [a] that is weak in the faith receive you, but † not to [b] doubtfull disputations.

2 [2] For one [c] beleeveth that he may eat all things: another who is weak, eateth herbs.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For [4] God hath received him.

1 Now he sheweth how we ought to behave our selves toward our brethren in matters and things indifferent, offending in the use of them, not of malice, or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently, and patiently, and so that we apply our selves to their ignorance in such matters, according to the rule of charitie.
a Doe not for a matter or thing that is indifferent, and such as you may doe or not doe, shun his company but take him to you.
‡ Or, *not to judge* his *doubtfull thoughts*.
b To make him by your doubtfull and uncertain disputations, goe away more in doubt than he came, or start back with a troubled conscience.
2 He propoundeth for an example the diffetence of meats, which some thought was necessarily to be observed, as a thing prescribed by the law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the gospel, knew well that this schoolmastership of the law was abolished.
c Knoweth by faith.
3 In such a matter, saith the apostle, let neither them which know their libertie, proudly despise their weak brother, neither let the unlearned crabbedly or forwardly condemne that, that they understand not.
4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can justly be contemned, neither he which eateth, be justly condemned: Now the first proposition is declared in the sixt verse following.

4 [5] Who art thou that judgest another mans servant? to his own master he standeth or falleth. Yea, he shall be holden up? for God is able to make him stand.

5 [6] One man esteemeth one day above another: another esteemeth every day *alike*. [7] Let [d] every man be ‡ fully perswaded in his own mind.

6 [8] He that [e] regardeth the day, regardeth it unto the LORD; and he that regardeth not the day, to the [f] Lord he doth not regard it. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks; and he that eateth [h] not, to the Lord he eateth not, and giveth God thanks.

7 [10] For none of us liveth to [i] himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 [11] But why doest thou judge thy brother? or why doest thou set at nought thy brother? * we shall all stand before the judgement-seat of Christ.

11 For it is written, *[k] As I live saith the Lord, every knee shall bowe to me, and every tongue shall [l] confesse to God.

12 So then every one of us shall give account of himself to God:

13 [12] Let us not therefore judge one another any more: but judge [m] this rather, that no man put a stumblingblock, or an occasion to fall in his brothers way.

14 [13] I know, and am perswaded by the [n] Lord Jesus, that there is nothing † unclean of [o] it self:

5 Another reason which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of salvation: because saith, the apostle, he that is ignorant to day, may be indued to morrow with further knowledge, or that he may also stand sure: Therefore it belongeth to God and not unto man, to pronounce that sentence of condemnation.
6 Another example of the difference of dayes according to the law.
7 He setteth against this contempt, and hastie or rash judgements, a continuall desire to profit, that the strong may be certainly perswaded of their libertie, of what manner and sort it is and how they ought to use it: and again the weak may daily profite, least either they abuse the gift of God, or these please themselves in their infirmitie.
d That he may say in his conscience, that he knoweth and is perswaded by Jesus Christ, that nothing is unclean of it self, and this perswasion must be grounded upon the word of God.
‡ Or, *fully assured*.
8 A reason taken from the nature of indifferent

things, which a man may with a good conscience doe, and omit: forseeing that the difference of dayes and meats was appointed by God, how could they which as yet understood not the abrogating of the law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrarie side, they that knew the benefit of Christ in this behalf, did with good conscience neither observe dayes nor meats: Therefore saith the apostle, vers. 10. Let not the strong condemne the weak for these things, seeing that the weak brethren are brethren notwithstanding. Now if any man would draw this doctrin to these our times and ages, let him know that the apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by simple ignorance, and not of malice, (for to such the apostle yeelded not, not not for a moment) nor superstition, but of a religious fear of God.
e Observeth precisely.
f God shall judge whether he do well or no: And therefore you should rather strive about this, how everie one of you may be allowed of God, than to think upon other mens doings.
g He that maketh no difference of meats.
9 So the apostle sheweth that he speaketh of the faithfull, both strong and weak: But what if we have to do with infidels? Then must we here take heed of two things, as also is declared in the epistle to the Corinthians. The one is, that we count not their superstition among things indifferent as they did which sate downe to meate in idols temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers stambles, and to eat it at home, or in a private banquet) we wound not the conscience of our weak brother.
h He that toucheth not meats which he taketh to be unclean by the law.
10 We must not stick, saith he, in the meat it self, but in the use of the meat, so that he is justly to be reprehended that liveth so, that he casteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cause Christ hath properly died, and not simply, that we might eat this meat or that.
i Hath respect to himself onely, which the Hebrews utter after this sort. Doeth well to his own soul.
11 The conclusion: we must leave to God his right, and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weak should not judge the strong, because the weak doe not know, that they which do not observe a day and eat, observe it not to the Lord, and eat to the Lord, as the strong men know that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord. * 2 Cor. 5, 10. * Isa. 45, 23.
k This is a form of an oath, proper to God onely, for he and none but he liveth, and hath his being himself.
l Shall acknowledge me for God.
12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heed that we doe not utterly cast down with abusing our liberty, our brother which is not yet strong.
m He rebuketh by the way these malicious judgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestow their wits upon this, that they doe not with their disdainfulnesse either cast their brethren clean down, or give them some offence.
13 The prevening of an objection: It is true that the schoolmastership of the law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this libertie, what is expedient, that we may have regard of our weak brother, seeing that our libertie is not lost thereby.
n By the spirit of the Lord Jesus, or by the Lord Jesus, who I am sure brake down the wall at his coming. Gr. *common*.
o By nature.

146

† Gr. *common.*

but to him that esteemeth any thing to be † unclean, to him it is unclean.

† Gr. *according to charitie.*

15 But if thy brother be grieved with *thy* meat now walkest thou not † charitably. * 14 Destroy not him with thy meat, for whom 15 Christ died.

16 16 Let not then your good be evil spoken of.

17 17 For the kingdome of God is not meat and drink, but righteousnesse and peace, and joy in the Holy Ghost.

18 For he that p in these things serveth Christ, is acceptable to God, and approved of men.

19 18 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. * All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat * flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 19 Hast thou q faith? have it to thy self before God. Happy is he that condemneth not himself in *that thing* which he r alloweth.

23 And he that † s doubteth, is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith, is sinne.

* Tit. 1, 15. * 1 Cor. 8, 13.

1 Now the apostle reasoneth generally of tolerating or bearing with the weak by all means, so farre forth as may be for their profit.

a And despise others.

b For his profit and edification.

2 A confirmation taken of the example of Christ, who suffered all things, to bring not only the weak, but also his most cruell enemies, overcoming them with patience, to his Father.

* Psal. 69, 9.

3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another.

c By Moses and the prophets.

d The scriptures are said to teach and comfort because God useth them to teach and comfort his people withall.

4 We must take an example of patience of God: that both the weak and the strong, serving God with a mutuall consent, may bring one another to God, as Christ also received us unto himself, although we were never so unworthy.

* 1 Cor. 1, 10.

‡ Or, *after the example of.*

e He did not disdain us, but received us of his own accord, to make us partakers of Gods glory.

5 An applying of the example of Christ to the Jews, whom he vouchsafed this honour for the promises which he made unto their Fathers, although they were never so unworthy, that he executed the office of a minister among them with marvellous patience: therefore much lesse ought the Gentiles despise them for certain faults, whom the Son of God so much esteemed.

† Gr. *with you*, vers. 32.

p Doing this duetie for the Saints, to carrie them that money which was gathered for their use.

p He that liveth peaceably, and dieth righteously, through the Holy Ghost. 18 A generall conclusion: The use of this libertie, yea, and our whole life ought to be referred to the edifying one of another, in so much that we esteem that thing unlawfull by reason of the offence of our brother, which is of it self pure and lawfull.

19 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keep that treasure, to the end he may use it wisely and profitably, as hath been said: the other which respecteth the weak, that they do nothing rashly by other mens example with a wavering conscience, for that cannot be done without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it.

q He shewed before, verse 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

r Embraceth.

‡ Or, *discerneth and putteth a difference between meats.*

s Reasoneth with himself.

CHAP. XV.

1 *The strong must bear with the weak.* 2 *We may not please our selves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews,* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

WE 1 then that are strong, ought to bear the infirmities of the weak, and not a to please our selves.

2 Let every one of us please his neighbour for *his* b good to edification.

3 2 For even Christ pleased not himself, but as it is written, * The reproaches of them that reproached thee fell on me.

4 3 For whatsoever things were written c aforetime, were written for our learning, that we through patience and comfort of the d scriptures might have hope.

5 4 * Now the God of patience and consolation, grant you to be like minded one towards another, † according to Christ Jesus:

6 That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also e received us, to the glory of God.

8 5 Now I say that Jesus Christ was a minister of the f circumcision for the g truth of God, to confirm the promises *made* unto the fathers:

9 6 And that the Gentiles might glorifie God for his mercy, as it is written, * For this cause I will h confesse to thee among the Gentiles, and sing unto thy name.

10 And again he saith, * Rejoyceye Gentiles, and laud him all ye people.

11 And again, * Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, * There shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

13 7 Now the God of i hope fill you with k all joy & peace in beleeving, that ye may abound in hope through the power of the holy Ghost.

14 8 And I my self also am perswaded of you my brethren, that l ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the † m offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 9 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which n Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through o mighty signes and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21 But as it is written, * To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 10 For which cause also I have been † much hindred from coming to you.

23 But now having no more place in these parts, and having a great desire these many yeares to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled † with your *company.*

25 But now I go unto Jerusalem, to p minister unto the saints.

26 For it hath pleased them of Macedonia

f Of the circumcised Jews, for as long as he lived, he never went out of their quarters.

g That God might be seen to be true.

6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Jews, as strangers.

* Psal. 18, 49.

h I will openly professe, and set forth thy name.

* Deut. 32, 23.

* Psal. 117, 1.

* Isa. 11, 10.

7 He sealeth up, as it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

i In whom we hope.

k Abundantly and plentifully.

8 The conclusion of the epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, than to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your own accord, and of your selves.

‡ Or, *sacrificing.*

m By the offering up of the Gentiles he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

9 He commendeth his apostleship highly by the effects, but yet so, that moreover and besides that, he speaketh all things truly, in giveth all the glory to God as the only author: and doth not properly respect himself, but this rather, that man might lesse doubt of the doctrin which he propounded unto them.

n Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say, what he hath done by me to bring the Gentiles to obey the gospel.

o In the first place this word, Signes, signifieth the force and working of the wonders in piercing mens minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders.

* Isa. 52, 15.

10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that he swarveth not a jot from the end of apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression, as it were the liberalitie of the churches of Macedonia, he provoketh them modestly to follow their godly deed.

‡ Or, *many wayes*, or *often times.*

and

and Achaia, to make a certain contribution for the poore saints which are at Jerusalem.

27 [11] It hath pleased them *verily*, and their debters they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to [q] minister unto them in carnall things.

28 When therefore I have performed this, and have [r] sealed to them this [f] fruit, I will come by you into Spain.

29 [12] And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the [t] love of the Spirit, that ye strive together with me, in your prayers to God for me.

31 That I may be delivered from them that [‡] do not beleeve in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

11 Almes are voluntary, but yet such as we owe by the law of charitie.
q To serve their turns.
r Performed it faithfully, and sealed it as it were with my ring.
f This money which was gathered for the use of the poore: which almes is very fitly called fruit.
12 He promiseth them through the blessing of God, not to come emptie unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.
t For that mutuall conjunction, wherewith the holy Ghost hath tied our hearts and mindes together.
‡ Or, *are disobedient.*

Chap. XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

1 [1] Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the [a] Lord, as becometh saints, and that ye assist her in whatsoever businesse she hath need of you: for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus.

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but also all the churches of the Gentiles)

5 Likewise *greet* [b] the church that is in their house. Salute my wel beloved Epenetus, who is the [c] first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in [d] Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus [‡] houshold.

11 Salute Herodion my kinsman. Greet them that be of the [‡] houshold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother, and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an [e] holy kisse. The churches of Christ salute you.

17 [2] Now I beseech you, brethren, [f] mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and [g] fair speeches deceive the hearts of the simple.

19 [3] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have yon [h] wise unto that which is good, and [i] simple concerning evil.

20 [4] And the God of peace shall [‡] bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 [5] Timotheus my work-fellow, and Lucius and Jason and Sosipater my kinsmen salute you.

22 I Tertius, who [k] wrote this epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jesus Christ be with you all. Amen.

25 [7] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the [l] mystery, which was kept secret since the world began,

26 But now is made [m] manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God onely wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romanes from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

1 Having made an end of the whole disputation, he cometh now to familiar commendations and salutations and that to good consideration and purpose, to wit, that the Romanes might know who are most to be honoured and made accompt of amongst them: and also whom they ought to set before them to follow: and therefore he attributeth unto every one of them peculiar and singular testimonies.
a For Christs sake, which is proper to the Christian, for the heathen philosophers have resemblances of the same vertues.
b The companie of the faithfull, for in so great a citie as that was, there were divers companies.
c For he was the first of Achaia that beleeved in Christ: and this kinde of speech is an allusion to the ceremonies of the law.
d Ingraffed by faith.
‡ Or, *friends.*
‡ Or, *friends.*

e He called that an holy kisse, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner used in those dayes.
2 As by, namely, describing them which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.
f Warily and diligently, as though you should scout out for you enemies in a watch tower.
g The word which he useth, signifieth a promising, which performeth nothing, and if thou heareſt any such, thou mayest assure thy self that he that promiseth thee, is more carefull of thy matters than of his own.
3 Simplicitie must be joyned with wisedome.
h Furnished with the knowledge of the trueth and wisdome, that you may embrace good things, and eschew evil, bewate of the deceits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the papists faith of credit, whereas they maintain it to be sufficient for one man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, We beleeve as our fathers beleeved, and we beleeve as the church beleeved.
4 We must fight

i As men that know no way to deceive, much lesse do deceive indeed. with a certain hope of victorie. ‡ Or, *tread.* 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed unto it. k Wrote it as Paul uttered it. 6 Now taking his leave of them this third time, he wisheth that unto them, whereupon dependeth all the force of the former doctrine. 7 He setteth forth the power and wisdome of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the gentiles, to confirm the Romanes in the hope of this salvation.
l That secret, and hidden thing, that is to say, the calling of the gentiles. m Offered and exhibited to all nations to be known.

The first epistle of PAUL, the apostle, TO THE CORINTHIANS.

CHAP. I.

After his salutation and thanksgiving, 10 *he exhorteth them to unitie,* 12 *and reproveth their dissensions.* 18 *God destroyeth the wisedome of the wise* 21 *by the foolishnesse of preaching, and* 26 *calleth not the wise, mighty, and noble, but* 27, 28 *the foolish, weak, and men of no account.*

1 The inscription of the epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding, so that alwayes he letteth them to wit, that he is the servant of God, and not of men.

PAul [1] called *to be* an [2] apostle of Jesus Christ, through the will of God, and [3] Sosthenes *our* brother,

2 [4] Unto the church of God which is at Corinth, to them that * are [5] sanctified in [a] Christ Jesus, *[b] called *to be* saints, with all that in every place [c] call upon the name of Jesus Christ our Lord, both theirs and ours.

3 [6] Grace be unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 [7] I thank my God alwayes on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him [g] in [d] all utterance, and in all knowledge:

6 [9] Even as the testimony of Christ was [e] confirmed in you.

7 So that ye come behinde in no gift; [10] waiting for the † [f] coming of our Lord Jesus Christ,

8 [11] Who shall also confirm you unto the end, that ye may be [g] blamelesse in the day of our Lord Jesus Christ.

9 * God is [h] faithfull, by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all [13] speak the same thing, and that there be no † divisions among you: but that ye be perfectly [i] joyned together in the same minde, and in the same judgement.

11 [14] For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now [k] this I say, that every one of you saith, I am of Paul, and I of * Apollo, and I of Cephas, and I of Christ.

13 [15] Is Christ divided? was [16] Paul crucified for you? or were ye [17] baptized in the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Crispus and Gaius.

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other.

17 [19] For Christ sent me not to baptize, but to preach the gospel: * [20] not with [l] wisdome of [l] words, lest the [21] crosse of Christ should be made of none effect.

18 For the [m] preaching of the crosse is to them that perish, foolishnesse: but unto us which are saved it is the * [n] power of God.

19 [22] For it is written. * I will destroy the wisdome of the wise, and will bring to nothing the understanding of the prudent.

2 If he be an apostle, then he must be heard, although he sometime reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandements of Christ.

3 He joyneth Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

4 It is a church of God, although it hath great faults in it, so that it obey them which admonish it.

* Acts 15, 9.

5 A true definition of the Catholique church which is one.

a The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

* Rom. 1, 7.

b Whom God of his graciousgoodnes and meer love hath separated for himself: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth. c He is said properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure synecdoche it is taken for all the service of God: and therefore to call upon Christs name, is to acknowledge, and take him for very God. 6 The foundation and the life of the church, is Christ Jesus, given of the Father. 7 Going about to condemn many vices, he beginneth with a true commendation of their vertues, lest he might seem after to descend to chiding, being moved with malice or envie: yet so, that he referreth all to God, as the authour of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused. d Seeing that whiles we live here, we know but in part, and prophecie in part, this word (All) must be restrained to the present state of the faithfull: but by (utterance) he meaneth not a vain kinde of babling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth, that the true use of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear, how wickedly they abused them to glory and ambition. e By those excellent gifts of the holy Ghost. 10 He sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

† Gr. *revelation.*

f He speaketh of the last coming of Christ. 11 He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth that as well the beginning as the accomplishing of our salvation, is onely the work of God. g He calleth them blamelesse, not whom man never found fault with, but with whom no man can justly finde fault, that is to say, them which are in Christ Jesus, in whom there is no condemnation. See Luke 1, 6. * 1 Thess. 5, 24.

h True and constant, who doeth not onely call us, but giveth us the gift of perseverance also. 12 Having made an end of the preface, he cometh to the matter it self, beginning with a most grave obtestation, as though they should hear Christ himself speaking, and not Paul. 13 The first part of this epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine do yet separate themselves one from another.

† Gr *schismes.*

i Knit together, as a body that consisteth of all his parts fitly knit together.

14 He beginneth his reprehension and chiding by taking away of an objection: for that he understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers.

k The matter I would say to you, is this.

* Acts 18, 24.

15 The first reason why schismes ought to be eschewed: because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one. 16 Another reason: because they cannot without great injurie to God, so hang of men as of Christ: which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one self same gospel being uttered of one man, and did lothe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth down his own name, not onely to grieve no man, but also to shew that he pleadeth not his own cause. 17 The third reason taken of the form and end of baptisme, wherein we make a promise to Christ, calling also on the name of the Father, and the holy Ghost. Therefore although a man do not fall from the doctrin of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely master, he wou'd hear him, teaching by whomsoever. 18 He protesteth that he speaketh so much the more boldly of these things, because that through Gods providence, he is void of all suspition of challenging disciples unto himself, and taking them from others. Whereby we may understand, that not the scholars onely, but the teachers also are here reprehended, which gather themselves flocks apart. * Acts 18, 8. 19 The taking away of an objection: that he gave not himself to baptize many amongst them: not for the contempt of baptisme, but because he was chiefly occupied in delivering the doctrin, and committed them that received his doctrin to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition: whereas on the other side, they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized. 2 Petr. 1, 16.

20 Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely, as it became an apostle, his example against their perverse judgements: So that this is another place of this epistle, touching the observing of a godly simplicity both in words and sentences, in teaching of the gospel.

l Which eloquence which Paul casteth off from him, not only, as not necessarie, but also as flat contrarie to the office of his apostleship: and yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted words.

‡ Or. *speech.*

21 The reason why he useth not the pomp of words and painted speach: because it was Gods will to bring the world to his obedience by that way, whereby the most idiots amongst men might understand that this work was done of God himself, without the art of man. Therefore as salvation is set forth unto us in the gospel by the crosse of Christ, than which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse, most different from those meanes, which men do use to draw and entice other, either to heare or beleeve: therefore it pleased him by a certain kinde of most wise folly, to triumph over the most foolish wisdome of the world, as he hath said before by Esay, that he would. And hereby we may gather, that both these doctours which where puffed up with ambitious eloquence, and also their hearers, strayed farre away from the end and mark of their vocation.

m The preaching of Christ crucified, or the kinde of speech which we use. * Rom. 1, 16.

n It is that wherein he declareth his marvellous power in saving his elect, which would not so evidently appeare, if it hanged upon any help of man, for so man might attribute that to himself, which is proper onely to the crosse of Christ.

22 The apostle proveth, that this ought not onely not to seem strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it self in its own wisdome: and therefore that that is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully laboured for, and made so great accompt of. * Isa. 29, 14.

20 * Where is the wise? where is the
o scribe? where is the p disputer of this world?
hath not God made foolish the wisdome of
this world?

21 * 23 For after that, in the wisdome of
God, the q world by r wisdome knew not
God, 24 it pleased God by the s foolishnesse
of preaching to save them that beleeve.

22 25 For the Jews require a signe, and the
Geeeks seek after wisdome.

23 But we preach Christ crucified, unto the
Jews a stumbling block, and unto the Greeks,
foolishnesse:

24 But unto them which are called, both
Jews and Greeks, Christ, the power of God,
and the wisdome of God.

25 Because the foolishnesse of God is wiser
than men: and the weakenesse of God is
stronger than men.

26 26 For ye see your t calling, brethren,
how that not many wise men u after the flesh,
not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things
of the world, to confound the wise: and God
hath chosen the weak things of the world, to
confound the things which are mighty:

28 And base things of the world, and things
which are despised, hath God chosen, *yea*, and
things which x are not, to bring to y nought
things that are;

29 That z no flesh should glory in his pre-
sence.

30 But of him a are ye in Christ Jesus, 27 who
of God is made unto us wisdome, and righte-
ousnesse, and sanctification, and redemption:

31 That according as it is written, * b He
that glorieth, let him glory in the Lord.

* Isa. 33, 18.
o Where art thou, O thou learned fellow? and thou that spendest thy dayes in turning thy books?
p Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mysterie.
* Rom. 1, 20.
23 He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glasse of the wisdome of the world, which is the workmanship of the world.
q By the world he meaneth all men which are not born a new, but remain as they were, when they were first born.
r In the workmanship of this world, which hath the marvellous wisdome of God engraved in it, so that every man may behold it.
24 The goodnesse of God is wonderfull, for while he goeth about to punish the pride of this world, he is very provident and carefull for the salvation of it, and teacheth men to become fools, that they may be wise to God.
s So he calleth the preaching of the Gospel, as the enemies supposed it: but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it. 25 A declaration of that which he said: that the preaching of the gospel, is foolish. It is foolish, saith he, to them whom God hath not endued with new light, that is to say, to all men being considered in themselves: for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wits and wisdome: and therefore they do not onely not beleeve the gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called do perceive: God shewing most plainly, that even then when mad men think him most foolish, he is farre wiser than they are: and that he surmounteth all their might and power, when he useth most vile & abject things, as it hath appeared in the fruit of the preaching of the gospel. 26 A confirmation taken of those things which came to passe at Corinth, where the church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driven to shame when they saw that they could do nothing with their wisdome and eloquence, in comparison of the apostles, whom notwithstanding they called idiots and unlearned. And herewithall doeth he beat down their pride: for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained, even whether they would or not, to rejoyce in the Lord, by whose mercy, although they were the most abjects of all, they had obtained in Christ, both this wisdome, and all things necessarie to salvation.
t What way the Lord hath taken in calling you.
u After that kinde of wisdome which men make accompt of, as though there were none else: who because they are carnall, know not spirituall wisdome.
x Which in mans judgement are almost nothing.
y To shew that they are vain and unprofitable, and nothing worth: See Rom. 3, 31.
z Flesh, is oft, as we see, taken for the whole man: and he useth this word, Flesh, very fitly, to set the weak and miserable condition of man, and the majestie of God, one against the other.
a Whom he cast down before, now he lifteth up, yea, higher than all men: yet so, that he sheweth them, that all their worthinesse is without themselves, that is, standeth in Christ, and that of God. 27 He teacheth, that especially and above all things the gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdome, the true way to obtain righteousnesse, the true way to live honestly and godly, the true deliverance from all miseries and calamities. * Jer. 9, 23, 24.
b Let him yeeld all to God, and give him thanks: and so by this place is mans free will beaten down, which the Papists so dream of.

Chap. II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 humane wisdome: yet consisteth in the 4, 5 power of God: and so farre excelleth 6 the wisdome of this world, and 9 humane sense, as that 14 the naturall man cannot understand it.

1 He returneth to the 17 verse of the former chapter, that is to say, to his own example: confessing that he used not among them either excellencie of words or inticing speech of mans wisedome, but with great simplicitie of speech both knew and preached Jesus Christ crucified, humble, and abject as touching the flesh.

AND 1 I, brethren, when I came to you,
came not with excellency of speech, or
of wisdome, declaring unto you the a testi-
mony of God.

2 For I b determined not to know any
thing among you, save Jesus Christ, and him
crucified.

3 And I was with you in c weakenesse, and
in fear, and in much trembling.

4 And my speech, & my preaching * was not
with † enticing words of mans wisdom, 2 but in
d demonstration of the Spirit, and of power:

5 ‡ That your faith should not † stand in the
wisdome of men, but in the power of God.

6 4 Howbeit we speak wisdome among
them that are e perfect: yet not the wisdome
of this world, nor of the f princes of this world,
that come to nought.

7 5 But we speak the wisdome of God in a
g mystery, *even* the hidden *wisdome* h which God
ordained before the world unto our glory.

8 7 Which none of the princes of this world
knew: for had they known it, they would not
have crucified the h Lord of glory.

9 8 But as it is written, * Eye hath not seen,
nor eare heard, neither have entred into the
i heart of man, the things which God hath pre-
pared for them that love him.

10 9 But God hath revealed *them* unto us by
his Spirit: for the Spirit k searcheth all things,
yea, the deep things of God.

11 10 For what man knoweth the things of
a man, save the l spirit of man which is in him?
even so the things of God knoweth no man,
but the Spirit of God.

12 Now we have received, not the m spirit
of the world, but the Spirit which is of God,
11 that we might n know the things that are
freely given to us of God.

13 * 12 Which things also we speak, not in
the words which mans wisdome teacheth, but
which the Holy Ghost teacheth; o comparing
spirituall things with spirituall.

a The gospel.
b I purposed not to professe any knowledge but the knowledge of Christ and him crucified.
c He setteth weakenesse against excellencie of words, and therefore joyneth with it feare and trembling, which are companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrarie to vanitie and pride.
* 2 Pet. 1, 16.
‡ Or, *perswasible.*
2 He turneth that now, to the commendation of his ministery, which he had granted to his adversaries: for it's vertue and power, which they knew well enough, was so much the more excellent, because it had no worldly help joyned with it.
d By plain evidence he meaneth such a proof, as is made by certain and necessarie reasons.
3 And he telleth the Corinthians that he did it for their great profit, because they might thereby know manifestly that the gospel was from heaven. Therefore he prively rebuketh them, because that in seeking vain ostentation, they willingly deprived themselves of the greatest help of their faith.
† Gr. *be.*
4 Another argument taken of the nature of the thing, that is, of the gospel, which is true wisdome, but known to them onely which are desirous of perfection: and is unsavorie to them which otherwise excell in the world, but yet vainly and frailly.
e Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as Phil. 3, 15. so that perfect, is set against weak.
f They that are wiser, richer, or mightier than other men are.
5 He sheweth the cause why this wisdome cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deep, that they cannot attain unto it.
g Which men could not so much as dream of.
6 He taketh away an objection: If it be so hard, when, and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the salvation of men.
7 He taketh away another objection: why then, how cometh it to passe, that this wisdome was so rejected of men of highest authoritie, that they crucified Christ himself? Paul answereth: because they knew not Christ such as he was.
h That mightie God, full of true majestie and glory: Now this place hath in it a most evident proof of the divinitie of Christ, and of his joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joyned with the manhood: which kinde of speech, is called of the old fathers, A making common of things belonging to some one, with other to whom they do not belong.
8 Another objection: But how could it be that those wittie men could not perceive this wisedome? Paul answereth? Because we preach those things which passe all mens understanding. * Isa. 64, 4.
i Man cannot so much as think on them, much lesse conceive of them with his senses.
9 A question: If it surmount the capacitie of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whosoever is inspired, he can enter even into the very secrets of God.
k There is nothing so secret and hidden in God, but the Spirit of God pierceth into it.
10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our minde by that power of the Holy Ghost understand heavenly things.
l The minde of man which is endued with the ableneſse to understand and judge.
m The Spirit which we have received, doeth not teach us things of this world, but lifteth us up to God, and this place teacheth us against the Papist, what faith is, from whence it cometh, and what force it is of.
11 That which he spake generally he restraineth now to those things which God hath opened unto us of our salvation in Christ: lest that any man shou'd separate the Spirit from the preaching of the word and Christ: or should think that those fantasticall men are governed by the Spirit of God, which wandering besides the word, thrust upon us their vain imaginations for the secrets of God.
n This word (know) is taken here in his proper sense for true knowledge, which the Spirit of God worketh in us.
12 Now he returneth to his purpose, and concludeth the argument which he began verse 6. and it is thus: The words must be applyed to the matter, and the matter must be set forth with words which are meet and convenient for it: now this wisedome is spirituall and not of man, and therefore it must be delivered by a spirituall kinde of teaching, and not by enticing words of mans eloquence, that the simple, and yet wonderfull majestie of the Holy Ghost may therein appear. * 2 Pet. 1, 16.
o Applying the words unto the matter, to wit, that as we teach spirituall things, so must our kinde of teaching be spirituall.

150 13 Again he preventeth an offence or stumbling block: How cometh it to passe, that so few allow these things? This is not to be marvelled at, saith the apostle, seeing that men in their naturall powers (as they tearm them) are not endued with that

14 [13] But the [p] naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know *them*, because they are [q] spiritually discerned.

15 [14] But he that is spirituall, ‡ [r] judgeth all things, yet [15] he himself is judged of [s] no man.

16 * [16] For who hath known the minde of the Lord, that he † may [t] instruct him? But we have the [u] minde of Christ.

facultie whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisedome as folly: and it is as if he should say, It is no marvell that blind men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light is to them as darknesse. p The man that hath no further light of understanding, than that which he brought with him, even from his mothers womb as Jude defineth it, Jude 19. q By the vertue of the holy Ghost, Prov. 27, 19. 14 He amplifieth the matter by contraries. ‡ Or, *discerneth.* r Understandeth and discerneth. 15 The wisedome of the flesh, saith Paul, determineth nothing certainly, no not in its own affairs, much lesse can it discern strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceived by no means, and therefore be reproved of no man. s Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man. * Isa. 40, 13. Rom. 11, 34. 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the spirit, which Christ hath taught us, Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God: whereupon it followeth, that they are not onely foolish, but also wicked, which think that they can devise something that is either more perfect, or that they can teach the wisedome of God a better way than they knew or taught, which undoubtedly were indued with Gods Spirit. † Gr. *shall.* t Lay his head to his, and teach him what he should do. u We are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

Chap. III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly minde. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are Gods fellow-workmen. 11 Christ the onely foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdome of this world is foolishnesse with God.

1 Having declared the worthines of heavenly wisedome and of the gospel, and having generally condemned, the blindnes of mans minde, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimonie of it: first, for that he had proved them to be such, in so much that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrin of godlines, and secondly, because they shewed in deed by these dissentions, which sprang up by reason of the vertue of the Spirit, and heavenly wisedome, that they had

AND [1] I, brethren, could not speak unto you as unto spirituall, but as unto [a] carnall, *even* as unto babes in Christ.

2 I have fed you with milk, and not with [b] meat: for hitherto ye were not [c] able *to bear it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas there is among you envying, and strife, and ‡ divisions, are ye not carnall, and walk † as [d] men?

4 For while one saith, I am of Paul, and another, I *am* of Apollo, are ye not carnall?

5 [2] Who then is Paul, and who is Apollo, but ministers by whom ye beleeved, even as the Lord gave to every man?

6 [3] I have planted, Apollo watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: * and every man shall receive his own reward, according to his own labour.

profited very litle or nothing. a He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. b Substantiall meat, or strong meat. c To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so the apostle nourishing them by teaching, first with milk, then with strong meat, which difference was onely but in the manner of teaching. ‡ Or, *factions.* † Gr. *according to man.* d By the square and compasse of mans wit and judgement. 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them more or lesse than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken: and we must depend only upon him which speaketh by his servants. 3 He beautifieth the former sentence with two similitudes: first, comparing the company of the faithfull to a field which God maketh fruitfull: when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom he useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by gods onely authoritie and might, so that we must onely have an eye to him. Moreover, although that God useth some in the better part of the work, we must not therefore contemne other, in respect of them, and much lesse may we divide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serve to finish one self same work, although by a divers manner of working, insomuch that they need one anothers help. * Psal. 62, 12. Gal. 6, 5.

9 For we are [e] labourers together with God, ye are Gods ‡ husbandrie, ye are Gods building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. [4] But let every man take heed how he buildeth thereupon.

11 [5] For other foundation can no man lay, than that is laid, which is Jesus Christ.

12 [6] Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 [7] Every mans work shall be made manifest. For the day shall declare it, because it † shall be revealed by fire, and the fire shall trie every mans work, of what sort it is.

14 If any mans work abide which he hath built thereupon, he shall receive a reward.

15 If any mans work shall be burnt, [8] he shall suffer losse: but he himself shall be saved: yet so, as by fire.

16 * [9] Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?

17 If any man ‡ [f] defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 [10] Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdome of this world is foolishnesse with God: for it is written, * He [g] taketh the wise in their own craftinesse.

20 And again, * The Lord knoweth the thoughts of the wise, that they are vain.

21 [11] Therefore let no man [h] glory in men, for all things are [i] yours.

22 Whether Paul, or Apollo, or Cephas, or the [12] world, or life, or death, or things present, or things to come, all are yours:

23 And ye are Christs, and Christ *is* Gods.

e Serving under him: Now they which serve under another, doe nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look Chap. 15, 10. and 2 Cor. 3, 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under servant. ‡ Or, *tillage.* 4 Now he speaketh to the teachers themselves, which succeeded him in the church of Corinth, and in their person to all that were after, or shall be pastors of congregations, seeing that they succeed into the labour of the apostles, which were planters & chief builders. Therefore he warneth them first, that they perswade not themselves that they may build after their own fantasie that is, that they may propound and set forth any thing in the church, either in matter, or in kinde of teaching, different from the apostles which were the chief builders.

5 Moreover, he sheweth what this foundation is, to wit, Christ Jesus, from whence they may not turn away one jot in the building up of this building. 6 Thirdly, he sheweth, that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrin of Christ, as well in matter, as in form: which doctrin is compared to gold, silver, and precious stones: of which matter, Esaias also and John in the Revelation build the heavenly citie. And to these are opposite, wood, hay, stobble, that is to say, curious and vain questions or decrees: and besides, to be short, all that kind of teaching which serveth to estimation, for false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unlesse peradventure in shew onely. 7 He testifieth, as indeed the truth is, that all are not good builders, no not some of them which stand upon this one and onely foundation: but how soever this work of evil builders, saith he, stand for a season: yet shall it not alwayes deceive, because that the light of the truth appearing at length as day, shall dissolve this darknesse, and shew what it is. And as that stuff is tryed by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workman: but they that are otherwise, shall be consumed and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himself in a thing of naught. † Gr. *irrevealed.* 8 He taketh not away hope of salvation from the unskilfull and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than pastours of Corinth but he addeth an exception, that they must notwithstanding suffer this tryall of their work, and also abide the losse of their vain labours. * Chap. 6, 19. 9 Continuing still in the metaphore of a building, he teacheth us that this ambition is not onely vain, but also sacrilegious: for he saith, that the church is, as it were, the temple of God, which God hath, as it were, consecrated unto himself by his Spirit. Then turning himself to these ambitious men, he sheweth, that they profane the temple of God, because those vain arts wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrin of God, and the puritie of the church. Which wickednesse shall not be suffered unpunished. ‡ Or, *destroy.* f Defileth it and maketh it unclean, being holy: and surely they doe defile it, by Paul his judgement, which by fleshly eloquence deface the puritie of the gospel. 10 He concludeth by the contrary, that they professe pure wisedome in the church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will have them to be wise. * Job 5, 13. g Be they never so craftie, yet the Lord will take them when he shall discover their treacherie. * Psal. 94, 11. 11 He returneth to the proposition of the 2 verse, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation: which thing they doe, that depend upon men, and not upon God that speaketh by them. h Please himself. i He ps appointed for your benefit. 12 He passeth from the persons to the things themselves, that his argument may be more forcible: yea, he ascendeth from Christ to the Father, to shew that we rest our selves, no not in Christ himself, in that that he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himself every where, that he was sent of his Father, that by this band we may be all knit with God himself.

Chap.

CHAP. IIII.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels and men. 13 the filth and off-scouring of the world: 15 yet our fathers in Christ. 16 whom we ought to follow.

1 He concludeth the duety of the hearers towards their ministers: that they esteem them not as lords: and yet notwithstanding that they give eare unto them, as to them that are sent from Christ, sent, I say, to this end and purpose, that they may receive as it were at their hands, the treasure of salvation which is drawen out of the secrets of God.

LEt [1] a [a] man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 [2] Moreover it is required in stewards, that a man be found faithfull.

a Every man.

2 Last of all, he warneth the ministers, that they also behave themselves not as lords, but as faithfull servants, because they must render an accompt of their stewardship unto God.

3 [3] But with me it is a very small thing that I should be judged of you, or [4] of mans [b] judgement: yea, [5] I judge not mine own self.

3 Because in reprehending others, he sets himself for an example, he useth a preoccupation or preventing of an objection, and using the gravitie of an apostle, he sheweth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him.

4 First, because that that which men judge in these cases of their own brains, is no more to be accompted of, than when the unlearned doe judge of wisedome.

b Word for word, Day, after the manner of the speech of the Cilicians.

5 Secondly, saith he, How can ye judge how much or how little I am to be accompted of, seeing that I

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the [c] Lord.

5 * [6] Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart: and then shall every man have [d] praise of God.

6 [7] And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that ye might learn [e] in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another.

7 [8] For who † maketh thee to differ *from another?* And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as [f] if thou hadst not received it?

8 [9] Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we also might reigne with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a † [g] spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christs sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present houre, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 * And labour, working with our own hands: being reviled, we blesse: being persecuted, we suffer it:

13 * Being defamed, we intreat: we are made as the filth of the world, and *are* the [h] off-scouring of all things unto this day.

14 [10] I write not these things to shame you, but as my beloved sonnes I warn you.

15 For though you have ten thousand instructours in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved sonne, and faithfull in the Lord, who shall bring you into remembrance of [i] my wayes which be in Christ, as I teach every where in every church.

18 [11] Now some are puffed up as though I would not come to you.

19 * But I will come to you shortly, * if the Lord will, and will know, not the [k] speech of them which are puffed up, but the power.

20 For the kingdome of God is not in word, but in power.

21 [12] What will ye? shall I come unto you with a rod, or in love, and in the [l] spirit of meeknesse?

my self which know my self, better than you doe, and which dare professe that I have walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my self: for I know that I am not unblameable, all this notwithstanding: much lesse therefore should I please my self as you doe. c I remit my self to the Lords judgement. * Matth. 7. 1. Rom. 2, 1. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteem every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men, than meet was. 7 Having rejected their judgement, he setteth forth himself again as a singular example of modestie, as one which concealing in this epistle those factious teachers names, doubted not to put down his own name and Apollos in their place, and took upon him as it were their shame: so farre was he from preferring himself to any. e By our example, which chose rather to take other mens faults upon us, than to carp any by name. 8 He sheweth a good means to bridle pride: first, if thou consider how rightly thou exemptest thy self out of the number of others, seeing thou art a man thy self: again, if thou consider that although thou have some thing more than other men have, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will brag of anothers goodnesse, and that against God? † Gr. *distinguisheth thee.* f There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and half Pelagians will not confesse. 9 He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills. † Gr. *theatre.* g He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successour, let him compare the delicates of the Popish court, with Saint Pauls state, as we see it here. * Act. 20. 34. 1 Thess. 2, 9. 2 Thess. 3, 8. * Matth. 5, 44.

h Such as by sweeping is gathered together.

10 Moderating the sharpnesse of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward shew in respect of others, yet mighty by the efficacie of Gods Spirit, as they had triall thereof in themselves.

i What way and rule, I follow every where in teaching the churches.

11 Last of all he descendeth also to apostolike threatnings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some amongst them.

* Acts 19, 21. * James 4, 15.

k By speech he meaneth their painted and coloured kinde of eloquence, against which he setteth the vertue of the spirit. 12 A passing over to another part of this epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the use of ecclesiasticall correction. l Meekly affected toward you.

CHAP. V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoycing. 7 The old leaven is to be purged out. 10 Hainous offenders are to be shunned and avoided.

1 They are greatly to be reprehended which by suffering of wickednesse, set forth the church of God to be mocked and scorned of of infidels.

2 There are none more proud than they that least know themselves. * Col. 2, 5.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole congregation, after that the matter is diligently examined.

a In mind, thought and will. ‡ Or, *determined.*

b Calling upon Christ his name.

4 There is no doubt but that judgement is ratified in heaven, wherein Christ himself sitteth as Judge. * 1 Tim. 1, 20.

5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God.

IT is [1] reported commonly *that there is* fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.

2 [2] And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 * [3] For I verily as absent in bodie, but present in [a] spirit, have ‡ judged already, as though I were present, concerning him that hath so done this deed;

4 In the [b] name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the * power of our Lord Jesus Christ,

5 * [5] To [c] deliver such an one unto Satan for the [6] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 [7] Your glorying is not [d] good. * know ye not that a little leaven leaveneth the whole lump?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lump, as ye are unleavened. For *even* Christ our [f] passeover ‡ is sacrificed for us.

8 Therefore let us keep ‡ the [g] feast, not with old leaven, neither with the leaven of

c What it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as an Heathen and Publicane, Matth. 18, 17. that is to say, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the church, that the one be not infected by the other. d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. * Gal. 5, 9. 8 By alluding to the ceremonie of the passeover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawfull for them which did celebrate the passeover to eat leavened bread: Insomuch that he was holden as unclean and unworthy to eat the passeover, whosoever had but tasted of leaven. Now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is slain, must cast out both of themselves, and also out of their houses and congregation all impuritie. e By lump, he meaneth the whole body of the church, every member whereof must be unleavened bread, that is, be renewed in Spirit, by plucking away the old corruption. f The Lambe of our passeover. ‡ Or, *is slain.* ‡ Or, *holy-day.* g Let us leade our whole life, as it were a continuall feast, honestly, and uprighly.

152

malice and wickednesse: but with the unleavened bread of sincerities and truth.

9 [9] I wrote unto you in an epistle, not to company with fornicatours.

10 Yet not [h] altogether with the fornicatours of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 [10] For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among your selves that wicked person.

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughtily life are a slander to the church, which ought also by lawfull order be cast out of the communitie of the church. And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or else their common usage and manner of life: which is rightly to be taken, lest any man should think that either matrimonie were broken by excommunication, or such duties hindred and cut off there by, as we owe one to another: children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to win one another unto God. h If you should utterly abstain from such mens company, you should go out of the world: therefore I speak of them which are in the very bosome of the church, which must be called home by discipline, and not of them which are without, with whom you must labour by all means possible, to bring them to Christ. 10 Such as are false brethren ought to be cast out of the congregation, as for them which are without, they must be left to the judgement of God.

Chap. VI.

1 The Corinthians must not vex their brethren in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdome of God. 15 Our bodies are the members of Christ, 19 and temples of the holy Ghost: 16, 17 they must not therefore be defiled.

1 The third question is of civill judgements. Whether it be lawfull for one faithfull to draw another before the judgement seat of an infidell? He answereth, that it is not lawfull, for offence sake, for it is not evil of it self.

DAre [1] any of [a] you, having a matter against another, go to law before the [b] unjust, and not before the [2] saints?

2 [3] Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 [4] If then ye have [c] judgement of things pertaining to this life, set them to judge who are [d] least esteemed in the church.

5 [5] I speak to your shame. Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbeleevers.

7 [6] Now therefore there is utterly a [e] fault among you, because ye go to law one with another: [7] why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdome of God? [8] Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde,

10 Nor theeves, nor covetous, nor drunkards, not revilers, nor extortioners, shall inherit the kingdome of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the [f] name of the Lord Jesus, and by the Spirit of our God.

12 [9] [8] All things are lawfull unto me, but all things are not [i] expedient: all things are lawfull for me, but I will not be brought under the [h] power of any.

13 [10] Meats for the bellie, and the bellie for meats; but God shall destroy both it and them. Now the bodie *is* not for fornication, but for the Lord: and the Lord for the bodie.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 [11] Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] What, know ye not that he which is joyned to an harlot, is one bodie? for [i] two (saith he) shall be one flesh.

17 But he that is joyned unto the Lord, is one spirit.

18 [13] Flee fornication. Every sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his own bodie.

19 [14] What, know ye not that your bodie is the temple of the holy Ghost *which is* in you, which ye have of God, [15] and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your bodie, and in your spirit, which are Gods.

a As if he said, Are you become so impudent, that you are not ashamed to make the gospel a laughing stock to profane men?

b To wit, judges.

2 He addeth that he doeth not forbid that one neighbour may go to law with another, if need so require, but yet under holy judges.

3 He gathereth by a comparison, that the faithfull cannot seek to infidels to be judged, without great injury done to the Saints, seeing that God himself will make the Saints judges of the world, and of the devils, with his Sonne Christ: much more ought they to judge these light and small causes which may be by equitie, and good conscience determined. 4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their private affairs between themselves by chosen arbitrars out of the church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not judgement-seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of judgements, which are practised betwixt the faithfull and the infidels, neither of publike judgements, but of controversies which may be ended by private arbitrars.

c Courts and places of judgements. d Even the most abject among you. 5 He applieth the generall proposition to a particular, alwayes calling them back to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefs sprang. 6 Now he goeth further also, and although by granting them privat arbitrars, out of the congregation of the faithfull, he do not simply condemne, but rather establish private judgements, so that they be exercised without offence, yet he sheweth, that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie neither. e A weaknesse of minde which is said to be in them, that suffer them to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he nippeth them which could not put up an injurie done unto them. 7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should rather have suffred any losse, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than trie the uttermost of the law hastily, and upon an affection to revenge an injurie. But the Corinthians cared for neither, and therefore he saith, that they must repent, unlesse they will be shut out from the inheritance of God.

8 Now he prepareth himself to passe over to the fourth treatise of this epistle, which concerneth matters indifferent, debating this matter first, how men may well use women or not: which question hath three branches, fornication, matrimonie, & a single life. As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good and necessary remedie for them, to other he leaveth it free: And other some he dissuadeth from it, not as unlawfull, but as discommodious, and that not without exception. As for the singlenesse of life (under which also I comprehend virginitie) he enjoyneth it to no man: yet he perswadeth men unto it not for self, but for another respect, neither all men, nor without exception. And being about to speak against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is unseparably joyned with forgivenesse of sins, and sanctification with justification.

f In Jesus.

9 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them: next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charitie: and that he doth not use them aright, which immoderately abuseth them, and so becometh a slave unto them. g Whatsoever, but this generall word must be restrained to things that are indifferent. ‡ Or, *profitable.* h He is in subjection to things that are indifferent, whatsoever he be that thinketh he may not be without them: which is a flattering kinde of slavery under a colour of liberty, which seizeth upon such men. 10 Secondarily, because they counted many things for indifferent, which were of themselves unlawfull, as fornication, which they numbred amongst meat naturall and lawfull desires, as wel as meat and drink: Therefore the apostle sheweth, that they are utterly unlike: for meats, saith he, were made for the necessary use of mans life, which is not perpetuall: For both meats, and all this manner of nourishing, are quickly abolished. But we must not so think of the uncleannesse of fornication, for which the bodie is not made, but on the contrary side is ordained to pureness, as appeareth by this, that it is consecrated to Christ, even as Christ also is given us of his Father, to quicken our bodies with that vertue, wherewith he also rose againe. 11 A declaration of the former argument by contraries, and the applying of it. 12 A proof of the same argument: A harlot and Christ are clean contrarie, so are the flesh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which unitie is pure and spirituall, Moses doeth not speak these words of fornication, but of marriage: but seeing that fornication is the corruption of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19, 5, because he speaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is sundred as it were into many parts. 13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthinesse. 14 The third argument: Because a fornicatour is sacrilegious, for our bodies are consecrated to God. 15 The fourth argument: Because we are not our own men, to give our selves to any other, much lesse to Satan and the flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul, we should serve to his glorie.

Chap.

CHAP. VII.

2 He treateth of marriage, 4 shewing it to be a remedie against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginitie wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOw [1] concerning the things [a] whereof ye wrote unto me: It is [b] good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 [2] Let the husband render unto the wife [c] due benevolence: and likewise also the wife unto the husband.

4 [3] The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own bodie, but the wife.

5 Defraud you not one the other, [4] except *it be* with consent for a time, that ye may [d] give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 [5] But I speak this by permission, and not of commandment.

7 For [e] I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] I say therefore to the [f] unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marrie: for it is better to marry than to [g] burn.

10 [7] And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 [8] But to the rest speak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeveth not, and if he be pleased to dwell with her, let her not leave him.

14 [9] For the unbeleeving husband is [h] sanctified by the [i] wife, and the unbeleeving wife is sanctified by the [k] husband; else were your children unclean, but now are they [l] holy.

15 [10] But if the unbeleeving depart, let him depart; A brother or a sister is not under bondage in [m] such *cases*: [11] but God hath called us † to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 [12] But as God hath distributed to every man, as the Lord hath [n] called every one, so let him walk: and so ordain I in all churches.

18 [13] Is any man called being circumcised? let him not [o] become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? [p] care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the [q] Lord, *being* a servant, is the Lords † freeman: likewise also he that is called *being* free, is Christs servant.

23 [14] Ye are bought with a price, be not ye the servants of men.

24 [15] Brethren, let every man wherein he is called, therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandment of the Lord: yet I give my [s] judgement as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I suppose therefore that [u] this is good for the [x] present ‡ distresse, *I say*, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marrie, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the [y] flesh: [z] but I spare you.

29 But this I say, brethren, the time is [a] short. It remaineth, that both they that have wives, be as though they had none:

30 And they that [b] weep, as though they wept not: & they that rejoyce, as though they

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication: but so that neither one man may have many wives, nor any wife many husbands.

a Touching those matters whereof you wrote unto me.

b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

2 Secondly, he sheweth that the parties married must with singular affection, entirely love one the other.

c This word (due) containeth all kinde of benevolence, though he speak more of one sort than of the other, in that that followeth.

3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, so that they may not defraud one another.

4 He addeth an exception, unles the one abstain from the other by mutuall consent, that they may the better give themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off, as it were from marriage, they be stirred up to incontinencie.

d Do nothing else.

5 Fiftly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continencie, and this gift is by a peculiar grace of God.

e I wish. 6 Sixtly, he giveth the self same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie; otherwise they ought to marry again, that their conscience may be at peace.

f This whole place is flat against them which condemn second marriages.

g So to burn with lust, that either the will yeeldeth to the temptation, or els we cannot call upon God with a quiet conscience. 7 Seventhly, he forbiddeth contentions and publishing of divorces, (for he speaketh not here of the fault of whoredome, which was then death even by the law of the Romanes also) whereby he affirmeth that the band of marriage it not dissolved, and that from Christ his mouth. 8 Eightly, he affirmeth, that those marriages which are alreadie contracted between a faithfull, and an unfaithfull, or infidell, are firm: so that the faithfull may not forsake the unfaithfull. 9 He answereth an objection: But the faithfull is defiled by the societie of the unfaithfull. The apostle denieth that, and proveth, that the faithfull man with good conscience may use the vessel of his unfaithfull wife, by this, that their children which are born of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.

h The godlinesse of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.

i The infidell is not sanctified or made holy in his own person, but in respect of his wife he is sanctified of her.

k To the faithfull husband.

l This place destroyeth the opinion of them, that would not have children to be baptized, and their opinion also, that make baptisme the very cause of salvation. For the children of the faithfull are holy by vertue of the covenant, even before baptisme, and baptisme is added as the seal of that holinesse.

10 He answereth to a question: What if the unfaithfull forsake the faithfull? then is the faithfull free, saith he, because he is forsaken of the unfaithfull.

m When any such thing falleth out.

11 Lest any man upon pretence of this libertie should give an occasion to the unfaithfull to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible, the infidel may be won to the faith.

† Gr. *in peace.*

12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contended mind in the Lord, what state or condition soever he be in, because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdome of heaven.

n Hath bound him to a certain kinde of life.

13 Notwithstanding he giveth us to understand, that in these examples all are not of like sort: because that circumcision not simply of it self is to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderances to obey God.

o He is said to become uncircumcision, who by the help of a chirurgian, recovereth an upperskin: which is done by drawing the skin with an instrument, to make it to cover the nut. Celsus in his 7 book, and 25 chapter.

p As though this calling were too unworthy a calling for Christ.

q He that is in state of a servant, and is called to be a Christian.

† Gr. *made free.*

14 He sheweth the reason of the unlikenesse, because that he that desireth to be circumcised, maketh himself subject to mans tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.

15 A repetition of the generall doctrin.

r So purely and from the heart, that your doings may be approved before God.

16 He enjoyneth virginitie to no man, yet he perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with familes, might be the readier, and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their minds distracted: and this hath place in women especially.

s The circumstances considered, this I counsel you.

t It is I that speak this which I am minded to speak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one.

u To remain a virgine.

x For the necessitie which the saints are dayly subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weaknesse of the flesh inforced them to it.

‡ Or, *necessitie.*

y By the (Flesh) he understandeth what things soever belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more, to a sole life, not because it is a service more agreeable to God than marriage, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might give themselves to God onely.

z I would your weaknesse were provided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrews understand all adversity, and by joy, all prosperity.

rejoyced

154 rejoyced not: andthat buy they, as though they poſſeſſed not:

31 And they that uſe this [c] world, as not abuſing it: for the [d] fashion of this world paſſeth away.

32 But I would have you without careful-neſſe. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married, [e] careth for the things that are of the world, how he may pleaſe his wife.

34 There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in [f] ſpirit: but she that is married, careth for the things of the world, how she may pleaſe her husband.

35 And this I ſpeak for your [g] own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

36 [17] But if any man think that he behaveth himſelf uncomely toward his virgin, if she paſſe the flower of *her* age, and need ſo require, let him do what he will, he [h] ſinneth not: let them marry.

37 Neverthelesſe, he that ſtandeth ſtedfaſt in his [i] heart, having [k] no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage, doeth well: but he that giveth her not in marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, onely in the [n] Lord.

40 But she is happier if she ſo abide, after my judgement: and I think alſo that I have the ſpirit of God.

c Thoſe things which God giveth us here.
d The guiſe, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.
e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord alſo, Clem. Strom. 3.
f Minde.
g He meaneth, that he will enforce no man, either to marrie or not to marry, but to shew them barely what kind of life is moſt commodious.
17 Now he turneth himſelf to the parents, in whoſe power and authoritie their children are, warning them, that according to the former doctrin, they conſider what is meet and convenient for their children, that they neither deprive them of the neceſſary remedie againſt incontinencie, nor conſtrain them to marriage, whereas neither their will doth lead them, nor any neceſſitie urgeth them. And again he praiſeth virginitie, but of it ſelf, and not in all.
h He doth well: for ſo he expoundeth it, verſ. 38.
i Reſolveth himſelf. h That the weakneſſe of his daughter inforceth him not, or any other matter, but that he may ſafely keep her a virgine ſtill. l Provideth more commodiouſly for his children, and that not ſimply, but by reaſon of ſuch conditions as are before mentioned. 18 That which he ſpake of a widower, he ſpeaketh now of a widow, to wit, that she may marry again, ſo that she do it in the feare of God: and yet he diſſembleth not, but ſaith, that if she remain ſtill a widow she shall be void of many cares. m By the law of marriage. n Religiouſly, and in the feare of God.

CHAP. VIII.

1 *To abſtain from meats offered to idols.* 8, 9 *We muſt not abuſe our Chriſtian libertie, to the offence of our brethren:* 11 *but muſt bridle our knowledge with charity.*

NOw [1] as touching things offered unto idols, we know that we [a] all have knowledge. Knowledge [b] puffeth up, but charity [c] edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 [2] As concerning therefore the eating of those things that are offered in ſacrifice unto [d] idols, we know that an idol is [e] nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the Father, [f] of whom are all things, and we [‡ g] in him, and [h] one Lord Jeſus Chriſt, [i] by whom are all things, and we by him.

7 [3] Howbeit there is not in every man that knowledge: for [4] ſome with [k] conſcience of the idol unto this houre, eat it as a thing offered unto an idol; and their conſcience being weak, is defiled.

8 [5] But meat commendeth us not to God: for neither if we eat, ‡ are we the better: neither if we eat not, ‡ are we the worſe.

9 But take heed leſt by any means this ‡ libertie of yours become a ſtumbling block to them that are weak.

10 [6] For if any man ſee thee which haſt knowledge ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be † emboldened to eat thoſe things which are offered to idols?

11 [7] And through thy knowledge ſhall the weak brother perish, for whom Chriſt died?

12 [8] But when ye ſinne ſo againſt the brethren, and wound their weak conſcience, ye ſinne againſt Chriſt.

13 [9] Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

d This word (Idol) in this place is taken for an image which is made to repreſent ſomegodhead, that worſhip might be given unto it: whereupon came the word (Idolatry) that is to ſay, Image ſervice.
e Is a vain dream.
f When the Father is diſtinguished from the Sonne, he is named the beginning of all things.
‡ Or, *for him*, Rom. 11, 36.
g We have our being in him.
h But as the Father is cal'ed Lord, ſo is the Sonne, God: therefore this word (One) doth not reſpect the perſons, but the nature.
i This word (By) doth not ſignifie the inſtrumentall cauſe, but the efficient: for the Father and the Sonne work together, which is not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons.
‡ The reaſon why that followeth not, is this: becauſe there are many men which do not know that which you know. Now the judgement of outward things depend not on'y upon your conſcience, but upon the conſcience of them that behold you, and therefore your actions muſt be applyed not onely to your knowledge, but alſo to the ignorance of your brethren. 4 An applying of the reaſon: There are many which cannot eat of things offered to idols, but with a wavering conſcience, becauſe they think them to be unclean: therefore if by thy example they enterpriſe to do that which inwardly they think diſpleaſeth God, their conſcience is defiled with their eating, and thou haſt been the occaſion of this miſchief. k By conſcience of the idol, he meaneth the ſecret judgement that they had within themſelves, whereby they thought all things unclean, that were offered to idols, and therefore they could not uſe them with a good conſcience. For this force hath conſcience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil. 5 A preventing of an objection: Why then, ſhall we therefore be deprived of our liberty? Nay, ſaith the apoſtle, you ſhall loſe no part of Chriſtianitie although you abſtain for your brethrens ſake, as alſo if ye receive the meat, it maketh you no whit the more holy: for our commendation before God conſiſteth not in meats: but to uſe our liberty with offence of our brethren, is an abuſe of liberty, the true uſe thereof is clean contrary, to wit, ſo to uſe it, as in uſing of it we have conſideration of our weak brethren. ‡ Or, *have we the more.* ‡ Or, *have we the leſſe.* ‡ Or, *power.* 6 Another plain explication of the ſame reaſon, propounding the example of the ſitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, becauſe it is ſimply forbidden for the circumſtance of the place, although offence do ceaſe, as it ſhall be declared in his place. † Gr. *edified.* 7 An amplification of the argument taken both of compariſon and contraries: Thou wretched man, ſaith he, pleaſing thy ſelf with thy knowledge, which indeed is none, (for if thou hadſt true knowledge, thou wouldeſt not ſit down to meat in an idols temple) wilt thou deſtroy thy brother, hardening his weak conſcience by thine example to do evil, for whoſe ſalvation Chriſt himſelf hath died? 8 Another amplification: Such offending of our weak brethren, redoundeth unto Chriſt, and therefore let not theſe men think that they have to do onely with their brethren. 9 The concluſion, which Paul conceiveth in his own perſon, that he might not ſeem to exact that of other, which he will not be firſt ſubject to himſelf, I had rather (ſaith he) abſtain for ever from all kinde of fleſh, than give occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any certain place or time for my brothers ſake not to eat fleſh offered to idols.

CHAP. IX.

1 *He ſheweth his liberty,* 7 *and that the miniſter ought to live by the goſpel:* 15 *yet that himſelf hath of his own accord abſtained* 18 *to be either chargeable unto them,* 22 *or offenſive unto any,* 24 *Our life is like unto a race.*

AM [1] I not an apoſtle? am I not free? [2] have I not ſeen Jeſus Chriſt our Lord? are not you my [a] work in the Lord?

1 Before he proceedeth any further in his propoſed matter of things offered to idols, he would shew the cauſe of all this miſchief, and alſo take it away: to wit, that the Corinthians thought themſelves not bound to depart from a jot of their liberty for any mans pleaſure. Therefore he propoundeth himſelf for an example, and that in a matter moſt neceſſary. And yet he ſpeaketh ſeverally of both, but firſt of his own perſon. If (ſaith he) you alledge for your ſelves, that you are free, and therefore will uſe your liberty, am not I alſo free, ſeeing I am an apoſtle? 2 He proveth his apoſtleship by the effects, in that he was appointed of Chriſt himſelf, and the authority of his function was ſufficiently confirmed to him amongſt them by their converſion. And all theſe things he ſetteth before their eyes, to make them aſhamed, for that they would not in the leaſt wiſe that might be, debaſe themſelves for the weaks ſake, whereas the apoſtle himſelf did all that he could to win them to God, when they were utterly reprobate and without God. a By the Lord.

1 He entreth to intreat of another kinde of things indifferent, to wit, of things offered to idols, or the uſe of fleſh ſo offered and ſacrificed. And firſt of all he removeth all thoſe things which the Corinthians pretended in uſing things offered to idols without any reſpect. Firſt of all they affirmed that this difference of meats was for the unskilfull men, but as for them they knew well enough the benefit of Chriſt, which cauſeth all theſe things to be clean to them that are clean, Be it, ſo ſaith Paul: be it that we are all ſufficiently inſtructed in the knowledge of Chriſt, I ſay notwithſtanding that we muſt not ſimply reſt in this knowledge. The reaſon is, that unleſſe our knowledge be tempered with charity, it doeth not onely not avail, but alſo doth much hurt, becauſe it is the miſtreſſe of pride: nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſeparate from the love of God, and therefore from the love of our neighbour. a This generall word is to be abridged, as appeareth verſe 7, for there is a kinde of raunt in it, as we may perceive by the next verſe. b Miniſtreth occaſion of vanity and pride: becauſe it is void of charitie. c Inſtructeth our neighbour. 2 The application of that anſwer to things offered to idols: I grant, ſaith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without reſpect uſe thoſe meats as any other.

2 If I be not an apostle unto others, yet doubtlesse I am to you: for the [b] seal of mine apostleship are ye in the Lord.

3 [3] Mine answer to them that do [c] examine me, is this.

4 [4] Have we not power to [d] eat and to drink?

5 Have we not power to lead about [e] a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we [f] power to forbear working?

7 [5] Who goeth a [g] warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I these things [h] as a man? or saith not the law the same also?

9 For it is written in the law of Moses, * Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for [i] oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 * [7] If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things?

12 [8] If others be partakers of this power over you, *are* not we rather? Nevertheless, we have not used this [k] power: but suffer all things, lest we should hinder the gospel of Christ.

13 * [9] Do ye not know that they which minister about holy things, [l] live of the things of the temple? and they which wait at the altar, are [m] partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of [n] the gospel.

15 But I have used none of these things. [10] Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, wo is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ [o] without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my self servant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the [p] law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made [q] all things to all men, that I might by all means save some.

23 And this I do for the gospel sake, that I might be partaker thereof with [r] *you*.

24 [11] Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the masterie, is [s] temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the aire.

27 But I keep under my [t] body, and bring it into subjection: lest that by any means when I have preached to others, I my self should be [u] a cast-away.

b As a seal, whereby it appeareth sufficiently that God is the authour of mine apostleship.
3 He addeth this by the way, as if he would say, So far it is off, that you may doubt of my apostleship, that I use to refute them which call it into controversie, by opposing those things which the Lord hath done by me amongst you.
c Which like judges examine me, and my doings.
4 Now touching the matter it self, he saith, Seeing that I am free, and truly an apostle, why may not I (I say not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife also, as the residue of the apostles lawfully do, as by name, John and James, the Lords cousins, and Peter himself?
d Upon the expence of the church.
e One that is a Christian and a true believer?
‡ Or, woman.
f Not live by the works of our hands.
5 That he may not seem to burden the apostles, he sheweth that it is just that they do, by an argument of comparison, seeing that souldiers live by their wages, and husbandmen by the fruits of their labours, and shepheards by that that cometh of their flocks.
g Useth to go a warfare.
6 Secondly, he bringeth forth the authority of Gods institution by an argument of comparison.
h Have I no better ground than the common custome of man?
* Deut. 25, 4.
i Was it Gods proper drift to provide for oxen when he made this law? for otherwise there is not the smallest thing in the world, but God hath a care of it. * Rom. 15, 2. 7 An assumption of the arguments with an amplification, for neither in so doing doe we require a reward meet for our deserts. 8 Another argument of great force: Other are nourished amongst you, therefore it was lawfull for me, yea, rather for me than any other: and yet I refused it, and had rather still suffer any discommoditie, than the gospel of Christ should be hindered. k The word signifieth, a right and interest, whereby he giveth us to understand, that the ministers of the word, must of right and duty be found of the church. * Deut. 18, 1. 9 Last of all, he bringeth forth the expresse law concerning the nourishing of the Levites: which priviledge notwithstanding he will not use. ‡ Or, *feed*. l This is spoken by the figure Metonymia, for of those things that are offered in the temple. m Are partakers with the altar in dividing the sacrifice. n Because they preach the gospel. It followeth by this place, that Paul gat no living, neither would have any other man get by any commodities of masses, or any other such superstitious trumperies. 10 He taketh away occasion of superstition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, saith he, I had rather die, than not to continue in this purpose to preach the gospel freely. For I am bound to preach the gospel seeing that the Lord hath enjoyned me this office: but unlesse I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the gospel should be evil spoken of, than that I should not require my wages, then would it appeare that I took these pains not so much for the gospels sake, as for my gains and advantages. But I say, this were not to use, but abuse my right, and libertie: Therefore not only in this thing, but also in all other (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.
o By taking nothing of them to whom I preach it.
p The word (law) in this place, must be restrained to the ceremoniall law.
q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my self into all fashions, that by all means I might save some.
r That both I and they to whom I preach the gospel, may receive fruit by the gospel.
s He bringeth in another cause of this mischief, to wit, that they were given to gluttony, for there were solemn banquets of sacrifices, and the flesh of the priests was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the liberty of the gospel, to be restrained from these banquets: but contrariwise the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Iselinies were) which pamper up their bodies: and therefore affirming that they can have no reward unlesse they take another course and trade of life. t Useth a most exquisit diet. t The old man which striveth against the spirit. u This word (Cast away) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatrie. 21 We must not make the Lords table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOreover, [1] brethren, I would not that ye should be ignorant, how that all [a] our fathers were under the cloud, and all passed through the sea:

2 [a] And were all [b] baptized unto [c] Moses in the cloud, and in the sea:

3 And did all eat the [d] same spirituall [e] meat,

4 And did all drink the same spirituall drink: (for they drank of that spirituall Rock that [f] followed them: & that Rock was [g] Christ)

5 But with many of them God was not well pleased: for they were overthrown in the wildernesse.

1 He setteth out that which he said, laying before them an example of the horrible judgement of God against them which had in effect the self-same pledges of the same adoption and salvation that we have: and yet notwithstanding when they gave themselves to idols feasts, perished in the wildernesse, being horribly and manifoldly punished. Now, moreover and besides, that these things are fitly spoken against them which frequented idols feasts, the same also seem to be alleaged to this end and purpose, because many men are this minded, that those things are not of such great weight that God will be angry with them if they use them, so that they frequent Christian assemblies and be baptized, and receive the communion, and confesse Christ.
a Paul speaketh this in respect of the covenant, and not in respect of the persons, saying in generall.
2 In effect, the Sacraments of the old fathers were all one with ours, for they respected Christ only, who offered himself unto them in divers shadows. b All of them were baptized with the outward signe, but not in deed, wherewith God cannot be charged but they themselves.
c Moses being their guide. d The same that we doe. e Manna, which was a spirituall meat to the believers, which in faith lay hold upon Christ, who is the true meat. ‡ Or, *went with them*. f Of the river and running Rock, which followed the people. g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the truth it self: for God doth not offer a bare signe, but the thing signified by the signe, together with it, which is to be received with faith.

6 [1] Now

156

6 ᵍ Now these things were † our ʰ examples, to the intent we should not lust after evil things, as * they also lusted.

7 Neither be ye idolaters, as *were* some of them, as it is written, * The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and * fell in one day three and twenty thousand.

9 Neither let us tempt ⁱ Christ, as some of them also tempted, * and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were * destroyed of the destroyer.

11 Now all these things happened unto them for † ensamples: and they are written for our admonition, upon whom the ᵏ ends of the world are come.

12 ˡ Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but † such as is common to ᵐ man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also ᵐ make a way to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 ⁿ I speak as to wise men? judge ye what I say.

16 The cup of ᵒ blessing which we blesse, is it not the ᵖ communion of the bloud of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the ᵖ flesh: are not they which eat of the sacrifices, ᵠ partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles * sacrifice, they sacrifice to devils and not to God: and I would not that ye should have ʳ fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the ˢ cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealousie? are we stronger than he?

23 ᵗ All things are lawfull for me, but all things are not expedient: all things are lawfull for me, But all things edifie not.

24 Let no man seek his own: but every man anothers wealth.

25 ᵘ Whatsoever is sold in the ᵘ shambles, that eat, asking no question for conscience sake.

26 For * the earth is the Lords, and the * fulnesse thereof.

27 If any of them that beleeve not, bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. * The earth is the Lords, and the fulnesse thereof.

29 Conscience I say, not thine own, but of the others: ˣ for why is my libertie judged of another mans conscience?

30 For, if I by ʸ grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 ᶻ Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

3 An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evill as of idolatry (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that old people, to the end that we which succeed them, and have a more full declaration of the will of God, might by that means take better heed.
† Gr. *our figures.*
h Some reade figure: which signified our sacraments, for circumcision was to the Jews a seal of righteousnesse, and to us a lively paterne of baptisme, and so in the other sacraments.
* Psal 106, 14.
* Exod. 32, 6.
* Num. 25, 9.
i To tempt Christ, is to provoke him to a combate, as it were, which those men doe, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickednesse.
* Num. 21, 6.
* Num. 14, 37.
‡ Or, *types.*
k This our age is called the end, for it is the shutting up of all ages.
4 In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan Yet he useth an insinuation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wildernesse.
‡ Or, *moderate.*
l Which cometh of weaknesse.
m He that would have you tempted for your profits sake, will give you an issue to escape out of the tentation. 5 Now returning to those idols feasts, that he may not seem to dally at all, first he promiseth that he will use no other reasons than such as they knew very well themselves. And he useth an induction borrowed from the agreement that is in the things themselves. The holy bankets of the Christians are pledges, first of all, of the communitie that they have with Christ: and next, one with another. The Israelites also doe ratifie in their sacrifices their mutuall conjunction in one self same religion: therefore so doe the idolaters also joyn themselves with their idols, or devils rather (for idols are nothing) in those solemn banquets, whereupon it followeth, that that table is a table of devils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idols together, much lesse may such banquets be accounted for things indifferent. Will ye then strive with God ‡ and if ye doe, think you that you shall get the upper hand? n Of thanksgiving: whereupon that holy banquet was called Eucharist, that is, A thanksgiving. o A most effectuall pledge and note of our knitting together with Christ, and ingraffing to him. p That is, as yet observe their ceremonies. q Are consenting and guilty both of that worship and sacrifice. * Deut. 32. 17. Psal. 106, 37. r Have any thing to do with the devils, or enter into that societie which is begun in the devils name. s The heathen and prophane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them, with banquers and feastings. 6 Coming to another kind of things offered to idols, he repeateth that generall rule, that in the use of things, indifferent, we ought to have consideration, not of our selves onely, but of our neighbours and therefore there are many things which of themselves are lawfull, which may be evil done of us, because of offence to our neighbour.
t Look afore. Chap. 6, 13.

7 An applying of the rule to the present matter: whatsoever is sold in the shambles, you may indifferently buy it as it were at the Lords hand, and eat it either at home with the faithfull, or being called home to the unfaithfull, to wit, in a private banket: but yet with this exception, unlesse any man be present which is weak, whose conscience may be offended by setting meats offered to idols before them: for then you ought to have consideration of their weaknesse.
u The flesh that was sacrificed, was used to be sold in the shambels, and the price returned to the priests.
* Deut. 10, 14. Psal. 24, 1.
x All those things whereof it is full.
* Deut. 10, 14. Psal. 24, 1.
8 A reason: For we must take heed that our liberty be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impietie, and that through our fault, if we chuse rather to offend the conscience of the weak, than to yeeld a little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the apostle taketh these things upon his own person, that the Corinthians may have so much the lesse occasion to oppose any thing against him.
‡ Or, *thanksgiving.* y If I may through Gods benefit eat this meat or that meat, why should I through my fault cause that benefit of God to turn to my blame? 9 The conclusion: We must order our lives in such sort, that we seek not our selves, but Gods glory, and so the salvation of as many as we may: wherein the apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he calleth them back to Christ, unto whom he himself hath regard.
† Gr. *Greek.*

CHAP. XI.

1 He reproveth them because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely, in profaning with their own feasts the Lords supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also am of Christ.

2 ¹ Now I praise you, brethren, that you remember me in all things, and keep the † ordinances, as I delivered them to you.

3 ² But I would have you know, that the head of every man is Christ: and the head of the woman, is the man, and the head of ᵃ Christ is God.

4 ³ Every ᵇ man praying or prophesying, having his head covered, dishonoureth his head.

5 ⁴ But every woman that prayeth or prophesieth with her head uncovered, dishonoureth

1 The fifth treatise of this epistle concerning the right ordering of publick assemblies, containing three points, to wit, of the comely apparell of men and women, of the order of the ᶜ Lords supper, and of the right use of spirituall gifts. But going about to reprehend certaine things, he beginneth not withstanding with a generall praise of them, calling those particular laws of comelinesse and honesty, which belong to the ecclesiasticall policy tradition: which afterward they called Canons. ‡ Or, *traditions.* 2 He setteth down God in Christ our mediatour, for the end and mark not only of the doctrin, but also of ecclesiasticall comelinesse. Then applying it to the question proposed, touching the comely apparell both of men and woman in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appeare in him for the preeminence of the sex. a In that that Christ is our mediatour. 3 Hereof he gathereth, that if men do either pray or preach in publick assemblies, having their heads covered (which was then a signe of subjection) they did as it were spoil themselves of their dignity against Gods ordinance. b It appeareth, that this was a politique law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our dayes for a man to speak bare-headed in an assembly, is a signe of subjection. 4 And in like sort he concludeth, that women which shew themselves in publick and ecclesiasticall assemblies without the signe and token of their subjection, that is to say, uncovered, shame themselves,

noureth

noureth her head: [5] for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 [6] For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman: but the woman of the man.

9 [8] Neither was the man created for the woman: but the woman for the man.

10 [9] For this cause ought the woman to have ‡ [c] power on her head, because of the [10] angels.

11 [11] Nevertheless, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, even so is the man also by the woman: but all things of God.

13 [12] Judge in your selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‡ [e] covering

16 [13] But if any man seem to be contentious, we have no such custome, neither the churches of God.

17 [14] Now in this that I declare *unto you*, I praise you not, that you come together not for the better, but for the worse.

18 [15] For first of all, when ye come together in the church, I heare that there be ‡ divisions among you, and I partly beleeve it.

19 [16] For there must be also ‡ heresies among you, that they which are [f] approved, may be made manifest among you.

20 When ye come together therefore into one place, ‡ [g] *this is* not to eat the Lords supper.

21 For in eating every one taketh [h] before *other*, his own supper: and one is hungry, and another is drunken.

22 [17] What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame ‡ them that have not? what shall I say to you? shall I praise you in this? I praise ye not.

23 [18] For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is [i] broken for you: this do ‡ in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my bloud: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‡ ye do shew the Lords death till he come.

27 [19] Wherefore, whosoever shall eat this bread, and drink this cup of the Lord [k] unworthily, shall be guilty of the body and bloud of the Lord.

28 [20] But let a man examine [l] himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‡ damnation to himself, not [m] discerning the Lords body.

30 [21] For this cause many are weak and sickly among you, and many sleep.

31 For if we would [n] judge our selves, we should not be judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 [22] Wherefore my brethren, when ye come together to eat, tarry one for another.

34 [23] And if any man hunger, let him eat at home, that ye come not together unto ‡ condemnation. And the [24] rest will I set in order when I come.

---

5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare headed, seeing that she hath given them thick and long haire, which they doe so diligently trim, and deck, that they can in no wise abide to have it shaven.

6 The taking away of an objection: Have not men also haire given them? I graunt, saith the apostle, but there is another matter in it: For man was made to this end and purpose, that the glory of God should appeare in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband.

7 He proveth the inequalitie of the woman, by that that the man is the matter whereof woman was first made.

8 Secondly, by that that the woman was made for man, and not the man for the womans sake.

9 The conclusion: women must be covered, to shew by this externall signe, their subjection.

‡ That is, *a covering, in signe that she is under the power of her husband.*

c A covering which is a token of subjection.

10 What this meaneth, I do not yet understand.

11 A digression which the apostle useth, lest that which he spake of the superiority of men, and lower degree of women, in consideration of the policie of the church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are born by the meanes of women, and this ought to put them in minde to observe the degree of every sex in such sort, that mutuall conjunction may be cherished.

d By the Lord.

12 He urgeth the argument taken from the common sense of nature.

‡ Or, *vail.*

e To be a covering for her, and such a covering, as should procure another.

13 Against such as are stubbornly contentious, we have to oppose this, that the churches of God are not contentious.

14 He passeth now to the next treatise, concerning the right administration of the Lords Supper. And the apostle useth this sharper preface, that the Corinthians might understand, that whereas they observed generally the apostles commandements, yet they fully neglected them in a matter of greatest importance.

15 To celebrate the Lords supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not profaned.

‡ Or, *schismes.*

16 Although that schismes and heresies proceed from the devil and are evil, yet they come not by chance, nor without cause, and they turn unto the profit of the elect.

‡ Or, *sects.*

f Whom experience hath taught to be of sound religion and godlinesse.

‡ Or, *ye cannot eat.*

g This is an usuall kinde of speech whereby the apostle denieth that flatly, which many did not well.

h Eateth his meat and tarrieth not till other come.

17 The apostle thinketh it good to take away the love feasts, for their abuse, although they had been a long time, and with commendation used in churches, and were appointed and instituted by the apostles.

‡ Or, *them that are poore.*

18 We must take a true form of keeping the Lords supper, out of the institution of it, the parts whereof are these, touching the pastours, to shew forth the Lords death by preaching his word: to blesse the bread and the wine, by calling upon the name of God, and together with prayers to declare the institution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thanksgiving. And touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith, and repentance: to shew forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the ministers hand, and to eat it and to drink the wine, and give God thanks: This was Pauls and the apostles manner of ministring.

* Matth. 26, 26. Mark 14, 22. Luke 22, 19.

‡ This word (Broken) noteth out unto us Christ his manner of death, for although his legs were not broken, as the theeves legs were yet was his body verysore tormented, and torn, and bruised.

‡ Or, *for a remembrance.*

‡ Or, *shew ye.*

19 Whosoever contemn the holy Sacraments, that is, use them not aright, are guilty not of the bread and wine, but of the thing it self, that is, of Christ, and shall be grievously punished for it.

k Otherwise than meet is, such mysteries should be handled.

20 The examination of a mans self, is of necessitie required in the supper, and therefore they ought not to be admitted unto it, which cannot examine themselves: as children, furious and mad men, also such as either have no knowledge of Christ, or not sufficient, although they professe Christian religion and other such like.

l This place beateth down the faith of credite, or unwrapped faith, which the Papists maintain.

‡ Or, *judgement.*

m He is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eat of this meat with great reverence.

21 The profaning of the body and bloud of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

n Trie and examine our selves, by faith and repentance, separating our selves from the wicked.

22 The supper of the Lord is a common action of the whole church, and therefore there is no place for private suppers.

23 The supper of the Lord was instituted not to feed the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common bankets.

‡ Or, *judgement.*

24 Such things as pertain to order, as place, time, form of prayers, and other such like, the apostle took order for it in congregations, according to the consideration of times, places, and persons.

Chap. XII.

1 Spirituall gifts. 4 are divers, 7 yet all to profit withall. 8 And to that end are diversly bestowed. 12 That by the like proportion, as the members of a naturally body tend all to the 16 mutuall decency, 22 service, and 26 succour of the same body: 27 so we should do one for another, to make up the mysticall body of Christ.

NOw [1] concerning spiritual *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, carried away unto these dumbe idols, even as ye were led.

3 [3] Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus ‡ [c] accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

1 Now he entreth into the third part of this treatise touching the right use of spirituall gifts, wherein he giveth the Corinthians plainly to understand that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and having no consideration of their brethren, abused them to a vaine ostentation, and so robbed the church of the use of those gifts. On the other side, the inferiour sort envied the better, and went about to make departure, so that all that body was as it were scattered and rent in pieces. So then going about to remedie these abuses, willeth them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberalitie of God, to whose glory they ought to bestow them all.

a Ignorant to what purpose these gifts are given you.

2 He reproveth the same, by comparing their former state with that wherein they were at this time indued, with those excellent gifts.

b As touching Gods service and the covenant, meere strangers.

3 The conclusion: Know you therefore that you cannot so much as move your lips to honour Christ withall, but by the grace of the holy Ghost.

‡ Or, *anathema.*

c Doth curse him, or by any means whatsoever diminish his glorie.

158

4 [a] Now there are diversities of gifts, but the [d] same spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of [e] operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is [f] given to every man to [g] profit withall.

8 [h] For to one is given by the spirit, the word of [h] wisdome, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit, to another the gifts of healing by the same Spirit;

10 To another the [i] working of miracles, to another [k] prophesie, to another [l] discerning of spirits, to another *divers* kindes of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally [6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of that one body, being many, are one body, [8] so also *is* [m] Christ.

13 For by one Spirit are we all baptized into one [n] body, whether *we be* Jews or † Gentiles, whether *we be* bond or free: and have been all made to [o] drink into one Spirit.

14 [9] For the body is not one member, but many.

15 [10] If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 [11] If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 [12] And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be [p] more feeble, are necessarie.

23 And those *members* of the boby, which we think to be lesse honourable, upon these we ‡ [q] bestow more abundant honour, and our uncomely parts have more abundant comelinesse.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no ‡ schisme in the body: but that the members should have the same [r] care one for another.

26 [13] And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

27 Now ye are the body of Christ, and members in [s] particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, [t] helps, [u] governments, ‡ diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all ‡ workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 [14] But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

a In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one self same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.

d The Spirit is plainly distinguished from the gifts.

e So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.

f The holy Ghost openeth and sheweth himself freely in giving of these gifts.

g To the use and benefit of the church.

5 He declareth this manifold diversitie, and reckoneth up the chiefest gifts, beating, that into their heads, which he said before, to wit, that all these things proceeded from one self-same Spirit.

h Wisedome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the pastours office, as the word of knowledge agreeth to the doctours.

i By working he meaneth those great workings of Gods mighty power, which passe and excell amongsts his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending downfire from heaven to consume his sacrifice: & that which he did by Peter, in the matter of Ananias and Saphyra.

k Foretelling of things to come.

l Whereby false prophets are known from true, wherein Peter passed Philip in discovering Simon Magus, Acts 8, 20.

6 He addeth moreover something else, to wit, that although that these gifts are unequall, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

7 He setteth forth his former saying by a similitude taken from the body: This saith he, is manifestly seen in the body, whose members are divers, but yet so knit together, that they make but one body.

8 The applying of the similitude, so must we also think, saith he, of the mysticall body of Christ: for all we that beleeve, whether we be Jews or Gentiles, are by one self same baptisme, joyned together with our head, that by that meanes, there may be framed one body, compact of many members: and we have drunk one self-same spirit, that is to say, a spirituall feeling, perceiverance, and motion common to us all out of one cup.

m Christ joyned together with his church.

n To become one body with Christs.

† Gr *Greeks.*

o By one quickening drink of the Lords bloud, we are made partakers of his onely Spirit.

9 He amplifieth that which followed of the similitude, as if he should say, The unity of the body is not onely, not let by this diversitie of members, but also it could not be a body, if it did not consist of many, and those divers members.

10 Now he buildeth his doctrin upon the foundation which he hath laid: and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely: and simply. And first of all, he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: now this is, saith he, as if the foot should say, it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to serve one another.

11 Again speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equall to another, there wou'd follow a destruction of the whole body, yea and of themselves: for it could not be a body, unlesse it were made of many members knit together, and divers one from the other. And that no man might finde fault with this division as unequall, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safetie.

12 Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferiours as unprofitable, and as though they served to no use: for God saith he hath in such sort tempered this inequality, that the more excellent and beautifull members can in no wise lack the more abject, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this means the necessitie which is on both parts, might keep the whole body in peace and concord, that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joyned together, they have a communitie both in commodities and discommodities.

p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.

‡ Or, *put on.*

q We more carefully cover them.

‡ Or, *division.*

r Should bestow their operation and offices to the profit and preservation of the whole body.

13 Now he applieth this same doctrin to the Corinthians without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duetie, not to offend one against another, either by envy or ambition, but rather that they being joyned together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received according as his ministerie doth require.

† For all churches wheresoever they are dispersed through the whole world, are divers members of one body.

t The offices of deacons.

u He setteth forth the order of elders, which were the maintainers of the churches discipline.

‡ Or, *kindes.*

‡ Or, *powers.*

14 He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the church, and so if they contend to excell one another in love, which farre passeth all other gifts.

CHAP. XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charitie. 4 The praises thereof, and 13 prelation before hope and faith.

THough [1] I speak with the tongues of men and of [a] angels, and have not charitie, I am become as sounding brasse, or a [b] tinkling cymbal.

2 And though I have the gift of prophesie, and understand all mysteries, and all knowledge: and though I have all [c] faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing.

4 [2] Charitie [d] suffereth long, and is kinde; charitie envieth not: charitie ‡ vaunteth not it self, is not puffed up,

5 [e] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

6 Rejoyceth not in iniquitie, but [f] rejoyceth ‡ in the truth:

1 He reasoneth first of charity, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly also by anargument taken of the end, wherefore those gifts are given. For to what purpose are those gifts but to Gods glory, and the profit of the church, as is before proved? so that those gifts without charity, have no right use.

a A very earnest kinde of amplifying a matter, as if he said, if there were any tongues of angels, and I had them, and did not use them to the benefite of my neighbour, it were nothing else but a vain and pratling kinde of babbling.

b That giveth a rude and no certain sound.

c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of charitie as the other may.

2 He describeth the force and nature of charitie partly by a comparison of contraries, and partly by the effects of it self: whereby the Corinthians may understand, both how profitable it is in the church, and how necessarie: and also how farre they are from it, and therefore how vainly and without cause they are proud.

d Word for word, deferreth wrath.

‡ Or, *is not rash.*

e It is not contumelious.

f Rejoyceth at righteousnesse in the righteous. For the Hebrews mean by truth, righteousnesse.

‡ Or, *with the truth.*

7 Beareth

7 Beareth all things, beleeveth all things, hopeth all things, endureth all things.

8 [3] Charitie never faileth: but whether there be propheſies, *they* ſhall fail; whether there be tongues, *they* ſhall ceaſe; whether there be [g] knowledge, *it* ſhall vanish away.

9 [4] For we know in [h] part, and we propheſie in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 [5] When I was a childe, I ſpake as a childe, I underſtood as a childe, I [‡] thought as a childe: but when I became a man, I put away childish things.

12 [6] For [i] now we ſee through a glaſſe, † darkly; but then face to face: now I know in part, but then ſhall I know even as alſo I am known.

13 [7] And now abideth faith, hope, charitie, theſe three, but the greateſt of theſe is charitie.

3 Again he commendeth the excellencie of charitie in that, that it ſhall never be abolished in the ſaints, whereas the other gifts which are neceſſary to the building up of the church, ſo long as we live here, ſhall have no place in the world to come.

g The way to get knowledge by propheſying.

4 The reaſon, Becauſe we are now in that ſtate that we have need to learn daily, and therefore we have need of thoſe helps, to wit, of the gift of tongues and knowledge, and alſo of them that teach them. But to what purpoſe ſerve they then, when we have obtained and gotten the full knowledge of God which ſerveth now but for them, which are imperfit and go by degrees to perfection? h We learn imperfectly. 5 He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancie, or childhood, wherein we ſtagger and ſtammer rather than ſpeak, and think and underſtand childish things, and therefore have need of ſuch things as may form and frame our tongue and minde: but when we become men, to what purpoſe ſhould we deſire that ſtammering, thoſe childish toyes, and ſuch like things, whereby our childhood is framed by little and little. Or, *reaſoned.* 6 The app'ying of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the church: of our mans age and ſtrength, to that heavenly and eternall life, wherein when we behold God himſelf preſent, and are lightened with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the ſaints be knit both with God, and between themſelves with moſt fervent love, and therefore charitie ſhall not be abolished but perfected, although it ſhall not be ſhewed forth, and entertained by ſuch manner of duties as peculiarly and onely belong to the infirmitie of this life. i All this muſt be underſtood by compariſon. † Gr. *in a riddle.* 7 The concluſion, As if the apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we have three things, and they remain ſure if we be Chriſts, as without which true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt do, but is perfected and accomplished. For ſeeing that faith and hope tend to things which are promiſed and are to come, when we have preſently gotten them, to what purpoſe ſhould we have faith and hope? but yet there at length ſhall we truly and perfectly love both God, and one another.

Chap. XIIII.

1 Propheſie is commended, 2, 3, 4 and preferred before ſpeaking with tongues, 6 by a compariſon drawn from muſicall inſtruments. 12 Both muſt be referred to edification, 22 as to their true and proper end. 26 The true uſe of each is taught, 29 and the abuſe taxed. 34 Women are forbidden to ſpeak in the church.

1 [1] Follow after charitie, and deſire ſpirituall gifs, but rather that ye may [a] propheſie.

2 [2] For he that ſpeaketh in an [b] *unknown* tongue, ſpeaketh not unto men, but unto God: for no man † underſtandeth him: howbeit in the [c] ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh unto men to [d] edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the [e] church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater is he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 [3] And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ‡ ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the batel?

9 So likewiſe you, except ye utter by the tongue words † [f] eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the aire.

10 [4] There are, it may be, ſo many kindes of voices in the world, and none *of them* are without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a Barbarian, and he that [g] ſpeaketh ſhall be a Barbarian unto me.

12 [5] Even ſo ye, foraſmuch as ye are zealous † of ſpirituall *gifts*, ſeek that ye may excell to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, [h] pray that he may interpret.

14 [6] For if [i] I pray in an *unknown* tongue, my [k] ſpirit prayeth, but my underſtanding is [l] unfruitfull.

15 What is it then? I will pray with the ſpirit, and will pray with the [m] underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 [7] Elſe when thou ſhalt bleſſe with the [n] ſpirit, how ſhall he that [o] occupieth the room of the unlearned, ſay [p] Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 [8] I thank my God, I ſpeak with tongues more than you all:

19 Yet in the church I had rather ſpeak [q] five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſands words in an *unknown* tongue.

20 [9] Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be † men.

21 In the [r] law it is * written, With *men of* others tongues and other lips will I ſpeak unto this people: and yet for all that will they not heare me, ſaith the Lord.

1 He inferreth now of that he ſpake before, Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chief and principall: and ſo eſteem thoſe things as moſt excellent, which profit the greater part of men: (as propheſie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſarie for the church) and not thoſe which for a ſhew ſeem to be marvellous, as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelf was not greatly to any uſe, unleſſe there were an interpreter. a What propheſie is, he ſheweth in the third verſe. 2 He reprehendeth their perverſe judgement touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better known to a greater ſort, Thereby it is evident that propheſie, whereunto the gift of tongues ought to ſerve, is better than this: and therefore the Cotinthians deed judge amiſſe, in that they made more accompt of the gift of tongues than of propheſying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians uſed tongues in the congregation without an interpreter. Which thing although it might be done to ſome profit of him that ſpake them, yet he corrupted the right uſe of that gift, becauſe there came thereby no profit to the hearers and common aſſemblies were inſtituted and appointed not for any private mans commoditie, but for the profit of the whole company. b A ſtrange language which no man can underſtand without an interpreter. † Gr. *heareth.* c By that inſpiration which he hath received of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the companie can underſtand. d Which may further men in the ſtudy of godlineſſe. e The companie.

3 He ſetteth forth that which he ſaid by a ſimilitude, which he borroweth and taketh from inſtruments of muſick, which although they ſpeak not perfitly, yet they are diſtinguiſhed by their ſounds, that they may be the better uſed. ‡ Or, *tunes.* † Gr. *ſignificant.* f That do fitly utter the matter it ſelf.

4 He proveth that interpretation is neceſſarily to be joyned with the gift of tongues, by the manifold varietie of languages, inſomuch that if one ſpeak to another without an interpreter, it is as if he ſpake not. g As the papiſts in all their ſermons, and they that ambitiouſly poure out ſome Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

5 The concluſion, if they will excell in thoſe ſpirituall gifts, as it is meet, they muſt ſeek the profit of the church, and therefore they muſt not uſe the gift of tongues, unleſſe there be an interpreter to expound the ſtrange and unknown tongue, whether it be himſelf that ſpeaketh, or another interpreter. † Gr. *of ſpirits.* h Pray for the gift of interpretation. 6 A reaſon, Becauſe it is not ſufficient for us to ſpeak ſo in the congregation, that we our ſelves do worship God in ſpirit, that is according to the gift which we have received, but we muſt alſo be underſtood of the companie, leaſt that be unprofitable to other, which we have ſpoken. i If I pray, when the church is aſſembled together, in a ſtrange tongue. k The gift and inſpiration which the ſpirit giveth me, doth his part, but onely to my ſelf. l No fruit cometh to the church by my prayers. m So that I may be underſtood of other, and may inſtruct other. 7 Another reaſon, ſeeing that the whole congregation muſt agree to him that ſpeaketh, and alſo witneſſe this agreement, How ſhall they give their aſſent or agreement which know not what is ſpoken? n Onely, without all conſideration of the hearers. o He that ſitteth as a private man. p So then one uttered the prayers, and all the company anſwered, Amen. 8 He propoundeth himſelf for an example, both that they may be aſhamed of their foolish ambition, and alſo that he may eſchew all ſuſpition of envy. q A very few words. 9 Now he reproveth them freely for their childish fol'y, which ſee not how this gift of tongues which was given to the profit of the church, is turned by their ambition into an inſtrument of curſing, ſeeing that the ſame alſo is contained among the punishments wherewith God puniſhed the ſtubbornneſſe of his people, that he diſperſed them amongſt ſtrangers whoſe language they underſtood not. † Gr. *perfect or of a ripe age.* r By the law he underſtandeth all the whole ſcripture. * Iſa. 28, 11.

160

22 [10] Wherefore tongues are for a ſigne, not to them that beleeve, but to them that beleeve not: but propheſying *ſerveth* not for them that beleeve not, but for them which beleeve:

23 [11] If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are [r] unlearned, or unbeleevers, will they not ſay that ye are mad?

24 But if all propheſie, and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worship God, and report that God is in you of a truth.

26 [12] How is it then brethren? when ye come together, every one of you hath a pſalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 [13] If any man ſpeak in *an unknown* tongue, let it be by two, or at the moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſie one by one, that all may learn, and all may be comforted.

32 And the [t] ſpirit of the prophets are ſubject to the prophets.

33 For God is not *the authour* of † confuſion, but of peace, as in all churches of the ſaints,

34 [15] Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak: but *they are commanded* to be under obedience, as alſo ſaith the * law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 [16] What? came the word of God out from you? or came it unto you onely?

37 If any man think himſelf to be a prophet, or [u] ſpirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] But if any man be ignorant, let him be ignorant.

39 [18] Wherefore brethren, covet to propheſie, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

10 The concluſion: Therefore the gift of tongues ſerveth to punish the unfaithfull and unbeleevers, unleſſe it be referred to propheſie (that is to ſay, to the interpretation of ſcripture) and that, that which is ſpoken be by that meanes underſtood of the hearers.

11 Another argument: the gift of tongues without prophecie is not onely unprofitable to the faithfull, but alſo doth very much hurt: as well to them, as to the unfaithfull which should be won in the publike aſſemblies. For by this meanes it cometh to paſſe, that the faithfull ſeem to other to be mad, much leſſe can the unfaithfull be inſtructed thereby.

r Look Acts 4, 13.

12 The concluſion: The edifying of the congregation is a rule and ſquare of the right uſe of all ſpirituall gifts.

13 The manner how to uſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeak to himſelf alone.

14 The manner of propheſying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to ſpeak, let them give him leave to ſpeak. Let every man be admitted to propheſie, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the church: Let them be content to be ſubject each to others judgement.

t The doctrine which the Prophets bring, which are inſpired with Gods Spirit.

† Gr. *tumult* or *unquietneſſe.*

15 Women are commanded to be ſilent in publike aſſemblies, and they are commanded to aſk of their husbands at home. * Gen. 3, 16.

16 A generall concluſion of the treatiſe of the right uſe of ſpirituall gifts in aſſemblies: with a ſharp reprehenſion, leſt the Corinthians might alone ſeem to themſelves to be wiſe.

u Skilfull in knowing and judging ſpirituall things.

17 The church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward notwithſtanding, in thoſe things which are right.

18 Propheſie ought ſimply to be retained and kept in congregations, the gift of tongues is not to be forbidden, but all things muſt be done orderly.

CHAP. XV.

3 By Chriſts reſurrection, 12 he proveth the neceſſitie of our reſurrection, againſt all ſuch as denie the reſurrection of the bodie. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that ſhall be found alive at the laſt day.

MOreover [1] brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye [z] ſtand.

2 By which alſo ye are ſaved, if ye ‡ keep in memorie † what I preached unto you, [b] unleſſe ye have beleeved in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſinnes according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the [c] twelve.

6 After that, he was ſeen of above five hundred brethren at [d] once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James, then of all the apoſtles.

8 [2] And laſt of all he was ſeen of me alſo, as of ‡ one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was *beſtowed* upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me:

11 Therefore whether it were I or they, ſo we preach, and ſo ye beleeved.

12 [3] Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 [5] And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.

15 Yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 [6] For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith is vain, [7] ye are [e] yet in your ſinnes.

18 [8] Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

20 [10] But now is Chriſt riſen from the

1 The firſt treatiſe of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwarve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the ſcriptures, and by the witneſſe of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.

z In the profeſſion whereof you continue yet.

‡ Or, *hold faſt.*

† Gr. *by what ſpeech.*

b Which is very abſurd, and can not be but that they that beleeve muſt reap the fruit of faith.

c Of thoſe twelve picked & choſen apoſtles, which were commonly called twelve, though Judas was put out of the number.

d Not at ſeverall times, but together and at one inſtant.

2 He maintaineth by the way, the authoritie of his apoſtleſhip, which was requiſite to be in good credite among the Corinthians, that this epiſtle might be of force and waight amongſt them. In the mean ſeaſon, he compareth himſelf in ſuch ſort after a certain divine art, with certain others, that he maketh himſelf inferiour to them all.

‡ Or, *an abortive.*

3 The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen again, therefore the dead ſhall riſe again. 4 The ſecond, by an abſurditie, if there be no reſurrection of the dead, then is not Chriſt riſen agin. 5 The proof of that abſurditie, by other abſurdities: If Chriſt be not riſen again, the preaching of the goſpel is in vain: and the credit that you gave unto it, is vain, and we are lyars. 6 He repeateth the ſame argument taken of an abſurditie, purpoſing to ſhew how faith is in vain, if the reſurrection of Chriſt be taken away. 7 Firſt, ſeeing death is the puniſhment of ſin, in vaine ſhould we beleeve that our ſins were forgiven us, if they remain: but they doe remain, if Chriſt roſe not from death. e They are yet in their ſins, which are not ſanctified, not have obtained remiſſion of their ſins. 8 Secondly, unleſſe that this be certain that Chriſt roſe again, all they which died in Chriſt are periſhed. So then what profit cometh of faith? 9 The third argument, which is alſo taken from an abſurditie: for unleſſe there be another life, wherein ſuch as truſt and beleeve in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable. 10 A concluſion of the former argument, Therefore Chriſt is riſen againe.

dead,

dead, *and* [11] become the [f] first-fruits of them that slept.

21 [12] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be [g] made alive.

23 [13] But every man in his own order. Christ the first-fruits, afterward they that are Christs, at his coming.

24 [14] Then *cometh* the [h] end, when he shall have delivered up the kingdome to God even the Father, when he shal have put down [i] all rule, and all authoritie, and power.

25 For he must reigne, till he hath put all enemies [k] under his feet.

26 The [l] last enemie *that* shall be destroyed, *is* death.

27 For he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, [m] then shall the Sonne also himself be subject unto him that put all things under him, that [n] God may be all in all.

29 [15] Else what shall they do, which are baptized [o] for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 [16] And why stand we in jeopardie every houre?

31 [p] I protest by [‡] your rejoycing which I have in Christ Jesus our Lord, I die daily.

32 [17] If [‡] [q] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [18] let us [r] eat and drink, for to morrow we die.

33 [19] Be not deceived: evil communications corrupt good manners.

34 Awake to righteousnesse, and sinne not: for some have not the knowledge of God, I speak this to your shame.

35 [20] But some man will say, How are the dead raised up? and with what bodie do they come?

36 [21] Thou fool, that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that bodie that shall be, but bare grain, it may chance of wheat, or of some other *grain.*

38 [22] But God giveth it a bodie as it hath pleased him, and to every seed his own bodie.

39 All flesh is not the same flesh, but there is one *kinde of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestiall bodies, and bodies terrestriall: but the glorie of the celestiall is one, and the glorie of the terrestriall is another.

41 There is one glorie of the sunne, and another glorie of the moon, and another glorie of the starres: for *one* starre differeth from *another* starre in glorie.

42 [23] So also is the resurrection of the dead, it is [s] sown in corruption, it is raised in incorruption.

43 It is sown in [t] dishonour, it is raised in glorie: it is sown in weaknesse, it is raised in [u] power.

44 [24] It is sown a naturall body, it is raised a spirituall body. [25] There is a naturall body and there is a spirituall body.

45 And so is it written, [x] The first man Adam was made a living soul, the last Adam was made a [y] quickning spirit.

46 [26] Howbeit that was not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth [z] earthy: the second man *is* the Lord from [a] heaven.

48 [27] As is the earthy, such are they that are earthy, and as is the heavenly, such *are* they also that are heavenly.

49 And as we have born the [b] image of the earthy, we shall also bear the image of the heavenly.

11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen again: Therefore shall we, the faithfull, (for of them he speaketh) rise again. Then followeth the first reason of this consequent: for Christ it set forth unto us to be considered of, not as a private man apart and by himself, but as the first fruits: And he taketh that which was known to all men, to wit, that the whole heap is sanctified in the first fruits.

f He alludeth to the first fruits of corn, the offering whereof sanctified the rest of the fruits.

12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ, life cometh unto all: that is to say, that all the faithfull, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by graee, they are quickened and restored to life by him.

g Shall rise by the vertue of Christ.

13 He doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose again from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument.

14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne, and this is the manner of his reigne, that the Father will be shewed to be king of his Sonne who was made man, to whom all things are made subject (the promises only except) to the end that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Son: wherein the Fathers glorie consisteth, to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mighty, and other must be utterly abolished, as death) and a plain and full deliverie of the godly from all enemies, that by this meanes God may fully set forth in the body of the church, cleaving fast unto their head Christ, his kingdome and glory, as a king in his subjects. Moreover he putteth the first degree of this kingdome in the resurrection of his Son, who is the head: and the perfection, in the conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unlesse the dead doe rise again, neither the Father can be king above all, neither Christ be the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sons in his members.

h The shutting up and finishing of all things.

i All his enemies which shall be spoiled of all the power they have, Psal. 110, 1. Act. 2, 34. Heb. 1, 13. and 10, 13.

k Christ is considered here, as he appeared in the form of a servant, in which respect he ruleth the church as head, and that because this power was given him of his Father.

l The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him.

m Not because the Son was not subject to his Father before, but because this body, that is to say, the church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graves, shall not be glorified untill the resurrection: but Christ as he is God, hath us subject to him as his Father hath, but as he is Priest, he is subject to his Father together with us. August. book 1. chap. 8. of the Trinitie.

n By this high kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joyned together with our head, but yet so, that our head shall alwayes reserve his preeminence.

15 The fift argument is taken of the end of baptisme to wit, because that they which are baptized are baptized for dead: that is to say, that they may have a remedy against death, because that baptisme is a token of regeneration.

o They that are baptized to this end and purpose, that death may be put out in them, or to rise again from the dead, whereof baptisme is a seal.

16 The sixt argument: Unlesse there be a resurrection of the dead, why should the apostles so daily cast themselves into danger of so many deaths?

p As though he said, I die daily, as all the miseries I suffer can well witnesse, which I may truly boast of that I have suffered amongst you.

‡ Some reade *our.*

17 The taking away of an objection: But thou Paul didst ambitiously, as commonly men are wont todo, when thou didst fight with beasts at Ephesus: that is very like, saith Paul: for what could that advantage me, were it not for the glory of eternall life which I hope for?

‡ Or, to speak *after the manner of men.*

q Not upon any godly motion, nor casting mine eyes upon God, but carried away with vaine glory, or a certain headinesse.

18 The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why do we give our selves to any thing else, save to eating and drinking?

r These are speeches that epicures use.

19 The conclusion with a sharp exhortation, that they take heed of the naughtie companie of certain: from whence he sheweth, that this mischief sprang: warning them to be wise with sobrietie unto righteousnesse.

20 Now that he hath proved the resurrection, he discovereth their dotishnesse, in that they scoffingly demanded, how it could be that the dead could rise again, and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselves to be marvelous wise and wittie, to be instructed of poore rude husbandmen.

21 Thou mightest have learned either of these, saith Paul, by daily experience: for seede are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they grow up farre more beautifull: and whereas they are sowen naked and drie, they spring up green from death by the vertue of God: and doth it seem incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent quality?

22 We see a diversitie both in one and the self-same thing which hath now one form and then another, and yet keepeth its own kindeias it is evident in a grain which is sowen bare, but springeth up farre after another sort: and also in divers kindes of one self-same sort, as amongst beasts: and also among things of divers sorts, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of bodies, or the changing of them into a better state, as a thing impossible, or strange.

23 He maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be sound and altogether of a nature that cannot be corrupt: Glory, because they shall be adorned with beauty and honour: Power, because they shall continue everlasting, without meat, drink, and all other helps, without which this frail life cannot keep it self from corruption.

s Is buried, and man is hid as the seed in the grouud.

t Void of honour, void of glory and beauty.

u Freed from the former weaknesse, whereas it is subject to such alteration and change, that it cannot maintain it self without meat and drink, and such other like helps.

24 He sheweth perfectly in one word this change of the qualitie of the body by the resurrection, when he saith, that of a naturall body, it shall become a spirituall body: which two qualities being clean different the one from the other, he straightway expoundeth, and setteth forth diligently.

25 That is called a naturall body which is quickned and maintained by a living soul onely, such as Adam was, of whom all we are born naturally: and that is said to be a spirituall, which together with the soul is quickned with a farre more excellent vertue, to wit, with the Spirit of God, which descendeth from Christ the second Adam unto us.

x Adam is called the first man: because he is the root, as it were, from whence we spring, and Christ is the latter man: because he is the beginning of all them that are spirituall, and in him we are all comprehended.

y Christ is called a spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him.

26 Secondly, he willeth the order of this double state or qualitie to be observed, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came upon it, to wit, when as the Lord being sent from heaven, indued our flesh, which was prepared and made fit for him, with the fulnesse of the Godhead.

z Wallowing in dirt, and wholly given to an earthly nature.

a The Lord is said to come down from heaven by that kinde of speech, whereby that which is proper to one is vouched of another.

27 He applieth both the earthly naturalnesse of Adam (If I may so say) to our bodies, so long as they are naturally conversant upon earth, to wit. in this life, and in the grave: and also the Spirituality of Christ to the same our bodies, after they are risen again, and he saith, that that goeth before, and this shall follow.

b Not a vain and false image, but such an one as had the truth with it indeed.

162

50 [28] Now this I say, brethren, that [c] flesh and bloud cannot inherit the kingdome of God: neither doth corruption inherit incorruption.

51 [29] Behold, I shew you a [d] mystery: we shall not all sleep, but we shall all be changed,

52 [e] In a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed)

53 For this corruptible must put on incorruption, and this mortall must put on immortalitie.

54 So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall be brought to passe the saying that is written, * Death is swallowed up in victorie.

55 O death, where is thy sting? O ‡ grave, where is thy victory?

56 The sting of death is sinne, and the strength of sinne is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 [30] Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the [f] Lord.

28 The conclusion: We cannot be partakers of the glory of God, unlesse we put off all that grosse and filthy nature of our bodies, subject to corruption: that the same body may be adorned with incorruptible glory.

c Flesh and bloud are taken here for a living body, which cannot attain to incorruption, unlesse it put off corruption.

29 He goeth further, declaring that it shall come to passe, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good eare unto it.

e He sheweth us that the time shall be very short. * Hos. 13,14. ‡ Or, *hell.* 30 An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithfull workmen, they continue and stand fast in the truth of the doctrin of the resurrection of the dead.

f Through the Lords help and goodnesse working in us.

CHAP. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem* 10 *commendeth Timothie:* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

NOw concerning the [1] collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the [a] first *day* of the week, let every one of you lay by him in store, as *God* hath [b] prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by *your* [c] letters, them will I send to bring your [f] liberality unto Jerusalem.

4 [2] And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall passe through Macedonia: (for I do passe through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus untill Pentecost.

9 For a great doore and [d] effectuall is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you [e] without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you brethren, (ye know the house of [g] Stephanas, that it is the first-fruits of Achaia, and that they have [h] addicted themselves to the ministery of the saints)

16 That ye [i] submit your selves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my [k] spirit and yours: therefore [l] acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you: greet ye one another with an holy kisse.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be [m] anathema, Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

1 Collections in old time were made by the Apostles appointment the first day of the week, on which day the manner was to assemble themselves.

a Which in times past was called Sunday, but now is called the Lords day.

b That every man bestow according to the abilitie that God hath blessed him with.

c Which you shall give them to carrie.

f Gr. *gift.*

2 The residue of the epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

d Very fit and convenient to do great things by.

e Without any just occasion of fear.

f Safe and sound, and that with all kinde of courtesie.

g Stephanas is the name of a man and not of a woman.

h Given themselves wholly to the ministerie.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves and their goods to help you withall.

k Mine heart.

l Take them for such men as they are indeed.

m By these words, is betokened the severest kinde of curse and excommunication that was amongst the Jews: and the words are as much to say, as, Our Lord cometh: So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is to say, To his deaths day, even for ever.

The ſecond epiſtle of PAUL the apoſtle, TO THE CORINTHIANS,

Chap. I.

3 The apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 ſo particularly in his late danger in Aſia: 12 and calling both his own conſcience, and theirs to witneſſe of his ſincere manner of preaching the immutable truth of the goſpel, 15 he excuſeth his not coming to them, as proceeding not of lightneſſe but of his lenity towards them,

PAul [1] an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

1 See the declaration of ſuch ſalutation in the former epiſtles.

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3 [2] Bleſſed be God, even the Father of our Lord [a] Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort.

2 He beginneth after his manner with thankſgiving which notwithſtanding (otherwiſe than he was wont) he applieth to himſelf: beginning his epiſtle, with the ſetting forth of the dignitie of his apoſtleſhip, conſtrained (as it ſhould ſeem) by their importunity which took an occaſion to deſpiſe him, by reaſon of his miſeries. But he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God the Father in Jeſus Chriſt.
a To him be praiſe and glory given.
b Moſt mercifull.

4 Who comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.

3 The Lord doth comfort us to this end and purpoſe, that we may ſo much the more ſurely comfort others.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

c The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which ‡ is [d] effectuall in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation,

4 He denieth that either his afflictions, or the conſolations which he received of God, may juſtly be deſpiſed, ſeeing that the Corinthians both ought and might

7 And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we [e] deſpaired even of life.

e The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.

9 But we had the ‡ ſentence of death in [f] our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.

10 Who delivered us from ſo [g] great a death, and doth deliver: in whom we truſt that he will yet deliver *us*:

11 [6] You alſo helping together by prayer for us, [7] that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

take great occaſion to be confirmed by either of them. ‡ Or, *is wrought*. d Although ſalvation be given us freely, yet becauſe there is a way appointed us whereby we muſt come to it, which is, the race of an innocent and upright life. which me muſt run, therefore we are ſaid to work our ſalvation, Phil. 2, 12. And becauſe it is God onely that of his free good will worketh all things in us, therefore is he ſaid to work the ſalvation in us by thoſe ſelf-ſame things by which we muſt paſſe to everlaſting life, after that we have once overcome all incumbrances. 5 He witneſſeth, that he is not onely not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſſe of them, and alſo his delivery from them, although it be not yet perfect. e I knew not at all what to do, neither did I ſee by mans help which way to ſave my ſelf. ‡ Or, *anſwer*. f I was reſolved within my ſelf to die. g From theſe great dangers. 6 That he may not ſeem to boaſt himſelf, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

12 [8] For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and [h] godly ſincerity, not with fleſhly wiſdome, but by the [i] grace of God, we have had our converſation in the world, and more abundantly to youwards.

8 Secondly he putteth away another ſlander, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicity of his minde, and ſincerity which they knew both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters being abſent: and moreover he proteſteth that he will never be otherwiſe.
h With clearneſſe, and holy, and true plainnes of minde, as God himſelf can witneſſe.
i Truſting to that very wiſdome, which God of his free goodneſſe hath given me from heaven.

13 For we write [k] none other things unto you, than what you reade or acknowledge, and I truſt you ſhall acknowledge even to the [l] end.

k He ſaith, he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe than we read: and this he ſaith. The Corinthians ſhall truly know and like of very wel.
l Perfectly.

14 As alſo you have acknowledged us in part, that we are your [m] recoycing, even as ye alſo are ours in the [n] day of the Lord Jeſus.

m Pau's rejoycing in the Lord was, that he had won the Corinthians: and they themſelves rejoyced thatſuch an apoſtle was their inſtructer, & taught them ſo purely and ſincerely.
n When he ſhall ſit a judge.

15 And in this confidence I was minded to come unto you before, that you might have a [o] ſecond ‡ benefit:

o Another benefit.
‡ Or, *grace*.

16 And to paſſe by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 [9] When I therefore was thus minded, did I uſe lightneſſe? or the things that I purpoſe, do I purpoſe according to the [p] fleſh, that with me there ſhould be [q] yea, yea, and nay, nay?

9 He putteth away their ſtander and falſe report by denying it, and firſt of all, in that that diverſ went about to perſwade the Corinthians, that in preaching of the goſpel, Paul agreed not to himſelf: for this was the matter and the caſe. p As men do which will raſhly promiſe any thing, and change their purpoſe at every turning of an hand. q That I ſhould ſay and unſay a thing?

18 [10] But *as* God is [r] true, our ‡ word toward you, was not yea, and nay.

10 He calleth God to witneſſe and for Judge, of his conſtancy in preaching and teaching one ſelf-ſame goſpel. r True, and of whoſe faithfull witneſſe it were horrible wickedneſſe to doubt. ‡ Or, *preaching*.

19 [11] For the Sonne of God Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, [s] was not yea, and nay, but in [t] him was yea.

11 He joyneth alſo with himſelf, his fellows as witneſſes, with whom he fully conſented in teaching one ſelf-ſame thing, to wit, one ſelf-ſame Chriſt. s Was not divers and wavering. t That is, in God.

20 [12] For all the promiſes of God in him are yea, and in [u] him amen, unto the glory of God by [x] us.

12 Laſt of all, he declareth the ſum of his doctrine, to wit, that all the promiſes of ſalvation are ſure and ratified in Chriſt. u Chriſt is ſet forth to exhibit and fulfill them alſo moſt aſſuredly, and without all doubt. x Through our miniſtery.

21 [13] Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God.

13 He attributeth the praiſe of this conſtancy, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelves do know all this to be true.

22 Who hath alſo ſealed us, and given the [y] earneſt of the Spirit in our hearts.

y An earneſt, is whatſoever is given to confirm a promiſe.

23 [14] Moreover, I call God for a record upon my [z] ſoul, that to ſpare you I came not as yet unto Corinth.

14 Now coming to the matter, he ſweareth that he did not onely not lightly alter his purpoſe of coming to them, but rather that he came unto them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would. z Againſt my ſelf, and to the danger of mine own life.

24 [15] Not for that we have dominion over your faith, but are helpers of your [a] joy: for by faith ye ſtand.

15 He removeth all ſuſpition of arrogancie, declaring that he ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them. a He ſetteth the joy and peace of conſcience, which God is authour of, againſt tyrannours fear, & therewithall ſheweth the end of the goſpel.

164 CHAP. II.

1 Having ſhewed the reaſon why he came not to them, 6 he required them to forgive and to comfort that excommunicated perſon, 10 even as himſelf alſo upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy ſucceſſe which God gave to his preaching in all places.

BUt I determined this with my ſelf, that I would not come again to you in [a] heavineſſe.

2 For if I make you ſory, who is he then that maketh me glad, but the ſame which is made ſory by me?

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoyce, having [b] confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 [1] But if any have cauſed grief, he hath not grieved [c] me, but in [d] part: that I may not [e] overcharge you all.

6 Sufficient to ſuch a man is this ‡ punishment, which *was inflicted* of many.

7 So that contrariwiſe, ye ought rather to [f] forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.

8 Wherefore I beſeech you, that ye would [g] confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: *for* If I forgave any thing, to whom I forgave it, for your ſakes forgave I it, ‡ in the [h] perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his [i] devices.

12 [2] Furthermore, when I came to Troas to *preach* Chriſts goſpel, and a doore was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which alwayes cauſeth us to triumph in Chriſt, and maketh manifeſt the [k] ſavour of his knowledge by us in every place.

15 [3] For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that perish.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: [4] and, who is ſufficient for theſe things?

17 For we are not as many, which ‡ [l] corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

a Cauſing grief amongſt you, which he ſhould have done, if he had come to them before they had repented them.
b For I truſted that you would take that out of the way forthwith which you knew I was diſcontented with, conſidering how you are perſwaded that my joy is your joy.
1 He paſſeth to another part of this epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimony of his repentance: ſhewing the true uſe of excommunication, to wit, that it proceed not of hatred, but of love, and ſo end, leſt if we keep no meaſure, we ſerve Satan the devill.
c As if he ſaid, All that ſorrow is ſo clean wiped away, as though he had never felt it.
d As for me (ſaith Paul) I have no more to do with him.
e Leaſt I ſhould overcharge him, who is burdened enough of himſelf which I would be glad were taken from him.
‡ Or, *cenſure.*
f That whereas before you puniſhed him ſharply, you would now forgive him.
g That at my entreaty, you would declare by the conſent of the whole church, that you take him again for a brother.
‡ Or, *in the ſight.*
h Truly, and from the heart.
i Of his miſchievous counſels and devilish will.
2 He returneth to the confirmation of his apoſtleſhip, & bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.
k He alludeth to the ointing of the prieſts, and the incenſe of the ſacrifices.
3 He denieth that ought ſhould be taken away from the dignitie of his apoſtleſhip, becauſe they ſaw evidently that it was not received with like ſucceſſe in every place, nay rather very many rejected and deteſted him, ſeeing that he preached Chriſt not onely as a Saviour of them that beleeve, but alſo as a judge of them that contemn him. 4 Again, he putteth away all ſuſpition of arrogancy, attributing all things that he did, to the vertue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes, even to the 6 verſe of the next chapter. ‡ Or, *deal deceitfully with.* l We do not handle craftily and covetouſly, or leſſe ſincerely than we ought: and he uſeth a metaphor, which is taken from huckſters, which uſe to play the falſe harlots with whatſoever cometh into their hands.

CHAP. III.

1 Leſt their falſe teachers ſhould charge him with vain-glory, he ſheweth the faith and graces of the Corinthians to be a ſufficient commendation of his miniſtery. 6 Whereupon entring a compariſon between the miniſters of the law, and of the goſpel, 12 he proveth that his miniſtery is ſo farre the more excellent, as the goſpel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend our ſelves? or need we as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men.

3 *For as much as* ye are [a] manifeſtly declared *to be* the epiſtle of Chriſt, [b] miniſtred by us, written not with ink, but with the ſpirit of the [c] living God: [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt have we through Chriſt to God-ward.

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our [e] ſufficiency is of God.

6 [2] Who alſo hath made us able miniſters of the new teſtament, not of the [f] letter, but of the ſpirit: for the letter killeth, but the ſpirit ‡ giveth life.

7 But if the miniſtration of death written [g] *and* ingraven in ſtones, was [h] glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away:

8 How ſhall not the [i] miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation be glory, much more doth the miniſtration of [k] righteouſneſſe exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is [l] done away was glorious, much more that which remaineth is glorious.

12 [3] Seeing then that we have ſuch hope, we uſe great ‡ plainneſſe of ſpeech.

13 [4] And not as Moſes which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the [m] end of that which is abolished.

14 But their mindes were blinded: for untill this day remaineth the ſame vail untaken away, in the reading of the old teſtament: which vail is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

a The apoſtle frameth his ſpeech wiſely, that by little and little, he may come from the commendation of the perſon, to the matter it ſelf.
b Which I took pains to write as it were.
c By the way, he ſetteth the vertue of God againſt the ink wherewith epiſtles are commonly written, to ſhew that it was wrought by God.
1 He alludeth by the way, to the compariſon of the outward miniſtery of the prieſthood of Levi, with the miniſtery of the goſpel, and the apoſtolicall miniſtery, which he handleth afterward more fully.
d This boldneſſe we ſhew, and thus gloriouſly may we boaſt of the worthineſſe and fruit of our miniſtery.
e In that we are fit and meet to make other men partakers of ſo great a grace.
2 He amplifieth his miniſterie and his fellows: that is to ſay, the miniſterie of the goſpel, comparing it with the miniſterie of the law, which he conſidereth in the perſon of Moſes, by whom the law was given: againſt whom he ſetteth Chriſt the Author of the goſpel. Now this compariſon is taken from the very ſubſtance of the miniſtery. The law is as it were a writing of it ſelf, dead, and without efficacie: but the goſpel, or new covenant, is as it were the very vertue of God it ſelf in renewing, juſtifying, and ſaving of men. The law propoundeth death, accuſing all men of unrighteouſneſſe: The goſpel, offereth and giveth righteouſneſſe and life. The governance of the law ſerved for a time to the promiſe: the goſpel remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the majeſtie of this?
f Not of the law, but of the goſpel. ‡ Or, *quickneth.* g Imprinted and ingraven: ſo that by this place we may plainly perceive, that the apoſtle ſpeaketh not of the ceremonies of the law, but even of the ten commandements. h This world, glory, betokeneth a brightneſſe, and a majeſtie which was bodily in Moſes, but ſpiritually in Chriſt. i Whereby God offereth, yea, and giveth the ſpirit, not as a dead thing, but a quickening ſpirit, working life. k To wit, of Chriſt, which being imputed to us as our own, we are not onely not condemned, but alſo we are crowned as righteous. l The law, yea, and the ten commandements themſelves, together with Moſes, is abolished, if we conſider the miniſtery of Moſes apart by it ſelf. 3 He ſheweth wherein ſtandeth this glory of the preaching of the goſpel, to wit, in that that it ſetteth forth plainly and evidently, that which the law ſhewed darkly: for it ſent them that heard it to be healed of Chriſt, which was to come after that it had wounded them. ‡ Or, *boldneſſe.* 4 He expoundeth by the way the allegory of Moſes his covering, which was a token of the darkneſſe and weakneſſe that is in men, which were rather dulled by the bright ſhining of the law than lightened: which covering was taken away by the coming of Chriſt, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindnes, and ſet in the liberty of the light by the vertue of Chriſts Spirit. m Into the very bottom of Moſes his miniſtery.

16 Never-

16 Nevertheleſſe when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the [n] Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [6] But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as ‡ by the Spirit of the Lord.

n Chriſt is that ſpirit, which taketh away that covering, by working in our hearts, whereunto alſo the law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men, untill the ſpirit quickeneth us. 6 Going forwards in the allegory of the covering, he compareth the goſpel to a glaſſe, which although it be moſt bright and ſparkling, yet doth it not onely not dazel their eyes, which look in it as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his. You are the light of the world, whereas he himſelf was the onely light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellows. ‡ Or, *of the Lord the ſpirit.*

Chap. IIII.

1 He declareth how he hath uſed all ſincerity and faithfull diligence in preaching the goſpel, 7 and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power, 12 to the benefit of the church, 16 and to the apoſtles own eternall glory.

1 Now he plainly witneſſeth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and ſincerely, neglecting all dangers.

THerefore [1] ſeeing we have this miniſtery, as we have received mercy we [a] faint not,

2 But have renounced the [b] hidden things of † diſhoneſty, not walking in craftineſſe, not handling the word of God [c] deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

a Though we are broken in pieces with miſeries and calamities, yet we yeeld not.

b Subtilitie and all kinde of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameleſſe dealings withall.

† Gr. *ſhame.*

c This is it that in the former chapter he called making merchandiſe of the word of God.

3 [2] But if our goſpel be hid, it is hid to them that are loſt.

2 An objection: Many hear the goſpel, and yet are no more lightened thereby, than by the preaching of the law. He anſwereth, The fault is in the men themſelves, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beholden, ſeeing that Chriſt whom onely they preach, Is he in whom onely God will be known, and as it were, ſeen.

4 In whom the god of this world hath blinded the mindes of them which beleeve not, leſt the [d] light of the glorious goſpel of Chriſt, who is the [e] image of God, ſhould ſhine unto them.

d The light of plain and lightſome preaching, which telleth forth the glory of Chriſt.

5 [3] For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for [f] Jeſus ſake.

e In whom the Father ſetteth forth himſelf to be ſeen and beholden. 3 He removeth according to his accuſtomed manner, all ſuſpition of ambition, avouching that he teacheth faithfully, but as a ſervant, and witneſſing that all this light which he and his fellows give to other, proceedeth from the Lord. f To preach this ſelf-ſame Jeſus to you. g Which made it only with his word.

6 For God [g] who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, *to give* the [h] light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of the power may be of God, and not of us.

h That being lightned of God, we ſhould in like ſort give that light to others. 4 He taketh away a ſtumbling block, by which was darkened amongſt ſome the bright ſhining of the miniſtery of the goſpel, to wit, becauſe the apoſtles were the moſt miſerable of all men. Paul anſwereth, that he and his fellows are as it were, earthen veſſels, but yet there is in them a moſt precious treaſure. 5 He bringeth marvellous reaſons, why the Lord doth ſo afflict his chiefeſt ſervants, to the end, ſaith he, that all men may perceive that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but never perish. ‡ Or, *not altogether without help or means.*

8 We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but ‡ not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed?

10 [6] Alwayes bearing about in the body, the i dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

6 An amplification of the former ſentence, wherin he compareth his afflictions to a daily death, and the vertue of the ſpirit of God in Chriſt, to life which oppreſſeth that death. i So Paul calleth that miſerable eſtate and condition, that the faithfull, but eſpecially the miniſters are in.

11 For we which [k] live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortall flesh.

12 [7] So then death worketh in us, but life in you.

k Which live that life, to wit, by the ſpirit of Chriſt, among ſo many and ſo great miſeries. l Subject to that miſerable condition. 7 A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the churches ſake, and they ceaſed not to confirm all the faithfull with the examples of their patience.

13 [8] We having the ſame [m] ſpirit of faith, according as it is written, * I beleeved, and therefore have I ſpoken: we alſo beleeve, and therefore ſpeak,

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

15 [9] For all things are for your ſakes, [n] that the abundant grace, might through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, [10] but though our outward man periſh, yet the inward man is [o] renewed day by day.

17 For our [p] light affliction, which is but for a moment, worketh for us a farre more exceeding *and* eternall weight of [q] glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall; but the things which are not ſeen, are eternall.

8 He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelves do firſt beleeve that, which they propounded to other to beleeve, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

m The ſame faith, by the inſpiration of the ſame ſpirit. * Pſal. 116, 10.

9 He ſheweth how this conſtancie is preſerved in them, to wit, becauſe they reſpect Gods glory, and the ſalvation of the church committed unto them. n When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be powred upon me ſhall in like ſort redound to the glory of God, by the thanſgiving of many. 10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted, bnt inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. o Gathered new ſtrength that the outward man be not overcome with the miſeries which come freshly, one upon the neck of another, being maintained and upheld with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of themſelves, but becauſe they paſſe away quickly, when as indeed our whole life is of no great long continuance.

q Which remaineth for ever firm and ſtable, and can never be ſhaken.

Chap. V.

1 That in his aſſured hope of immortall glory, 9 and in expectance of it, and of the generall judgement, he laboureth to keep a good conſcience, 12 not that he may herein boaſt of himſelf, 14 but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt onely, 18 and by his miniſtery of reconciliation to reconcile others alſo in Chriſt to God.

1 Taking occaſion by the former compariſon, he compareth this miſerable bodie, as it is in this life, to a frail and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, ſaith he, that we are not only, not addicted to this tabernacle, but alſo doe with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignitie of the miniſterie as the other was, whereof we ſpake in the beginning of the ſecond chapter.

FOr [1] we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens.

2 For in this we grone earneſtly, deſiring to be [a] clothed upon with our houſe which is from [b] heaven.

a He calleth the glorie of immortalitie, which we ſhall be, as it were, clothed with a garment.

3 [2] If ſo be that being clothed, we ſhall not be found naked.

2 An expoſition of the former ſaying, We doe not without cauſe deſire to be clad with the heavenly houſe, that is, with that everlaſting and immortall glory, as with a garment: for when we depart hence we ſhall not remain naked, having once caſt off this body, but we ſhal take our bodies again, which ſhall put on, as it were, another garment beſides: and therefore we ſigh not for the wearineſſe or this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.

4 For we that are in this tabernacle do grone, being burdened: not for that we ſhould be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath [c] wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore we are alwayes [d] confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.

7 (For we walk by [e] faith, not by ſight)

8 We are [f] confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.

b Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it.

c He meane h that firſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortalitie. 3 He inferreth upon that ſentence that went next before, thus, Therefore ſeeing that we know by the ſpirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing alwayes to him: therefore alſo we behave our ſelves ſo, that we may be acceptable to him, both while we live here and when we go from hence to him. d He calleth them (bold) which are alwayes reſolved with a quiet and ſetled minde to ſuffer what danger ſoever, nothing doubting but their end ſhall be happie. e Faith, of thoſe things which we hope for, and not having God preſently in our view. f And yet we are in ſuch ſort bold, and doe ſo paſſe on our pilgrimage with a valiant and a quiet minde, that yet notwithſtanding we had rather depart hence to the Lord.

166

9 Wherefore we ‡ g labour, that whether
presēt or absent we may be accepted of him.
10 For we must all h appear before the
judgement-seat of Christ, that every one may
receive the things done in his body, accord-
ing to that he hath done, whether it be good
or bad.
11 Knowing therefore the i terrour of the
Lord, we perſwade men; but we are made
manifeſt unto God, and I truſt alſo, are made
manifeſt in your conſciences.
12 For we commend not our ſelves again
unto you, but give you occaſion to glory on
our behalf, that you may have ſomewhat *to*
anſwer them which glory † in k appearance,
and not in heart.
13 For whether we be beſides our ſelves,
it is to God: or whether we be ſober, *it is* for
your cauſe.
14 For the love of Chriſt l conſtraineth
us, becauſe we thus judge, that if m one died
for all, then were all dead:
15 And that he died for all, that they
which live, ſhould not henceforth n live unto
themſelves, but unto him which died for
them, and roſe again.
16 Wherefore henceforth know we no
man after the flesh: o yea, though we have
known Chriſt after the flesh, yet now hence-
forth know we him no more.
17 Therefore if any man *be* in Chriſt,
he is a o new creature: * old things are paſt
away, behold, all things are become new.
18 And all things are of God, who hath
reconciled us to himſelf by Jeſus Chriſt, and
hath given to us the miniſtery of reconcilia-
tion.
19 To wit, that God was in Chriſt, recon-
ciling the world unto himſelf, not impu-
ting their treſpaſſes unto them, and hath
† p committed unto us the word of reconcilia-
tion.
20 Now then we are ambaſſadours for
Chriſt, as though God did beſeech you by us;
we pray you in Chriſts ſtead, be ye reconciled
to God.
21 For he hath made him to be q ſinne for
us, who r knew no ſinne; that we might be
made the ſrighteouſneſſe of God in him.

‡ Or, *endeavour.*
g And ſeeing it is ſo, we ſtrive to live ſo, that both in this our pilgrimage here, we may pleaſe him, and that at length we may be received home to him.
4 That no man might think it to pertain to all, which he ſpake of that heavenly glorie, he addeth, that every one ſhall firſt render an account of his pilgrimage, after that he is departed from hence.
h We muſt all appear perſonally, and enquirie ſhall be made of us, that all may ſee how we have lived.
5 Now he paſſeth over, and taking occaſion of the former ſentence, returneth to the former chap. verſe 16. confirming his own ſinceritie and his fellows.
i That terrible judgement.
6 He removeth all ſuſpition of pride, by a new reaſon, becauſe it is behoveable, not for his part, but for theirs, that his apoſtleſhip be counted ſincere againſt the vaine oſtentation of a few others.
† Gr. *in the face.*
k In outward diſguiſings, and that coloured ſhew of mans wiſedome and eloquence, and not in true godlineſſe, which is ſealed in the heart.
7 The meaning is, Even when I am mad (as ſome men think of me) whileſt I ſeem as a fool to boaſt my ſelf, I do it for your profit, no leſſe than when I preach the goſpel ſimply unto you.
8 He goeth forward in putting away all ſuſpition of deſire of eſtimation & boaſting: for the love of Chriſt, ſaith he, compelleth us hereunto, that ſeeing he died for us all, which were dead when as we lived to our ſelves that is, while we were yet given to theſe earthly affections) we in like ſort ſhould conſecrate our whole life, which we have received of him, to him (to wit) being indued with the holy Ghoſt, to this end and purpoſe, that we ſhould meditate upon nothing but that which is heavenly. l Poſſeſſeth us wholly. m He ſpeaketh here of ſanctification, whereby it cometh to paſſe that Chriſt liveth in us. n Look Romanes chap. 6. and 7. 9 He ſheweth what it is, not to live to our ſelves but to Chriſt, to wit, to know no man according to the fleſh, that is to ſay, to be converſant amongſt men as not to care for thoſe worldly and carnall things, as they do which reſpect a mans ſtock, his countrey, form, glory, riches and ſuch like, wherein men commonly dote and weatie themſelves. 10 An amplification, This is, ſaith he, ſo true, that we do not now think carnally of Chriſt himſelf, who hath now left the world, and therefore muſt be conſidered of us ſpiritually. 11 An exhortation for every man which is renewed with the Spirit of Chriſt, to meditate heavenly things, and not earthly. ‡ Or, *let him be.* o As a thing made anew of God, for though a man be not newly created when God giveth him the ſpirit of regeneration, but onely his qualities are changed, yet notwithſtanding it pleaſed the holy Ghoſt to ſpeak ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe God createth in us, both the will to will well, and the power to do well. * Iſa. 43. 19. Revel. 21, 5. 12 He commendeth the excellencie of the miniſterie of the goſpel, both by the authoritie of God himſelf, who is the authour of that miniſterie, and alſo by the excellencie of the doctrine of it: for it avoucheth atonement with God, by free forgiveneſſe of our ſins, and juſtification offered unto us in Chriſt, and that ſo lovingly and liberally, that God himſelf doth after a ſort pray men by the mouth of his miniſters to have conſideration of themſelves, and not to deſpiſe ſo great a benefit. And when he ſo ſaith, he plainly reprehendeth them which falſly challenged to themſelves the names of paſtours. † Gr. *put in us.* p Uſed our labour, and travell. q A ſinner, not in himſelf, but by imputation of the guilt of all our ſinnes to him. r Who was clean void of ſinne. ſ Righteous before God, and that with a righteouſneſſe, which is not eſſentiall to us, but being eſſentiall in Chriſt, God imputeth it to us through faith.

CHAP. VI.

1 That he hath approved himſelf a faithfull miniſter of Chriſt, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and diſgraces for the goſpel. 10 Of which he ſpeaketh the more boldly amongſt them, becauſe his heart is open to them: 13 and he expecteth the like affection from them again: 14 exhorting to flee the ſociety and pollution of idolaters.

WE 1 then as workers together *with him*,
beſeech you alſo, that ye receive not
the grace of God in vain.
2 (2 For he ſaith, * I have heard thee in a
time a accepted, & in the day of ſalvation have
I ſuccoured thee: behold, now is the accepted
time: behold, now is the day of ſalvation)
3 3 Giving no offence in any thing, that
the miniſtery be not blamed:
4 But in all things † approving b our ſelves
as the miniſters of God, 4 in much patience,
in afflictions, in neceſſities, in faſtings,
5 In ſtripes, in impriſonments, in c tumults,
in labours, in watchings, in diſtreſſes,
6 5 By pureneſſe, by knowledge, by long-
ſuffering, by kindneſſe, by the holy Ghoſt,
by love unfeigned,
7 By the d word of truth, by the e power of
God, by the f armour of righteouſneſſe, on
the right hand, and on the left,
8 By honour and diſhonour, by evil report
and good report: as deceivers: and yet true:
9 As unknown, and yet well known: as
dying, and behold, we live: as chaſtened,
and not killed.
10 As ſorrowfull, yet alway rejoycing: as
poore, yet making many rich: as having no-
thing, and yet poſſeſſing all things.
11 6 O ye Corinthians, our mouth is
g open unto you, our heart is enlarged.
12 Ye are not h ſtraitned in us, but ye are
ſtraitned in your own i bowels.
13 Now for a recompenſe in the ſame, (I
ſpeak as unto *my* children) be ye alſo enlarged.
14 7 Be ye not unequally yoked together
with unbeleevers: for what fellowſhip hath
righteouſneſſe with unrighteouſneſſe? and
what communion hath light with darkneſſe?
15 And what concord hath Chriſt with
Belial? or what k part hath he that beleeveth,
with an infidell?
16 And what agreement hath the temple of
God with idols? l for ye are the temple of the
m living God? as God hath ſaid, * I will dwell
in them, and walk in *them*, and I will be their
God, and they ſhall be my people.
17 * Wherefore come out from among them,
and be ye ſeparate, ſaith the Lord, and touch
not the unclean thing and I will receive you,
18 * And will be a Father unto you, and ye
ſhall be my ſonnes and daughters, ſaith the
Lord Almighty.

1 Men do not onely need the miniſtery of the goſpel, before they have received grace that they may be partakers of it, but alſo after they have received grace that they may continue in it.
2 In that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered.
* Iſa. 49. 8.
a Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his mervellous love upon us.
3 He sheweth the Corinthians a pattern of a true miniſter in his own example, and Timotheus, and Sylvanus, to the end, that (as he purpoſed from the beginning) he might procure authoritie to himſelf, and his like.
† Gr. *commending.*
b Declare and ſhew indeed.
4 He firſt of all reckoneth up thoſe things, which are neither alwayes in the miniſters, nor without exception, unleſſe it be according to the affection of the minde, patience onely excepted, which alſo is one of the vertues which ought to be alwayes in a good miniſter.
c In toſſing to and fro, finding no place of reſt and quietneſſe.
5 Secondly, he reckoneth up ſuch vertues as are neceſſarie, and ought alwayes to be in them, and whereby, as by good armour, all lets and hinderances may be overcome.
d Preaching of the goſpel.
e Power to work miracles, and to bring under the wicked.
f Uprightneſſe.
6 Going about to rebuke them, he ſaith firſt, that he he dealeth with them ſincerely and with an open and plain heart, and therewithall complaineth that they do not the like in loving again their Father. g The opening of the mouth, and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great joy. h You are in my heart, as in an houſe, and that no narrow or ſtrait houſe, for I have opened my whole heart to you, but you are inwardly ſtrait laced to me-ward. i After the manner of the Hebrews, he calleth thoſe tender affections which reſt in the heart, and bowels. 7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatrie, as though it were a thing indifferent. And this is the fourth part of this epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keep themſelves pure, not onely in minde, but alſo in body, that they may wholly be holy unto the Lord. k What can there be between them? l He ſetteth the living God againſt idols. m God dwelleth with us, becauſe Chriſt is become God with us. * Levit. 26, 12. * Iſay 52, 11. * Jer. 31, 1.

CHAP.

CHAP. VII.

1 He proceedeth in exhorting them to puritie of life, 2 and to bear him like affection as he doth to them. 3 whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kindnesse and obedience towards Titus, answerable to his former boastings of them.

HAving therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the [a] flesh and spirit, perfecting holinesse in the fear of God.

2 [1] [b] Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to [c] condemne *you*: for I have said before, that you are in our hearts to die and live with *you*.

4 Great is my boldnesse of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless, God that comforteth those that are [d] cast down, comforted us by the [e] coming of Titus.

7 And not by his coming onely, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoyced the more.

8 [2] For though I made you sory with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sory, though it were but for a season.

9 Now I rejoyce, not that ye were made sory, but that ye sorrowed to [f] repentance: for ye were made sory ‡ after a godly manner, that ye might receive damage by us in nothing.

10 For [g] godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what* clearing of your selves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved your selves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the [h] sight of God might appeare unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whilest he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

1 He stirreth them up to a liberall contribution for the poore saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardnesse, 9 by the example of Christ, 14 and by the spirituall profit that shall redound to themselves thereby: 16 commending to them the integrity and willingnesse of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this businesse.

MOreover brethren, we [1] do you to wit of the [a] grace of God bestowed on the churches of Macedonia:

2 How that in a [b] great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond their power *they were* [c] willing of themselves.

4 Praying us with much intreaty, that we would receive the [d] gift, and take upon us the fellowship of the ministring to the saints.

5 [2] And this *they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that ye abound in this grace also.

8 [3] I speak not by commandment, but by occasion of the [e] forwardnesse of others, and to prove the [f] sincerity of your love.

9 [4] For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich.

10 [5] And herein I give my advice, for this is expedient for you, who have begun before, not onely to do, but also to be † [g] forward a yeare ago.

11 Now therefore perform the doing of it, that as *there was* a readinesse to will, so there may be a performance also out of that which you have.

12 [6] For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] For *I mean* not that other men be eased, and you burdened:

14 But by an [h] equality: that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality.

15 As it is written, He * that *had gathered* much, had nothing over, and he that *had gathered* little, had no lack.

16 [8] But

---

a Both of bodie and soul, that by this means the sanctification may be perfect, consisting in both the parts thereof.

1 He returneth again from that admonition to his own person, opposing the testimonies both of his faithfulnes, and also of his continuall good will towards them.

b Let me have some place amongst you that I may teach you.

c To condemne you of unkindnesse or treachery.

d Whose hearts are cast down and are very farre spent.

e With those things which Titus told me of you at his coming, to withow fruitfully you read over my letters, moreover, and besides that, I am exceedingly refreshed with his presence.

2 An objection, but thou hast handled us roughly: The Apostle answereth that he used not this roughnesse without grief. And he addeth moreover that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not only praise worthy, but also necessary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praised them highly. And this is the fifth part of this epistle.

f Insomuch that that sorrow did you much good towards the amending of your lewdnesse and sinnes.

‡ Or, *according to God.*

g Godly sorrow is when we are not terrified with the fear of punishment but because we feel we have offended God our most merciful Father, contrary to this there is another sorrow, that onely feareth punishment, or when a man is vexed for the losse of some wordly goods, the fruit of the first is repentance the fruit of the second is desperation, unlesse the Lord help speedily.

h It was not coloured nor counterfeit, but such as I dare stand to before God. 1 Gr. *bowels.*

1 The sixt part of this epistle containing divers exhortations to stirre up the Corinthians to liberalitie, wherewith the povertie of the church of Jerusalem might beholden in time convenient. And first of all, he setteth out before them the example of the churches of Macedonia, which otherwise were brought by great misery to extreame povertie to heend that they should follow them.

a The benefit that God bestowed upon the churches.

b For those manifold afflictions wherewith the Lord tried them, did not onely not quail their joyfull readinesse, but also made it much more excellent and famous.

c Of their own accord they were liberall.

d He calleth that Grace, that other men would have called a burden. And this verse is to be expounded by the sixt verse.

2 He applieth the forwardnesse of the Macedonians in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of almes, by sending again of Titus unto them.

3 Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.

e At the request of the Macedonians.

f Then appeareth the naturallnesse of our love, when as indeed, and that frankly and freely, we help brethren even for Christ his sake.

4 The fourth argument, taken from the example of Christ.

5 He taketh good heed that he seem not to wrest it out of them by constraint: for unlesse it be voluntarie, God doeth not accept it.

† Gr *willingly.*

g Not onely to do but also to do willingly: for he noteth out a ready willingnesse, without any inforcement by any other men, much lesse came it of ambition and vain glory. 6 Against such as use to excuse themselves because they are not rich, as though it were only proper to rich men to help the poore. 7 Christian liberalitie is mutuall, that proportion may be observed.

h That like as now in your abundance you help others, which are poore, with some part of your goods, so should others in like sort bestow some of theirs upon you. * Exod. 16, 18.

168

8 He commendeth Titus and his two companions for many cauſes, both that their credite might not be ſuſpected, as though he had ſent them ſlily to ſpoil the churches, and alſo that they might be ſo much the readier to contribute.

16 [s] But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe is [i] in the goſpel, throughout all the churches:

19 And not that onely, but who was alſo choſen of the churches to travell with us with this ‡ [k] grace which is adminiſtred by us to the glory of the ſame Lord, and *declaration of* your ready minde.

i In the preaching of the Goſpel.
‡ Or, *gift.*
k Theſe almes which are beſtowed for the relief of the church of Jeruſalem.

20 Avoiding this, that no man ſhould blame us in this [l] abundance which is adminiſtred by us.

21 Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‡ I have in you.

l In this plentifull liberalitie of the churches, which is committed to our truſt.

23 Whether *any do enquire* of Titus, he is my partner, and fellow-helper concerning you: or our [m] brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the [n] glory of Chriſt.

‡ Or *he hath.*
m Titus his two companions.
n By whom the glory of Chriſt is ſet forth.

24 Wherefore ſhew ye to them, and before the [o] churches, the proof of your love, and of our boaſting on your behalf.

o All churches ſhall be witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they have choſen by all their conſents, and ſent them unto you.

CHAP. IX.

1 He yeeldeth the reaſon why, though he knew their forwardneſſe, yet he ſent Titus and his brethren before hand. 6 And he proceedeth in ſtirring them up to a bountifull almes, as being but a kinde of ſowing of ſeed, 10 which ſhall return a great increaſe to them, 13 and occaſion a great ſacrifice of thanksgiving unto God.

1 He wiſely meeteth with the ſuſpicion which the Corinthians might conceive: as though the Apoſtle in urging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that he doeth it not to teach them that they ought to help the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but only to ſtirre them up which were running of themſelves, to the end that all things might both be in a better readineſſe and alſo be more plentifull.

FOr [1] as touching the miniſtring to the ſaints it is ſuperfluous for me to write to you.

2 For I know the forwardneſſe of your minde, for which I boaſt of you to them of Macedonia, that Achaia was ready a yeare ago, and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf, that, as I ſaid, ye may be ready.

4 Leſt haply if they of Macedonia come with me, and finde you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame [a] confident boaſting.

a The word which he uſeth ſignifieth ſuch a ſtayednеſſe and ſtedfaſtneſſe of minde as cannot be moved with any terrour or feare.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before hand your † bounty, ‡ whereof ye had notice before, that the ſame might be ready, as a matter of bounty, not of [b] covetouſneſſe.

† Gr. *bleſſing.*
‡ Or, *which hath been ſo much ſpoken of before.*
b As from covetous men.

6 [2] But this, *I ſay*, He which ſoweth ſparingly, ſhall reap ſparingly: and he which ſoweth bountifully, ſhall reap bountifully.

2 Almes muſt be given neither niggardly, nor with a loathfull minde, or hardly: but a frank and free almes is compared to a ſowing which hath a moſt plentifull harveſt of moſt abundant bleſſing following it.

7 Every man according as he [c] purpoſeth in his heart, *ſo let him give*; not [d] grudgingly, or of [e] neceſſitie: for * God loveth a cheerfull giver.

c Determineth and appointeth freely with himſelf.
d With a ſparing and niggardly heart.
e Againſt his will, or loth to be evil reported of.
* Prov. 11, 25. Rom. 12, 8. Ecclus 35, 9.

8 And God is able to make [f] all grace abound towards you, that ye alwayes having all ſufficiencie in all things, may abound to every [g] good work.

f All God his bountifull liberalitie.
g To help others by all means poſſible, in doing them good in their neceſſities.

9 (As it is written, * He hath diſperſed abroad: he hath given to the poore: his righteouſneſſe remaineth for [h] ever.

* Pſal. 112, 9.
h Is everlaſting: Now David ſpeaketh of a man that feareth God, and loveth his neighbour, who ſhall never want (ſaith he) to give to others.

10 Now he that * miniſtreth ſeed to the ſower both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the [i] fruits of your righteouſneſſe)

* Iſa. 55, 10.
i There is none ſo good an inheritance to the godly, as bountifulneſſe is.

11 Being enriched in every thing to all bountifulneſſe, which cauſeth through us thankſgiving to God.

12 [3] For the adminiſtration of this ſervice, not onely ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God,

3 Another excellent and double fruit of liberalitie towards the Saints is this, that it giveth occaſion to praiſe God, and that our faith alſo is, thereby made manifeſt.

13 Whiles by the [k] experiment of this miniſtration they glorifie God for your [l] profeſſed ſubjection unto the goſpel of Chriſt, and for your liberall diſtribution unto them, and unto all men:

k By this proof of your liberalitie in this helping and ſuccouring of them.
l In ſhewing with one conſent, that you acknowledge that onely goſpel, which you have willingly ſubmitted your ſelves unto, declaring thereby, that you agree with the Corinthians ſhould

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 [m] Thanks be unto God for his unſpeakable gift.

church of Jeruſalem.
m Leſt by this great commendation and praiſe, the be puffed up, he ſhutteth up this exhortation, with this exclamation.

CHAP. X.

Againſt the falſe apoſtles, who diſgraced the weakneſſe of his perſon and bodily preſence, he ſetteth out the ſpirituall might and authoritie, with which he is armed againſt all adverſarie powers, 7 aſſuring them that at his coming he will be found as mighty in word, as he is now in writing being abſent: 12 and with all taxing them for reaching out themſelves beyond their compaſſe, and vaunting themſelves into other mens labours.

1 He returneth to the defence of his apoſtleſhip, but ſo that he uſeth his authoritie therein: for he warneth them earneſtly and gravely, uſing alſo terrible threatnings, to ſhew themſelves ſuch, as are apt to be inſtructed. And he refelleth certain proud men which made no better account of him, than of a bragging Thraſo, in that he uſed to be ſharp againſt them when he was abſent, becauſe they ſaw no great majeſtie in him after the manner of men, and beſides had proved his lenitie, notwithſtanding that in his abſence, he had written to them ſharply: Therefore firſt of all, he profeſſeth that he was gentle and

NOw [1] I Paul my ſelf beſeech you, by the meekneſſe and [a] gentleneſſe of Chriſt, who ‡ in preſence am baſe among you, but being abſent am bold toward you.

a That nature which is inclined to mercie, rather than to rigour of juſtice.
‡ Or, *in outward appearance.*

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which ‡ think of us, as if we walked [b] according to the flesh.

‡ Or, *reckon.*
b As though I had no other aide and help than that which outwardly I ſeem to have: and therefore Paul ſetteth his flesh, that is, his weak condition and ſtate againſt his ſpirituall and apoſtolick dignitie.

3 [2] For though we walk in the flesh, we do not war after the flesh:

2 Secondly he witneſſeth, that although he be like unto other men, yet he cometh furniſhed with that ſtrength, which no holds of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warfareth with divine weapons.

4 (For the weapons of our warfare are not [c] carnall, but mighty ‡ through [d] God to the pulling down of ſtrong holds)

c Are not ſuch as men get them authoritie withall one of another, and do great acts.
‡ Or, *to God.*
d Stand upon that infinite power of God.

5 Caſting down ‡ imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, [3] and bringing into captivity every thought to the obedience of Chriſt:

‡ Or, *reaſonings.*
3 An amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies, be they never ſo craftie, and mightie, that it bringeth ſome of them by repentance unto Chriſt, and juſtly revengeth others that are ſtubbornly obſtinate, ſeparating them from the other which ſuffer themſelves to be ruled.

6 And having in a readineſſe to revenge all diſobedience, when your obedience is fulfilled.

7 [4] Do ye look on things after the outward

moderate, but after the example of Chriſt: but if they continue ſtill to deſpiſe his gentleneſſe, he proteſteth unto them that he will ſhew indeed how far they are deceived, which make that account of the office of an apoſtle, that they do of worldly offices, that is, according to the outward appearance.
4 He beateth into their heads that ſame matter, with great weight of words and ſentences.

e Doe ye judge of things according to the outward shew?
f Not being told of it by me.
g He noteth out some one that was the seeds man of this speech.
5 Being constrained to refell the foolish brags of certain ambitious men: he witnesseth, that they are able to bring nothing, but that they fasly perswade themselves of themselves: and as for himself, although he brag of excellent things, yet he will not passe the bounds which God hath measured him out, according whereunto he came even unto them in preaching the gospel of Christ, and trusteth that he shall goe further, when they have so profited that he shall not need to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labours.
h This is spoken after a taunting sort.
i Upon a vain perswasion that they have of themselves, they take upon them they care not what.
k They contemn all other, and measure all their doings onely by themselves.
l Of those things which God hath not measured to me.
‡ Or, *line*.
m As though God had divided the whole world among the apostles, to be husbanded. ‡ Or, *magnified in you*. n In countreys which other men have prepared and husbanded with the preaching of the gospel. ‡ Or, *rule*. * Jer. 9, 24. 1 Cor. 1, 31. 6 He somewhat mitigateth that which he spake of himself, and therewith also prepareth the Corinthians to beare other things, witnessing that he seeketh nothing else, but to approve himself to God, whose glory he onely seeketh.

e appearance? if any man trust to himself, that he is Christs, let him of f himself think this again, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authoritie, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrifie you by letters.

10 For his letters (say g they) are weightie and powerfull, but *his* bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be also* indeed when we are present.

12 5 For we h dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by i themselves, and k comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without our l measure, but according to the measure of the ‡ rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as though we reached not unto you, for we are come as farre as to you also, in *preaching* the gospel of Christ:

15 Not boasting of things m without our measure, *that is*, of other mens labours, but having hope, when your faith is increased that we shall be ‡ enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in n another mans ‡ line of things made ready to our hand.

17 * 6 But he that glorieth, let him glorie in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 Out of his jealousie of the Corinthians, who seemed to make more account of the false apostles, than of him, he entreth into a forced commendation of himself, 5 of his equalitie with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 shewing that he was not inferiour to those deceitfull-workers, in any legall prerogative; 23 and in the service of Christ, and in all kinde of sufferings for his ministerie, farre superiour.

1 He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doeth it against his will for their profit, because he seeth them deceived by certain vain and craftie men, through the craft and subtilitie of Satan.
‡ Or, *you do bear with me*.
a He speaketh as a woer, but yet as one that seeketh them not for himself, but for God.

1 WOuld [1] to God you could bear with me a little in my folly, & indeed t bear with me.

2 For I am jealous over you with godly jealousie, for [a] I have espoused you to one husband, that I may [b] present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtiltie, so your mindes should be [c] corrupted from the simplicitie that is in [d] Christ.

4 [2] For if he that cometh, preacheth [e] another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *with him*.

5 For I suppose I was not a whit behinde the very chiefest apostles.

6 [3] But though I be [f] rude in speech, yet not in knowledge, but we have been throughly made manifest among you in all things.

7 [4] Have I committed an offence in abasing my self that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia, supplied, and in all things I have kept my self from being burdensome unto you, [5] and *so* will I keep *my self*.

10 As the [g] truth of Christ is in me, † no man shall [h] stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they [i] glorie, they may be found even as we.

13 [6] For such are false apostles, deceitfull workers, transforming themselves into the apostles of Chist.

14 And no marvel, for Satan himself is transformed into an angel of [k] light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousnesse, whose end shall be according to their works.

16 [7] I say again, Let no man think me a fool; if otherwise, yet as a fool ‡ receive me, that I may boast my self a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glorie after the flesh, I will glorie also.

19 For ye suffer fools gladly, seeing ye your selves are wise.

20 [8] For ye suffer if a man bring you into bondage, if a man devoure *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning [l] repraoch, as though we had been [m] weak: howbeit, wherein soever

3 He refuteth the slanders of those Thrasoes. I grant, saith he, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the gospel from me, whereof you have had good proof, and that every manner of way.
f Paul lacked not of that kinde of eloquence which is meet for a man, and fit for the gospel, but he willingly wanted that painted kinde of speech, which too many now a dayes hunt after and follow.
4 Another slander, to wit, that he was a rascall, and lived by the labour of his own hands. But herein saith the apostle, What can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to travail for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise to seek my sustenance, than to be any burden to you, although I preached the gospel unto you?
5 An amplification: So farre is he from being ashamed of this act, that he hath also resolved with himself to do no otherwise hereafter amongst them, to the intent that it may alwayes be truly said, That he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may never finde the occasion which they have already sought for, and he in the mean season, may set something before them to follow, that at length they may truly say, that they are like to Paul.

b To marry you together. c This place is to be marked against them which loath that plain and pure simplicity of the scriptures, in comparison of the colours and paintings of mans eloquence. d Which is meet for them that are in Christ. 2 He sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent gospel, or more excellent gifts of the holy Ghost. e A more perfect doctrine of Jesus Christ.
g This is a form of an oath, as if he said, Let me not be thought to have any truth in me.
† Gr. *this boasting shall not be stopped in me*. h Shall be alwayes open to me. i Pauls adversaries sought all occasions they could to be equall to him. And therefore seeing they had rather eat up the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeal and knowledge, and set it forth with such a glossing kinde of eloquence, that some of them even despised Paul: but he sheweth that all this is nothing but colours and painting. 6 Now at length he painteth out these fellows in their colours, forewarning, that it will come to passe, that they will at length betray themselves; what countenance soever they make of the zeal that they have of Gods glory. k By light is meant the heavenly glory whereof the angels are partakers. 7 He goeth forward boldly, and using a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellowes touching those externall things, to wit, touching his stock, his ancestours and valiant Acts. ‡ Or, *suffer*. 8 Before he cometh to the matter, he toucheth the Corinthians, who perswading themselves to be very wise men, did not mark, in the meane season, that those false apostles abused their simplicity for advantage. l As if he said, In respect of that reproch which they do unto you (I speak it) which surely is as evil, as if they did beat you. m Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding, therein Gods mighty power was made manifest.

170 any is bold, I ſpeak foolishly, I am bold alſo.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

23 Are they miniſters of Chriſt? I ſpeak as a fool, I am [n] more: in labours more abundant: in ſtripes above meaſure: in priſons more frequent: in deaths [o] oft.

24 Of the Jews [p] five times received I fourtie *ſtripes* ſave one.

25 Thrice [q] was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrey men, in perils by the heathen, in perils in the citie, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and [r] painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.

28 [9] Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [10] If I muſt needs glorie, I will glorie of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32 In *Damaſcus the governour under Aretas the king, kept the citie of the Damaſcens with a gariſon, deſirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and eſcaped his hands.

n Paul being honourable indeed, defendeth his miniſterie openly, not for his own ſake, but becauſe he ſaw his doctrin come into hazard.
o In danger of preſent death.
p He alludeth, to that that is written, Deut. 25, 3. and moreover this place sheweth us, that Paul ſuffered many things which Luke paſſed over.
q Of the Romane magiſtrates.
r Painfulneſſe is a troubleſome ſickneſſe, as when a man is weatie and would reſt, he is conſtrained to fall to new labour.
9 He addeth this in concluſion further, that the Corinthians might be aſhamed to deſpiſe him, upon whoſe care, almoſt all churches depended; as it was plainly ſeen by experience.
10 He turneth that againſt the adverſaries, which they objected againſt him: as if he ſhould ſay, They alledged my calamities, to take away my authority from me: but if I would boaſt my ſelf, I would take no better argument: and God himſelf is my witneſſe that I deviſe & forge nothing.
* Acts 9, 24.

CHAP. XII.

1 For commending of his apoſtleſhip, though he might glorie of his wonderfull revelations, 9 yet he rather chooſeth to glorie of his infirmities, 11 blaming them for forcing him to this vain boaſting. 14 He promiſeth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he ſhall to his grief finde many offenders, and publick diſorders there.

IT [1] is not expedient for me doubtleſſe to glorie, I will come to viſions and revelations of the Lord.

2 I knew a man [a] in Chriſt above fourteen yeares ago (whether in the bodie, I cannot tell, or whether out of the bodie, I cannot tell, God knoweth) ſuch an one caught up to the [b] third heaven.

3 And I knew ſuch a man (whether in the bodie, or out of the bodie, I cannot tell, God knoweth)

4 How that he was caught up into [c] paradiſe, and heard unſpeakable [d] words, which it is not [‡e] lawfull for a man to utter.

5 [2] Of ſuch an one will I glorie, yet of my ſelf I will not glorie, but in mine infirmities.

1 He goeth forward in his purpoſe, and becauſe thoſe bragging mates boaſted of revelations, he reckoneth up thoſe things which lift him up above the common capacitie of men: but he uſeth a preface, and excuſeth himſelf adviſedly.
a I ſpeak this in Chriſt, that is, be it ſpoken without vain glory, for I ſeek nothing but Chriſt Jeſus onely.
b Into the higheſt heaven: for we need not to diſpute ſubtilly upon the word (Third) but yet this place is to be marked againſt them, which would have heaven to be every where. c So the Grecians name that, which we call a Park, that is to ſay, A place where trees are planted, and wilde beaſts kept, by which name they that tranſlated the old Teſtament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put ſtraight after his creation, as a moſt delicate and pleaſant place. And hereupon grew it, that that bleſſed ſeat of the glory of God is called by that name. d Which no man is able to utter. ‡ Or, *poſſible.* e Which the ſaints themſelves are not by any meanes able to expreſſe, becauſe it is God himſelf. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To remove all ſuſpition of ambition, he witneſſeth that he bragged not of thoſe things, as of his own, but as out of himſelf, and yet notwithſtanding faineth nothing, leaſt by this occaſion other men ſhould attribute unto him more than indeed he is: and therefore he had rather glory in his miſeries.

6 For though I would deſire to glorie, I ſhall not be a fool: for I will ſay the truth. But now I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 [3] And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me [f] a * thorn in the fleſh, the meſſenger of [g] Satan to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord [h] thrice, that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſſe. [4] Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may [i] reſt upon me.

10 Therefore I take [k] pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying, ye have compelled me: [5] for I ought to have been commended of you: for in nothing am I behinde the very chiefeſt apoſtles, though I be nothing.

12 Truly the [l] ſignes of an apoſtle were wrought among you in all patience, in ſignes, and wonders, and mightie deeds.

13 For what is it wherein ye were inferiour to other churches, except *it be* that I my ſelf was not [m] burdenſome to you? forgive me this wrong.

14 Behold, the third time I am readie to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for † you, though the more abundantly I love you, the leſſe I be loved.

16 [6] But be it ſo, I did not burden you: nevertheleſſe being craftie, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with him I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Again, think you that we excuſe our ſelves unto you? we ſpeak before God in [n] Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 [8] For I fear leſt when I come I ſhall not finde you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not; leſt there be debates, envyings, wraths, ſtrifes, back-bitings, whiſperings, ſwellings, tumults;

21 And leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned alreadie, and

3 An excellent doctrine: why God will even have his beſt ſervants to be vexed of Satan, & by all kinde of temptations: to wit, leſt they ſhould be too much puffed up, and alſo that they may be made perfit by that continuall exerciſe.
f He meaneth concupiſcence, that ſticketh faſt in us, as it were a prick, inſomuch as it conſtrained Paul himſelf being regenerate, to cry out, I do not that good that I would, &c. And he calleth that a prick, by a borrowed kinde of ſpeech taken from thorns, or ſtumps, which are very dangerous and hurtfull for the feet, if a man walk through woods that are cut down.
* See Ezek. 28, 24.
g Which ſetteth thoſe luſts on fire.
h Oft.
4 He concludeth, that he will onely ſet his miſeries againſt the vain brags of the falſe apoſtles, & therewith alſo excuſeth himſelf, for that by their importunity, he was conſtrained to ſpeak ſo much of thoſe things as he did: to wit, becauſe that if his apoſtleship were ſubverted, his doctrine muſt needs fall.
i That I might feel the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doth Chriſts vertue appear in them.
k I do not onely take them patiently, and with a good heart, but alſo I take great pleaſure in them.
5 Again, he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his apoſtleship amongſt them, and again he declareth by certain arguments how farre he is from all covetouſneſſe, and alſo how he is affectioned towards them.
l The arguments whereby it may well appear, that I am indeed an apoſtle of Jeſus Chriſt.
m I was not ſlothfull in getting my living with mine own hands, that I might not be burdenſome to you.
† Gr. *your ſoules.*
6 He putteth away another moſt grievous ſlander, to wit, that he did ſubtilly, and by others, make his gain and profit of them. 7 He concludeth that he writeth not theſe things unto them, as though he needeth to defend himſelf, for he is guilty of nothing; but becauſe it is needfull for them to doubt nothing of his fidelity, who inſtructed them. n As it becometh him to ſpeak truly and ſincerely, that profeſſeth himſelf to be in Chriſt, that is to ſay, to be a Chriſtian.
8 Having confirmed his authority unto them, he rebuketh them ſharply, and threatneth them alſo like an apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent ſeeing that this is the third time that he hath warned them.

have

have not repented of the uncleanneſſe, and fornication, and laſciviouſneſſe which they have committed.

CHAP. XIII.

1 He threatneth ſeveritie, and the power of his apoſtleship againſt obſtinate ſinners: 5 and adviſing them to a triall of their faith. 7 and to reformation of their ſinnes before his coming. 11 a generall exhortation and a prayer.

THis is the third time I am coming to you: in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

1 A moſt ſharp reprehenſion, for that while they deſpiſe the apoſtles admonition, they tempt Chriſts own patience: and alſo while they contemn him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

2 I told you before, and foretell you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

3 [1] Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is [a] mighty in you.

a And will be moſt mightie to be revenged of you when need ſhall be.

4 For though he was crucified through [b] weakneſſe, yet he liveth by the power of God for we alſo are weak ‡ in him, but we ſhall live with him by the power of God toward you.

b As touching that baſe form of a ſervant which he took upon him when he abaſed himſelf.

‡ Or, *with him.*

5 [2] Examine your ſelves, whether ye be in the faith: prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

2 He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie and he gathereth by the mutuall relation between the peoples faith, and the miniſters preaching, that they muſt either reverence his apoſtleship, upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and muſt confeſſe themſelves not to be of Chriſts body.

6 [3] But I truſt that ye ſhall know that we are not reprobates.

3 He mitigateth that ſharpneſſe, truſting that they will ſhew themſelves toward their faithfull apoſtles, apt and willing to be taught: adding this moreover, that he paſſeth not for his own fame and eſtimation, ſo that he may ſerve to their ſalvation, which is the onely mark that he ſhooteth at.

7 Now I pray to God that ye do no evil, not that we ſhould appeare approved, but that ye ſhould do that which is honeſt, though we be as [c] reprobates.

c In mens judgement.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, even your [d] perfection.

d That all things may be in good order amongſt you, and the members of the church reſtored into their place, which have been ſhaken, and out of place.

10 Therefore I write theſe things being abſent, leſt being preſent, I ſhould uſe ſharpneſſe, according to the power which the Lord hath given me to edification, and not to deſtruction,

11 [4] Finally, brethren, farewell: Be perfect, be of good comfort, be of one minde, live in peace; and the God of love and peace ſhall be with you.

4 A brief exhortation, but yet ſuch an one as comprehendeth all the parts of a Chriſtian mans life.

12 [5] Greet one another with an holy kiſſe.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

5 He ſalureth them familiarly, and in concluſion wiſheth well unto them.

¶ The ſecond *epiſtle* to the Corinthians, was written from Philippi *a citie* of Macedonia, by Titus and Lucas.

The Epiſtle of PAUL the Apoſtle, TO THE GALATIANS.

CHAP. I.

6 He wondereth that they have ſo ſoon left him and the goſpel. 8 and accurſeth thoſe that preach any other goſpel than he did. 11 He learned the goſpel not of men, but of God: 13 and ſheweth what he was before his calling, 17 and what he did preſently after it.

PAul [1] an apoſtle, not [a] of men, neither [b] by man, but by [c] Jeſus Chriſt, and God the Father, who raiſed him from the dead,

1 A ſalutation comprehending in few words the ſum of the apoſtles doctrin, and alſo beſides, ſtraightway from the beginning, ſhewing the gravitie meet for the authoritie of an apoſtle, which he had to maintain againſt the falſe apoſtles.

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace, from God the Father, and from our Lord Jeſus Chriſt,

4 [2] Who gave himſelf for our ſinnes, that he might deliver us from this preſent evil [d] world, according to the will of God, and our Father:

5 To whom *be* glory for ever and ever, Amen.

6 [3] I marvel, that ye are ſo ſoon [e] removed from him that called you into the grace of Chriſt, unto another goſpel:

7 [4] Which is not another; but there be ſome that trouble you, and would [f] pervert the goſpel of Chriſt.

4 He warneth them in time to remember that there are not many goſpels and therefore whatſoever theſe falſe apoſtles pretend which had the law, Moſes, and the Fathers, in their mouthes, yet there are indeed ſo many corruptions of the true goſpel, inſomuch that he himſelf, yea, and the very angels themſelves (and therefore much more theſe falſe apoſt'es) ought to be holden accurſed if they go about to change the leaſt jot that may be in the goſpel that he delivered to them before.

8 But though we, or an angel from heaven, preach *any other goſpel* unto you, than that which we have preached unto you, let him be [g] accurſed.

9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you, than that ye have received, let him be accurſed.

10 [5] For do I now perſwade [h] men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 [6] But I certifie you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither

f For there is nothing more contrary to faith or free juſtification, than juſtification by the law, or by our deſervings. g Look Rom. 9. 3. 5 A confirmation taken both from the nature of the doctrine it ſelf, and alſo from the manner which he uſed in teaching: for neither, ſaith he, did I teach thoſe things which pleaſed men, as theſe men do, which put a part of ſalvation in externall things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it ſelf ſheweth that that doctrin which I delivered unto you, is heavenly. h He toucheth the falſe apoſtles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apoſtles, preacheth God, and not men. 6 A ſecond argument to prove that his doctrin is heavenly, becauſe he had it from heaven, from Jeſus Chriſt himſelf, without any mans help, wherein he excelleth them whom Chriſt taught here on earth, after the manner of men.

b He toucheth the inſtrumentall cauſe: for this is a peculiar prerogative to the apoſtles, to be called immediately from Chriſt. c Chriſt no doubt is man but he is God alſo, and head of the church, and in this reſpect to be exempted out of the number of men. 2 The ſum of the true goſpel is this, that Chriſt by onely offering ſaveth us being choſen out from the world, by the free decree of God the Father. d Out of that moſt corrupt ſtate which is without Chriſt. 3 The firſt part of the epiſtle wherein he witneſſeth that he is an apoſtle, nothing inferiour to thoſe chief diſciples of Chriſt, and wholy agreeing with them, whoſe names the falſe apoſtles did abuſe. And he beginneth with chiding, reproving them of lightneſſe, for that they gave eare ſo eaſily unto them which perverted them, and drew them away unto a new goſpel. e He uſeth the paſſive voice, to caſt the fault upon the falſe apoſtles, and he uſeth the time that now is, to give them to underſtand, that it was not already done, but in doing.

172

was I taught *it*, but by the [i] revelation of Jesus Christ.

13 [7] For ye have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews religion, above many my † equals in mine own nation, being more exceedingly zealous of the [k] traditions of my fathers,

15 But when it pleased God, who [l] separated me from my mothers wombe, and called me by his grace,

16 To reveal his Sonne [m] in me, that I might preach him among the heathen; immediately [8] I conferred not with [n] flesh and bloud:

17 Neither went I up to Jerusalem, to them which *were* apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three yeares I ‡ went up to Jerusalem, to see Peter, and abode with him fifteen dayes.

19 But other of the apostles saw I none, save James the Lords brother.

20 Now the things which I write unto you behold, [o] before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face unto the churches of Judea, which were in Christ.

23 But they had heard onely, That he which persecuted us in times past, now preacheth the [p] faith which once he destroyed.

24 And they glorified God in me.

i This place is to be understood of an extraordinarie revelation, for otherwise the Sonne alone revealed his gospel by his spirit, although by the ministery of men, which Paul shutteth out here.

7 He proveth that he was extraordinarily taught of Christ himself, by the historie of his former life, which the Galatians themselves knew well enough: for saith he, it is well known in what school I was brought up, even from a childe, to wit, amongst the deadly enemies of the gospel. And that no man may cavill & say, That I was a scholer of the pharisees in name onely, and not in deed, no man is ignorant how that I excelled in pharisaisme, & was suddenly made of a Pharisean apostle of the Gentiles, so that I had no space to be instructed of men.

† Gr. *equals in yeares.*

k He calleth them the traditions of his fathers, because he was not onely a pharisee himself, but also had a pharisee to his father.

l He speaketh of Gods everlasting predestination, whereby he appointed him to be an apostle, whereof he maketh three degrees; the everlasting counsel of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of works foreseen.

m To me, and this is a kinde of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God.

8 Because it might be objected, that indeed he was called of Christ in the way, but afterward was instructed of the apostles and others, whose name (as I said before) the false apostles abused to destroy his apostleship, as though he delivered another gospel than the true apostles did, and as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the gospel at Damascus and in Arabia, and was not from that time in Jerusalem but only fifteen dayes, where he saw onely Peter and James, and afterwards he began to teach in Syria, and Cilicia, with the consent and approbation of the churches of the Jews, which knew him onely by name: so farre off was it, that he was there instructed of men.

n With any man in the world.

‡ Or, *returned.*

o This is a kinde of oath.

p The doctrin of faith.

Chap. II.

1 He sheweth when he went up again to Ierusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Iews, do beleeve in Christ to be justified by faith, and not by works: 20 and that they live not in sinne, who are so justified.

THen [1] fourteen yeares after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ‡ privately to them which were of reputation, lest by any means I should run, or had run [a] in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [b] false brethren unawares brought in, who came in privily to spie out our libertie, which we have in Christ Jesus: that they might bring us into bondage:

5 To whom we gave place by [c] subjection, no not for an houre, that the [d] truth of the gospel might continue with [e] you.

6 But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the [f] uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who [g] seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right [h] hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Onely *they would* that we should remember the poore, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the [i] face, because he was to be blamed.

12 [2] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was [k] carried away with their dissimulation.

14 But when I saw that they walked [l] not uprightly, according to the [m] truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why [n] compellest thou the Gentiles to live as do the Jews?

15 [3] We *who are* [o] Jews by nature, and [p] not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith [q] of Jesus Christ, even we have beleeved in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall [r] no flesh be justified.

17 [4] But if while [f] we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sinne? God forbid.

1 Now he sheweth how he agreeth with the apostles, with whom he granteth that he conferred touching his gospel which he taught among the Gentiles fourteen yeares after his conversion, and they allowed it, in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves, therein, which traiterously laid wait against him, but in vain: neither did they adde the least jot that might be to the doctrin which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as apostles appointed of the Lord to the Gentiles.

‡ Or, *severally.*

a Unfruitfull, for as touching his doctrin, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the apostles were, which thing might have hindered the course of the gospel, therefore he laboureth to remedy this sore.

b Which by deceit and counterfeit holinesse crept in amongst the faithfull.

c By submitting our selves to them & betraying our own liberty.

d The true and sincere doctrin of the gospel, which remained safe from being corrupt with any of those mens false doctrins.

e Under the Galatians name, he understandeth all nations.

f Among Gentiles, as Peter had to preach it among the Jews.

g Whom alone and onely these men count for pillars of the church, and whose name they abuse to deceive you.

h They gave us their hand in token that we agreed wholy in the doctrin of the gospel.

i Before all men.

2 Another most vehement proof of his apostleship, and also of that doctrin which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Jews sakes which came from Jerusalem, he playeth the Jew, and offended the Gentiles which had beleeved.

k By example rather than by judgement.

l Word for word, with a right foot, which he setteth against halting and dissembling, which is backward.

m He calleth the truth of the gospel, both the doctrin itself, and also the use of the doctrin, which we call the practice.

n He saith, they were constrained, which played the Jews by Peters example.

3 The second part of this epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the law. Which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the law) and afterward he confirmeth by the expresse witnesse of David.

o Although we be Jews, yet we preach justification by faith, because we know undoubtedly that no man can be justified by the law.

p So the Jews called the Gentiles, because they were strangers from Gods covenant.

q In Jesus Christ.

r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.

4 Before he goeth any further, he meeteth with their objection, which abhorred this doctrin of free justification by faith, because they say, men are by this meanes withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them thereunto by his ministery. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the beleevers: For so, saith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, and justified they may be saved by him, that together therewithall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by the vertue of Christ crucified: Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself.

f He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

18 For if I build again the things which I destroyed, I make my self a transgressour.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Christ. Nevertheless I live; yet not [u] I, but Christ liveth in me: and the life which I now live in the [x] flesh, I live by the faith of the Sonne of God, who loved me, and gave himself for me.

21 [5] I do not frustrate the grace of God: for if righteousnesse *come* by the law, then Christ is dead [y] in vain.

t The law that terrifieth the conscience, bringeth us to Christ, and he only causeth us to die to the law indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth through the mortifying of lust in us, that it cannot take such Rom. 7, 10, 11. argument taken of an for Christ to die.

u The same that I was before. x In this mortall body. 5 The second absurditie: If men may be justified by the law, then was it not necessary y For there was no cause why he should doe so.

Chap. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that beleeve are justified. 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

1 The third reason, or argument, taken of those gifts of the Holy Ghost, wherewith they were endued from heaven after a they had heard and beleeved the gospel by Pauls ministerie: which seeing they were so evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the gospel, no lesse than if they had beheld with their eyes Christ himself crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

a Christ was laid before you so notably and so plainly, that you had his lively image, as it were, represented before your eyes, as if he had been crucified before you.

O [1] Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This onely would I learn of you, Received ye [b] the Spirit by the works of the law, or by the [c] hearing of faith?

3 [2] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the [d] flesh?

4 [3] Have ye suffered [‡] so many things in vain? if it be yet in vain.

5 [4] He therefore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

6 [5] Even as [e] Abraham beleeved God, and it was [‡] accounted to him for righteousnesse.

7 [6] Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 [7] And the scripture foreseeing that God would justifie the heathen through faith, preached before the gospel unto Abraham, *saying*, * [8] In thee shall all nations be [f] blessed.

9 [9] So then they which be of faith, are blessed [g] with faithfull Abraham.

10 [10] For as many as are of the works of the law, are under the curse: [11] for it is written, * Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 [12] But that no man is justified by the law in the sight of God, it is evident: for, * The just shall live by faith.

12 [13] And the law is not of faith: but, * The man that doth them shall live in them.

13 [14] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is [15] written, [h] Cursed is every one that hangeth on a tree:

14 [16] That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 [17] Brethren, I speak after the manner of [i] men: though it be but a mans [‡] covenant, yet if it be [k] confirmed, no man disanulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, [18] which is [l] Christ.

17 [19] And this I say, That the covenant that was confirmed before of God [m] in Christ, the [20] law which was foure hundred and thirty yeares after, cannot disanull, that it should make the promise of none effect.

18 [21] For if the [n] inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 [22] Wherefore then *serveth* the law? It was added because of [o] transgressions, [p] till the seed should come, to whom the promise was made, [23] *and it was* [q] ordained by [r] angels in the hand of a mediatour.

20 Now a mediatour is not *a mediatour* of one, [24] but God is one.

2 The fourth argument mixed with the former: and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent than any that could proceed from your selves. And moreover it should follow, that the law is better than Christ, because it should perfect and bring to end that which Christ began only. d By the (flesh) he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spirituall working of the gospel. 3 An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts. ‡ Or, *so great*. 4 He repeateth the third argument which was taken of the effects, because he had enterlaced certain other arguments by the way. 5 The fift argument which is of great force, and hath three grounds: The first, that Abraham was justified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses doth most plainly witnesse. e Look Rom. 4. ‡ Or, *imputed*. 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleeve, are without exception comprehended in the promise of the blessing. * Gen. 12, 3. 8 A proof of the first and second ground, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeve) blessed, that is to say, freely justified. g With faithfull Abraham, and not by faithfull Abraham, to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed. 10 The sixt argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the works of the law, that is to say, which value their righteousnesse by the performance of the law: Therefore they are blessed which are of faith that is, they which have righteousnesse by faith. 11 A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole law. * Deut 27, 26. 12 The second proposition with the conclusion: But no man fulfilleth the law, Therefore no man is justified by the law, or els, All are accursed which seek righteousnesse by the works of the law. And there is annexed also, this manner of proof of the second proposition, to wit, Righteousnesse and life are attributed to faith, Therefore no man fulfilleth the law.

173

* Hab. 2, 4. Rom. 1, 17.

13 Here is a reason shewed of the former consequence: Because the law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousnesse and life to faith, taketh it from the law, seeing that faith justifieth by imputation, and the law by the performing of the work.

* Levit. 18, 5.

14 A preventing of an objection: How then can they be blessed, whom the law pronounceth to be accursed? Because Christ sustained the curse which the law laid upon us, that we might be quit from it.

15 A proof of the answer by the testimony of Moses, Deut. 21, 23.

h Christ was accursed for us, because he bare the curse that was due to us to make us partakers of his righteousnesse.

16 A conclusion of all that was said before in the handling of the fift and sixt reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the apostle counteth himself to be, cannot obtain that promised grace of the gospel, which he calleth the Spirit, but onely by faith. And the apostle doeth severally apply the conclusion, both to the one and to the other, preparing himself a way to the next argument, whereby he declareth that that one onely seed of Abraham, which is made of all peoples, can no otherwise be joyned and grow up together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to break covenants and contracts which are justly made, and according to law, among men, neither may any thing be added unto them: the other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which hath been said before) For he did not say, That he would be the God of Abraham and of his seeds, (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart, and the Jews apart) but that he would be the God of Abraham, and of his seed, as of one. i I will use an example which is common among you, that you may be ashamed that you give not so much to Gods covenants as you do to mans. ‡ Or, *testament*. k Authenticall, as we call it. 18 He putteth forth the sum of the seventh argument, to wit, that both the Jews and the Gentiles, grow together in one body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, vers. 28. l Paul speaketh not of Christs person, but of two peoples which grew together in one, in Christ. 19 The eight argument taken of comparison, thus, If a mans covenant (being authenticall) be firm and strong, much more Gods covenant. Therefore the law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, The end whereof did hang on Christ. m Which tended to Christ. 20 An inlarging of that argument, thus, Moreover and besides that the promise is of it self firm and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeares, so that it could in no wise be broken. 21 An objection: We grant that the promise was not abrogated by the covenant of the law, and therefore we joyn the law with the promise, Nay, saith the apostle, these two cannot stand together, to wit, that the inheritance should both be given by the law and also by promise, for the promise is free: whereby it followeth that the law was not given to justifie, for by that meanes the promise should be broken. n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he. 22 An objection which riseth from the former answer: If the inheritance be not by the law (at the least in part) then why was the law given after that the promise was made? therefore saith the apostle, to reprove men of sinne, and so to teach them to look unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justifie men. o That men might understand by discovering of their sinnes, that they are saved by the onely grace of God, which he revealed to Abraham and that in Christ. p Untill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not understand, Christ alone by himself, but coupled and joyned together with his body. 23 A confirmation of the former answer taken from the manner and form of giving the law: for it was given by angels, striking a great terrour into all, and by Moses, a Mediatour, coming between. Now they that are one, need no Mediatour, but they that are twain, at the least, and they are at varitance one with another. Therefore the law it self, and the Mediatour were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himself, and abolish the promise, or adde the law unto the promise. q Commanded and given, or proclaimed. r By the service and ministery. 24 A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the apostle, cometh not to passe in God who is alwayes one, and the self. same, and like himself.

174

21 [25] Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousnesse should have been by the law.

22 But the [f] scripture hath concluded [t] all under sinne, that the [u] promise by faith of Jesus Christ might be given to them that beleeve.

23 [26] But before faith came, we were kept under the law, shut up unto the [x] faith, which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 [27] For ye are all the children of God by faith in Christ Jesus.

27 [28] For as many of you as have been [y] baptized into Christ, have [z] put on Christ.

28 There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [a] one in Christ Jesus.

29 And if ye *be* Christs, then are ye Abrahams seed, and heirs according to the promise.

25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, vers. 17. but proceeding of another rule: so that the argument is new, and is this: God is alwayes like unto himself: Therefore the law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justifie, and therefore it should abolish that justification, which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltines of all men, to the end that all beleevers fleeing to Christ, might be freely justified in him.

f By this word scripture, he meaneth the law.

t Whatsoever cometh from man.

u In every one of these words, there lieth an argument against the merits of works: for all these words, Promise, faith, Christ, might be given to beleevers, are against merits, and not one of them can stand with deserving works. 26 Now there followeth another handling of the second part of this epistle: the state whereof was this: Although the law (that is, the whole government of Gods house according to the law) do not justifie, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posteritie held still the use of Moses law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a schoolmaster and keeper to the people of God, untill the promise appeared in deed, that is to say, Christ, and the gospel manifestly published with great efficacie of the spirit. x The cause why we were kept under the law, is set down here. 27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and schoolmaster. 28 Using a generall particle, lest the Jews at the least should not think themselves bound with the band of the law, he pronounceth that baptisme is common to all beleevers, because it is a pledge of our deliverance in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham, and inheritours of eternall life. y He setteth baptisme secretly against circumcision, which the false apostles so much bragged of. z The church must put on Christ, as it were a garment, and be covered with him, that it may be throughly holy, and without blame. a You are all as one: and so is this great knot and conjunction signified.

Chap. IIII.

1 We were under the law till Christ came, as the heir is under his gardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembreth their good will to him, and his to them, 22 and sheweth that we are the sonnes of Abraham by the free-woman.

1 He declareth that by another double similitude, which he said before concerning the keeper and schoolmaster: for he saith, that the law (that is, the whole governement of Gods house according to the law) was as it were a tutor or over-seer appointed for a time, untill such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own libertie, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in comparison of the doctrin of the gospel. a This is added, because he that is alwayes under a tutour or governour, may hardly be counted a freeman. b The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the gospel. 2 He uttereth and declareth many things at once, to wit, that this tutourship was ended at his time: that curious men may leave to ask, why that schoolmastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren. c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later. d He calleth Marie a woman, in respect of the sex, and not as the word is used in a contrary sence to a virgin, for she remained a virgin still. e The adoption of the sonnes of God, is from everlasting, but is revealed and shewed in the time appointed for it. 3 He sheweth that we are in such sort free and set at libertie, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true libertie, as it becometh sons and heirs.

NOw [1] I say, that the heir as long as he is a childe, differeth nothing from a servant, though he be lord of all.

2 But is under tutours and governours, [a] untill the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [b] elements of the world:

4 [2] But when the [c] fulnesse of the time was come, God sent forth his Sonne made of a [d] woman, made under the law.

5 To redeem them that were under the law, that we might receive the [e] adoption of sonnes.

6 [3] And because ye are sonnes, God hath [f] sent forth the [g] Spirit of his Sonne into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a [h] servant, but a sonne; and if a sonne, then an [i] heir of God through Christ.

8 [4] Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye [t] again to the weak and [k] beggerly [t] elements, whereunto ye desire [l] again to be in bondage?

10 Ye observe dayes, and moneths, and times, and yeares,

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 [5] Brethren, I beseech you, be as I *am*; for I *am* as ye *are*, ye have not injured me at all.

13 Ye know how through [m] infirmity of the flesh, I preached the gospel unto you at the first.

14 And my [n] temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, *even* as [o] Christ Jesus.

15 [‡ p] Where is then the blessednesse you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but [q] not well: yea, they would exclude [‡] you, [r] that you might affect them.

18 But it is good to be [s] zealously affected alwayes in a good thing, and not onely when I am present with you.

19 My little children of whom I travail in birth again untill Christ be formed in you,

20 I desire to be present with you now, and to [t] change my voice, for [‡] I stand in doubt of you.

21 [6] Tell me, ye that [u] desire to be under the law, do ye not heare the law?

22 For it is written, that Abraham had two sonnes, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman,

f By that that follows, he gathereth that that went before: for if we have his spirit, we are his sonnes, and if we are his sonnes, then are we free.

g The holy Ghost, who is both of the Father, and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne: to wit, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

h The word, servant, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

i Partaker of his blessings.

4 He applieth the former doctrin to the Galatians, with a peculiar reprehension: for in comparison of them, the Jews might have pretended some excuse, as men that were born and brought up in that service of the law. But seeing that the Galatians were taken and called out of idolatrie to Christian libertie, what pretence might they have to go back to those impotent and beggerly rudiments?

‡ Or, *back.*

k They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: and againe, for that by that means they gave good testimonie that they were beggers in Christ, when as notwithstanding, for men to fall back from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggerie.

‡ Or, *rudiments.*

l By going backward. 5 He mitigateth and qualifieth those things, wherein he might have seemed to have spoken somewhat sharply, very artificially, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they reade these things, or acknowledge their own lightnesse with teares, and desire pardon.

m Many afflictions. n Those daily troubles wherewith the Lord tried me amongst you.

o For my ministeries sake. ‡ Or, *what was then?* p What a talk was there abroad in the world amongst men, how happie you were? q For they are jealous over you for their own commoditie. ‡ Or, *us.* r That they may convey all your love from me, to themselves.

s He setteth his own true and good love, which was earnestly bent toward them, against the naughtie vicious love of the false apostles. t Use other words an ong you. ‡ Or, *I am perplexed for you.* 6 Because the false apostles urged this, that unlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissention of them which beleeved of the circumcision, against them which beleeved of the uncircumcision, was full of offence: the apostle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory, wherein he saith, the holy Ghost did shadow out unto us, all these mysteries: to wit, that it should come to passe, that two sorts or sonnes should have Abraham a father common to them both: but not with like succesſe, for as Abraham begat Ishmael, by the common course of nature, of Agar his bondmaid, and a stranger, and begat Isaac of Sara a free woman, by the vertue of the promise, and by grace onely, and the first was not onely, not heir, but also persecuted the heir: So there are two covenants, and as it were, two sonnes born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without the land of promise, according to which covenants Abrahams children according to the flesh were begotten to wit, the Jews, which seek righteousnesse by that covenant, that is, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleevers by the vertue of the holy Ghost, which children (as Abraham) do rest themselves in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out. u That desire so greatly.

was

was born after the [x] flesh: but he of the free-woman *was* by [y] promiſe.

24 Which things are an allegory; for [z] theſe are the two ‡ [a] covenants; the one from the mount [b] Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‡ [c] anſwereth to Jeruſalem which now is, and is in [d] bondage with her children.

26 But Jeruſalem which is [e] above, is free, which is the mother of us all.

27 [7] For it is written,* Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not, for the [f] deſolate hath many moe children than she which hath an husband.

28 Now we, brethren, [g] as Iſaac was, are the children of [h] promiſe.

29 But as then he that was born after the [i] flesh perſecuted him that was *born* after the [k] Spirit, even ſo it is now.

30 Nevertheleſſe, what ſaith the ſcripture? * Caſt out the bond-woman and her ſonne: for the ſonne of the bond-woman ſhall not be heir with the ſonne of the free-woman.

31 [8] So then, brethren, we are not children of the bond-woman, but of the free.

x As all men are, and by the common courſe of nature.
y By vertue of the promiſe, which Abraham laid hold on for himſelf and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting and bearing of children.
z Theſe do repreſent and shadow forth.
‡ Or, *teſtaments*.
a They are called two covenants, the one of the old Teſtament, and another of the new: which were not two indeed, but in reſpect of the times, and the diverſitie of the governement.
b He maketh mention of Sinai becauſe that covenant was made in that mountain, of which mountain Agar was a shadow.
‡ Or, *is in the ſame rank with*.
c Look how the caſe ſtandeth betwixt Agar and her children, even ſo ſtandeth it betweene Jeruſalem and hers.
d That is, Sinai.
e Which is excellent, and of great account. 7 He sheweth that in this allegorie, he hath followed the ſteps of Eſay, who foretold that the church should be made, and conſiſt of the children of barren Sara, that is to ſay, of them which onely ſpiritually should be made Abrahams children by faith, rather than of fruitfull Agar, even then foreſhewing the caſting off of the Jews, and calling of the Gentiles. * Iſa. 54, 1. f She that is deſtroyed and waſted. g After the manner of Iſaac, who is the firſt begotten of the heavenly Jeruſalem, as Iſhmael is of the ſlavish Synagogue. h That ſeed unto which the promiſe belongeth. i By the common courſe of nature. k By the vertue of Gods promiſe, and after a ſpirituall manner. * Gen. 21, 10.
8 The concluſion of the former allegory, that we by no means procure and call back again the ſlavery of the law, ſeeing that the children of the bondmaid shall not be heirs.

CHAP. V.

1 He moveth them to ſtand in their liberty, and not to obſerve circumciſion: 13 but rather love, which is the ſumme of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the ſpirit, 25 and exhorteth to walk in the ſpirit.

STand faſt therefore in the libertie wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

2 [1] Behold, I Paul ſay unto you, that if ye be [a] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtifie again to every man that is circumciſed, that he is debtour to do the whole law.

4 Chriſt is become of no effect unto [b] you, whoſoever of you are [c] juſtified by the law; ye are fallen from grace.

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſſe by faith.

6 [3] For in Jeſus Chriſt, neither circumciſion availeth any thing, nor [4] uncircumciſion, [5] but [e] faith which worketh by love.

1 Another obteſtation, wherein he plainly witneſſeth that juſtification of works, and juſtification of faith cannot ſtand together, becauſe no man can be juſtified by the law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the law, and was chiefly urged of the falſe apoſtles.
a Circumciſion is in other places called the ſeal of righteouſneſſe, but here we muſt have conſideration of the circumſtance of the time, for now had baptiſme come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation.
b That is, as he himſelf expoundeth it afterward, ye are fallen from grace. c That is, ſeek to be juſtified by the law, for indeed no man is juſtified by the law. 2 He privily compareth the new people with the old: for it is certain that they alſo did ground all their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare, and content with ſpirituall worship. d Through the Spirit which ingendreth faith. 3 He addeth a reaſon, for that now circumciſion is abolished, ſeeing that Chriſt is exhibited unto us with full pleurie of ſpirituall circumciſion. 4 He maketh mention alſo of uncircumciſion, leſt the Gentiles should pleaſe themſelves in it, as the Jews do in circumciſion. 5 The taking away of an objection: If all that worship of the law be taken away, wherein then shall we exerciſe our ſelves? In charity, ſaith Paul: for faith, whereof we ſpeak, cannot be idle, nay it bringeth forth daily fruits of charitie. e So is true faith diſtinguished from counterfeit faith: for charitie is not joyned with faith, as a fellow cauſe, to help forward our juſtification with faith.

7 [6] Ye did run well, ‡ who did hinder you, that ye ſhould not obey the truth?

8 [7] This perſwaſion *cometh* not of [f] him that calleth you.

9 [8] A little leaven leaveneth the whole lump.

10 [9] I have confidence in you through the Lord, that you will be none otherwiſe minded; but he that troubleth you, ſhall bear *his* judgement, whoſoever he be.

11 [10] And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſſe ceaſed.

12 [11] I would they were even cut off which [g] trouble you.

13 For, brethren, ye have been called unto liberty; [12] onely *uſe* not liberty for an occaſion to the flesh, but by love ſerve one another.

14 [13] For [h] all the law is fulfilled in one word, *even* in this: * Thou ſhalt love thy neighbour as thy ſelf.

15 [14] But if ye bite and devoure one another, take heed that ye be not conſumed one of another.

16 [15] This I ſay then, Walk in the Spirit, and ‡ ye ſhall not fulfill the luſt of the flesh.

17 For the [i] flesh luſteth againſt the Spirit, and the ſpirit againſt the flesh, and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 [16] Now the works of the flesh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſſe, laſciviouſneſſe,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſſe, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdome of God.

22 But the [k] fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekneſſe, temperance: [17] againſt ſuch there is no law.

24 And they that are Chriſts, have crucified the flesh, with the ‡ affections and luſts.

25 If we [l] live in the Spirit, let us alſo walk in the Spirit.

26 [18] Let us not be deſirous of vain-glory, provoking one another, envying one another.

6 Again, he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed.
‡ Or, *who did drive you back*.
7 He playeth the part of an apoſtle with them, and uſeth his authoritie, denying that that doctrin can come from God, which is contrary to his.
f Of God.
8 He addeth this, that they may not ſeem to contend upon a trifle, warning them diligently (by a ſimilitude, which he borroweth of leaven, as Chriſt himſelf alſo did) not to ſuffer the puritie of the apoſtolicall doctrin to be infected with the leaſt corruption that may be.
9 He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgements of God.
10 He willeth them to conſider how that he ſeeketh not his own profit in this matter, ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſme with Chriſtianity.
11 An example of a true paſtour: inflamed with the zeal of Gods glory, and love of his flock.
g For they that preach the law, cauſe mens conſciences alwayes to tremble.
12 The third part of this epiſtle, ſhewing that the right uſe of Chriſtian libertie conſiſteth in this, that being delivered, and ſet at libertie from the ſlavery of ſin, and the flesh, and being obedient to the ſpirit, we should ſerve unto one anothers ſalvation through love.
13 He propoundeth the love of our neighbour, as a mark whereunto all Chriſtians ought to referre all their actions, and thereunto he citeth the teſtimonie of the law. h This particle (All) must be reſtrained to the ſecond table. * Lev. 19, 18. Matth. 22, 39. 14 An exhortation to the duetie of charitie, by the profit that enſueth thereof, becauſe that no men provide worſe for themſelves than they that hate one another. 15 He acknowledgeth the great weakneſſe of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlaverie of ſinne, and ſo of the law, ſo farre forth as it is the vertue of ſinne, that they should not give themſelves to luſts. ‡ Or, *ſhall not*.
i For the flesh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, Rom. 7. 16 He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chief effects of the flesh, and oppoſing them to the fruits of the ſpirit, that no man may pretend ignorance. k Therefore they are not the fruits of freewill, but ſo farre forth as our will is made free by grace. 17 Leſt that any man should object that Paul playeth the Sophiſter, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he sheweth that he requireth, not that literall and outward obedience, but ſpirituall, which proceedeth not from the law, but from the Spirit of Chriſt, which doeth beget us again, and muſt and ought to be the ruler and guider of our life. ‡ Or, *paſſions*. l If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſinne, and live to God, let us ſhew it in our deeds, that is, by holineſſe of life. 18 He addeth peculiar exhortations, according as he knew the Galatians ſubject to divers vices: and firſt of all, he warneth them to take heed of ambition, which vice hath two fellows, back biting, and envie, out of which two it cannot be but many contenions muſt needs ariſe.

CHAP. VI.

1 He moveth them to deal mildely with a brother that hath slipped, 2 and to bear one anothers burden, 6 to be liberall to their teachers, 9 and not weary of well-doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the crosse of Christ.

BRethren, 1 [1] if a man be [a] overtaken in a fault, ye which are [b] spirituall, [c] restore such an one in the [d] spirit of meeknesse; [2] considering thy self, lest thou also be tempted.

2 [3] Bear ye one anothers burdens, and so fulfill the [e] law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

5 [4] For every man shall bear his own burden.

6 [5] Let him that is taught in the word, communicate unto him that teacheth, in [f] all good things.

7 [6] Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his [g] flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 [7] And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 [8] As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

11 [9] Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a [h] fair shew in the [i] flesh, they constrain you to be circumcised: onely lest they should suffer persecution for the [k] crosse of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your [l] flesh.

14 [10] But God forbid that I should [m] glory save in the crosse of our Lord Jesus Christ, [t] by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the [n] Israel of God.

17 [11] From henceforth let no man trouble me, for I bear in my body the [o] marks of the [p] Lord Jesus.

18 [12] Brethren, the grace of our Lord Jesus Christ *be* with your [q] spirit. Amen.

¶ Unto the Galatians, written from Rome.

‡ Or, *although*.
1 He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meeknesse.
a Through the malice of the flesh, and the devil.
b Which are upholden by the vertue of Gods Spirit.
c Labour to fill up that that is wanting in him.
d This is a kinde of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.
2 He toucheth the sore: for they commonly are most severe judges, which forget their own infirmities.
3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppresse him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others. e Christ, in plain and flat words, calleth the commandement of charitie his commandement. 4 A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be judged before God, according to his own life, and not by comparing himself with other men. 5 It is meet that masters should be found by their schollers, so farre forth as they are able. f Of whatsoever he hath, according to his abilitie. 6 He commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing which shall have a most plentifull harvest, so that it shall be very profitable: and compareth covetous niggardlinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by. g To the commodities of this present life. 7 Against such as are liberall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.
8 They that are of the houshold of faith, that is, such as are joyned with us in the profession of one self same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.
9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose, to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but only for this purpose, that they may purchase themselves favour amongst their own sort by the circumcision of the Galatians.
h He setteth a fair shew against the truth.
i In keeping of ceremonies.
k For the preaching of him that was crucified.
l That they have entangled you in Judaisme, and yet he harpeth on the form of circumcision. 10 He sticketh not to compare himself with them, shewing, that on the contrary part, he rejoyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteem the world as naught: which is the true circumcision of a true Israelite. m When Paul useth this word in good sense, or part, it signifieth to rest a mans self wholly in a thing, and to content himself therewith. ‡ Or, *whereby*. n Upon the true Israel, whose praise is of God, and not of man, Rom. 2, 29. 11 Continuing still in the same Metaphore, he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the scarre of the outward circumcision, as a true mark of his apostleship. o Marks which are burnt into a mans flesh, as they used in old time, to mark their servants that had run away from them. p For it importeth much, whose marks we bear: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, he wisheth them grace, and the spirit, against the deceits of the false apostles, which laboured to beat those outward things into their brains. q With your mindes and heart.

The Epistle of PAUL the apostle, TO THE EPHESIANS.

CHAP. I.

1 After the salutations, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of mans salvation. 13 And because the height of this mysterie cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

1 [1] PAul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the [a] faithfull in Christ Jesus.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 [2] Blessed be the God [3] and Father of our Lord Jesus Christ, [4] who hath blessed us with [b] all spirituall blessings in [c] heavenly places in [5] Christ:

4 [6] According as he hath chosen us in [d] him, before the foundation of the world, [7] that we [e] should be [f] holy, and without blame [g] before him in love:

5 [8] Having predestinated us unto the adoption of children by Jesus Christ to [h] himself,

1 The inscription and salutation, whereof we have spoken in the former epistles.
a This is the definition of the saints, shewing what they are.
2 The first part of the epistle, wherein he handleth all the parts of our salvation propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.
4 The next finall cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kinde of blessing is heavenly, & proper to the elect.
b With all kinde of gracious and bountifull goodnesse which is heavenly indeed, and from God onely. c Which God our Father gave us from his high throne from above: or because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven. 5 The matter of our salvation is Christ in whom onely we are indued with spirituall blessing and unto salvation. 6 He declareth the efficient cause, or by what means God the Father saveth us in his Son: Because saith he, he chose us from everlasting in his Son. d To be adopted in him. 7 He expoundeth the next finall cause, which he maketh double, to wit, sanctification, and justification, whereof he will speak hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and again what pureness soever is in us, is the gift of God who hath freely of his mercie chosen us. e Then God did not chuse us, because we were, or otherwise should have been holy, but to the end we should be holy. f Being clothed with Christs righteousnesse. g Truly and sincerely. 8 Another plainer exposition of the efficient cause, and also of eternall election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us out when we were not yet born, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God foresaw, the cause of our predestination, but the effect. h God respecteth nothing, either that present is, or that is to come, but himself onely.

accor-

according to the good pleaſure of his will:

6 9 To the i praiſe of the glory of his grace, 10 wherein he hath made us accepted in the beloved.

7 11 In whom we have redemption through his bloud, the forgiveneſſe of ſinnes, according to the riches of his grace,

8 12 k Wherein he hath abounded toward us in l all wiſdome and prudence:

9 Having made known unto us the m myſterie of his will, 13 according to his good pleaſure, which he hath purpoſed in himſelf.

10 14 That in the diſpenſation of the fulneſſe of times, he might gather n together in one all things in Chriſt, both which are in † heaven, and which are on earth, even in him:

11 15 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh o all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who p firſt ‡ truſted in Chriſt,

13 16 In whom ye alſo *truſted* after that ye heard the q word of truth, the goſpel of your ſalvation: in whom alſo after that ye beleeved, ye were r ſealed with that holy f Spirit of promiſe.

14 Which is the earneſt of our inheritance, untill the s redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 17 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers,

17 18 That the God of our Lord Jeſus Chriſt, the Father of u glory, may give unto you the Spirit of wiſdome and revelation, ‡ x in the knowledge of him:

18 The eyes of your underſtanding being enlightened: that ye may know what is the y hope of his calling, and what the riches of the glory of his inheritance in the ſaints:

19 19 And what is the exceeding greatnes of his power to us-ward who beleeve, according to the working † of his mighty power:

20 20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own z right hand in the heavenly *places*.

21 Farre above all principality, and power, and might, and dominion, and every a name that is named, not onely in this world, but alſo in that which is to come:

22 21 And hath put all things under his feet, and gave him to be the b head over all things to the church,

23 Which is his bodie, the c fulneſſe of him that filleth all in all.

9 The uttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaveth us freely in his Son.
i That as his bountifull goodneſſe deſerveth all praiſe, ſo alſo is should be ſet forth & published
10 Another finall cauſe more near, is our juſtification, while that he freely accounteth us for juſt in his Son.
11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he only whoſe ſacrifice by the mercie of God is imputed unto us, for forgiveneſſe of ſins.
12 Now he cometh at length to the formall cauſe, that is to ſay, To vocation, or preaching the goſpel, whereby God executeth that eternal counſel of our free reconciliation and ſalvation in Chriſt, & putting in place of the goſpel all wiſedome & underſtanding, he ſheweth how excellent it is.
k By which gracious goodneſſe & bountifulneſſe.
l In perfect and ſound wiſdome.
m For unleſſe the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it our ſelves.
13 Not onely the election, but alſo the vocation proceedeth of meer grace.
14 The Father exhibited and gave Chriſt, who is the head of all the elect unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, whom al the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven, when he came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and the reſt are daily gathered together. n The faithfull are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him through faith, and became as it were one man. ‡ Gr. *the heavens*. 15 He applieth ſeverally the benefit of vocation to the beleeving Jews, going back to the very fountain, that even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtock, nor any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called. o All things are attributed to the grace of God, without exception, and yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, Phil. 2, 13. p He ſpeaketh of the Jews. ‡ Or, *hoped*. 16 Now he maketh the Epheſians (or rather all the Gentiles) equall to the Jews, becauſe that notwithſtanding they came laſt, yet being called by the ſame goſpel, they embraced it by faith, & were ſealed up with the ſame ſpirit, which is the pledge of election, untill the inheritance it ſelf be ſeen, that in them alſo the glory of God might ſhine forth and be manifeſted. q That word which is truth indeed, becauſe it cometh from God. r This is a borrowed kinde of ſpeech taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authenticall, and others that are not. ‡ With that ſpirit, which bringeth not the law, but the promiſe of free adoption. † Full and perfect. 17 He returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end. 18 The cauſes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the goſpel, to the obtaining of everlaſting life, and the ſetting forth of Gods glory. u Full of majeſtie. ‡ Or, *for the acknowledgement*. x For it is not enough for us to have known God once, but we muſt know him every day more and more. y What bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt. 19 The excellencie of faith is declared by the effects, becauſe the mighty power of God is ſet forth and ſhewed therein. † Gr. *of the might of his power*. 20 The apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt excellent power and glorie, of God, whereof all the faithfull are partakers, although it be as yet very darkin us, by reaſon of the ignominie of the croſſe, and the weakneſſe of the fleſh. z To be ſet on Gods right hand is to be partaker of the ſoveraignitie which he hath over all creatures.

a Every thing whatſoever it be, or above all things, be they of never ſo much power or excellencie.
21 That we ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to doe, he witneſſeth, that he was appointed of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the church is rather quickned and ſuſtained by the only vertue of Chriſt, ſo farre off is it, that he needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to joyn us to his Sonne.
b Inſomuch that there is nothing but is ſubject unto him. c For the love of Chriſt is ſo great toward the church, that though he doe fully ſatisfie all with all things, yet eſteemeth himſelf but a maimed and unperfect head, unleſſe he have the church joyned to him as his body.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace; 10 he declareth, that we are made for good works; and 13 being brought neare by Chriſt, ſhould not live as 11 Gentiles and 12 forreiners in time paſt, but as 19 citizens with the ſaints, and the family of God.

AND 1 you *hath he quickened* who were a dead in 2 treſpaſſes and ſinnes,

2 3 Wherein in time paſt ye walked 4 according to the courſe of this world, b according to the prince of the power of the aire, the ſpirit that now 5 worketh in the c children of diſobedience.

3 6 Among whom alſo we all had our converſation in times paſt, in the luſts of our d fleſh, fulfilling † the deſires of the fleſh, and of the minde, and 7 were by nature the e children of wrath, even as f others.

4 8 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſinnes hath quickened us together with Chriſt, (by grace ye are ſaved)

6 And hath raiſed *us* up g together, and made *us* ſit together in heavenly places in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſſe toward us, through Chriſt Jeſus.

8 For by h grace are ye ſaved, through faith, and that not of your ſelves: *it is* the gift of God.

9 9 Not of works, leſt any man ſhould boaſt:

10 For we are his i workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ‡ ordained that we ſhould walk in them.

11 10 Wherefore remember that ye *being* in

1 He declareth again the greatneſſe of Gods good will by comparing that miſerable ſtate wherein we are born, with that dignitie whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that be ſaith, that touching ſpirituall motions we are not one y born half dead, but wholly and altogether dead.
a Look Rom. 6, 2. ſo then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned is no life: ſo this knitting together of body and ſoul, is properly no life but death in them which are not ruled by the Spirit of God.
2 He ſheweth the cauſe of death, to wit, ſinnes.
3 He proveth by the effects, that all were ſpiritually dead.
4 He proveth this evil to be univerſall, inſomuch as all are ſlaves of Satan.
b At the pleaſure of the prince.
5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God. c They are called the children of diſobedience, which are given to diſobedience. 6 After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Jews amongſt whom he numbreth himſelf, are not a whit better. d By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the philoſophers term without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the ſonne of wrath. ‡ Gr. *the wills*. 7 The concluſion: All men were born ſubject to the wrath and curſe of God. e Men are ſaid to be the children of wrath paſſively, that is to ſay, guiltie of everlaſting death, by the judgement of God, who is angry with them. f Profane people which knew not God. 8 Now hereof followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reigne with him. And by divers and ſundry means he beateth this into their heads, that the efficient cauſe of this benefit is the free mercie of God: and Chriſt himſelf is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is Gods g'orie. g To wit, as he addeth afterward, in Chriſt, for as yet this is not fulfilled in us but onely in our head by whoſe ſpirit we have begun to die to ſinne, and live to God, untill that work be fully brought to an end: but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already. h So then grace, that is to ſay, the gift of God, and faith, doe ſtand one with another, to which two theſe are contrarie, to be ſaved by our ſelves, or by our works. Therefore what mean they which would joyn together things of contrarie nature? 9 He taketh away expreſſly, and namely from our works, the praiſe of juſtification, ſeeing that the good works themſelves are the effects of grace in us. i He ſpeaketh here of grace, and not of nature: therefore be the works never ſo good, look what they are, it is of grace. Or, *prepared*. 10 Applying the former doctrin to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after an eſpeciall ſort, ſtrangers and without God: therefore they ought ſo much the rather remember that ſame ſo great a benefit of God.

178

time passed Gentiles in the flesh, who are [k] called uncircumcision by that which is [l] called the circumcision in the flesh made by hands,

12 That at that time ye were [m] without Christ, being [n] aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 [11] But now in Christ Jesus, ye who sometimes were farre off, are made nigh by the bloud of Christ.

14 [12] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, so making peace.

16 And that he might reconcile both unto God in [o] one body by the crosse, having [p] slain the enmity ‡ thereby:

17 [13] And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For [q] through him we both have an accesse by one Spirit unto the Father.

19 [14] Now therefore ye are no more strangers and forreiners, but fellow-citizens with the saints, and of the houshold of God;

20 [15] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the [r] chief corner-stone,

21 In whom all the [s] building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

k You were called no otherwise than Gentiles, that all the world might witnesse of your uncleannesse.
l Or the Jews which were known from you by the mark of circumcision, the mark of the covenant.
m He beginneth first with Christ, who was the end of all the promises.
n You had no right or title to the common wealth of Israel.
11 Christ is the onely bond of the Jews and Gentiles, whereby they be reconciled to God.
12 As by the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition wall joyneth them both together, both in himself, and betwixt themselves, and to God. Whereby it followeth, that whosoever establisheth the ceremonies of the law, maketh the grace of Christ void, and of none effect.
o He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.
p For he destroyed death by death, and fastened it, as it were, to the crosse. ‡ Or, *in himself.*
13 The preaching of the gospel, is an effectuall instrument of this grace, common as well to the Jews, as to the Gentiles.
q Christ is the gate, as it were, by whom we come to the Father, and the holy Ghost, is as it were, our lodsman who leadeth us.
14 The conclusion: The Gentiles are taken into the fellowship of salvation, and he describeth the excellencie of the church, calling it the citie and house of God.
15 The Lord committed the doctrin of salvation, first to the prophets, and then to the apostles, the end whereof, and matter, as it were, and substance, is Christ. Therefore that is indeed the true and Catholique church, which is builded upon Christ by the prophets and apostles, as a spirituall temple consecrated to God.
r That is, the head of the building, for the foundations are, as it were, the heads of the building.
s So that God is the workman not onely of the foundation, but also of the whole building.

CHAP. III.

5 The hidden mysterie, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

1 He maintaineth his apostelship against the offence of the crosse, whereon also he taketh an argument to confirm himself affirming that he was not only appointed an apostle by the mercie of God, but was also particularly appointed to the Gentiles to call them on every side to salvation because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

1 FOr [1] this cause, I Paul, the [a] prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote ‡ afore in few words,

4 Whereby when ye reade ye may understand my knowledge of the mysterie of Christ)

5 Which in [b] other ages was not made known unto the sonnes of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God, given unto me, by the effectuall working of his power.

8 Unto me, who am lesse than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,

9 And to make all men see, what is the fellowship of the mysterie, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

10 [2] To the intent that now unto the principalities and powers in heavenly places, might be known by the church the [c] manifold wisdome of God,

11 According to the [d] eternall purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldnesse and accesse with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 [3] For this cause I bowe my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole [e] family in heaven and earth is named,

16 That he would grant you according to the [f] riches of his glory, to be strengthened with might, by his Spirit in the [g] inner man:

17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in [h] love,

18 May be able to comprehend with all saints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] love of Christ, which [l] passeth knowledge, that ye might be filled with all the [m] fulnesse of God.

20 [4] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

a All that whole people, which had but one houshould Father, and that is the church, which is adopted in Christ.
b According to the greatnesse of his mercie.
g Look Romans 7, 22.
h Wherewith God loveth us, which is the root of our election.
i How perfit that work of Christ is in every part.
k Which God hath sheweth us in Christ.
l Which passeth all the capacitie of mans wit, to comprehend it fully in his mind: for otherwise who so hath the spirit of God perceiveth so much (according to the measure that God hat hgiven him) as is sufficient to salvation.
m So that we have aboundantly in us whatsoever things are requisite to make us perfit with God.
4 He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

2 The unlooked for calling of the Gentiles, was as it were a glasse to the heavenly angels, wherein they might behold the marvellous wisedome of God.
c God never had but one way only to save men by: but it had divers fashions & forms.
d Which was before all beginnings.
3 He teacheth by his own example, that the efficacie of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers with the preaching and hearing of the word: which are needfull not only to them which are young yet in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spirituall gifts, may be grounded and rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his only Son.

CHAP. IIII.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men that his church might be 13 edified and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying and 29 corrupt communication.

1 Another part of the epistle, containing precepts of Christian life, the sum whereof is this, that every man behave himself as it is meet for so excellent grace of God.

I [1] Therefore the prisoner ‡ of the Lord, beseech you that ye walk worthy of the [a] vocation wherewith ye are called,

2 [2] With all lowlinesse & meeknesse, with [b] long-suffering, forbearing one another in love

3 [3] Endeavouring to keep the unitie of the Spirit in the bond of peace.

4 [4] *There is* one body, and one Spirit, even

‡ Or, *in the Lord.*
a By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy.
2 Secondly, he commendeth meeknesse of the mind, which is shewed forth by bearing one with another.
b Look Matt. 18, 25
3 Thirdly, he requireth perfit agreement, but yet such as is knit with the band of the holy Ghost.
4 An argument of great waight, for an earnest entertaining of brotherly love and charitie one with another, because we are made one body, as it were of one God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one baptisme, and hope of one self-same glory, whereunto we are called. Therefore whosoever breaketh charitie, breaketh all these things asunder.

‡ Or, *a little before.*
b He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the prophets, had it revealed unto them very darkly and under figures.

as ye are called in one hope of your calling;
5 One Lord, one faith, one baptisme,
6 One God and Father of all, who is [c] above all, and [d] through all, and [e] in you all.
7 [5] But unto every one of us is given grace according to the measure of the [f] gift of Christ.
8 Wherefore he saith, * When he ascended up on high, he led [g] captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the [h] lower parts of the earth?
10 He that descended, is the same also that ascended up farre above all heavens, that he might ‡ [i] fill [k] all things)
11 * [6] And he gave some [l] apostles: and some, [m] prophets: and some, [n] evangelists: and some, [o] pastours and teachers:
12 [7] For the perfecting of the saints, for the work of the ministery, for the edifying of the [p] body of Christ:
13 [8] Till we all come ‡ in the [q] unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the ‡ [r] stature of the fulnesse of Christ:
14 [9] That we henceforth be no more children, [10] tossed to and fro, and carried about with every winde of doctrine, by the [s] sleight of men, and [t] cunning craftinesse, whereby they lie in wait to deceive:
15 [11] But ‡ speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:
16 * From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the [u] effectuall working in the measure of every part, maketh [x] increase of the body, unto the edifying of it self in [y] love.
17 [12] This I say therefore and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the [z] vanity of their minde,
18 Having the understanding darkened, being alienated from the [a] life of God, through the ignorance that is in them, because of the * ‡ blindnesse of their heart:
19 Who being [b] past feeling, have given themselves over unto lasciviousnesse, to work all uncleannesse with [c] greedinesse.
20 [13] But ye have not so learned Christ:
21 If so be that ye have heard him, and have been taught by him [d] as the truth is in Jesus:
22 That ye put off concerning the former conversation, [e] the old man, which is corrupt according to the deceitfull lusts:
23 And be renewed in the [f] spirit of your minde:
24 And that ye put on the new man, which [g] after God is [h] created in righteousnesse, and [i] true holinesse.
25 [14] Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.
26 [15] Be ye [k] angry and sin not, let not the sunne go down [l] upon your wrath:
27 Neither give place to the devil.
28 [16] Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is [m] good, that he may have ‡ to give to him that needeth.
29 [17] Let no [n] corrupt communication proceed out of your mouth, but that which is good ‡ to the use of edifying, that it may minister [o] grace unto the hearers.
30 [18] And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
31 Let all bitternesse, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.
32 * And be ye kinde one to another, tender hearted, forgiving one another, even [19] as God for Christs sake hath forgiven you.

c Who onely hath the chief authoritie over the church.
d Who onely powreth forth his providence, through all the members of the church.
e Who onely is joyned together with us in Christ.
5 He teacheth us, that we indeed are all one body, and that all good gifts proceed from Christ onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his church:) but yet notwithstanding these gifts are diversly and sundry wayes divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profit of the whole body.
f Which Christ hath given.
* Psal. 68, 18.
g A multitude of captives.
h Down to the earth, which is the loweſt part of the world.
i Fulfill with his gifts.
k The church.
* 1 Cor. 12, 28.
6 First of all he reckoneth up the ecclesiasticall functions, which are partly extraordinarie and for a season, as apostles, prophets, euangelists, and partly, ordinarie and perpetuall, as pastours and doctours.
l The apostles were those twelve, unto whom Paul was afterward added, whose office was to plant churches throughout all the world.
m The prophets office was one of the chiefest, which were men of marvellous wisdome, and some of them could foretell things to come.
n These the apostles used as fellows in the execution of their office, being not able to answer all places themselves.
o Pastours are they which govern the church, and teachers are they which govern the schools.
7 He sheweth the end of ecclesiasticall functions to wit, that by the ministerie of men all the saints may so grow up together, that they may make one mysticall body of Christ.
p The church.
8 The use of this ministerie is perpetuall, so long as we are in this world, that is, untill that time that having put off the flesh, and throughly and perfitly agreeing betwixt our selves, we shall be joyned with Christ our head. Which thing is done by that knowledge of the Son of God increasing in us, and he himself by little and little growing up in us, untill we come to be a perfit man, which shall be in the world to come, when God shall be all in all.
‡ Or, *into the unitie.*
q In that most near conjunction which is knit and fastened together by faith.
‡ Or, *age.*
r Christ is said to grow up to full stature, not in himself, but in us.
9 Betwixt our childhood (that is to say, a very weak state, while as yet we do altogether waver) and our perfit age, which we shall have at length in another world there is a mean, to wit, our youth, and steady going forward to perfection.
10 He compareth them, which rest not themselves upon the word of God, to little boats which are tossed hither and thither with the doctrins of men, as it were, with contrary windes, and therewithall forewarneth them, that it cometh to passe not onely by the lightnesse of mans brain, but also by the craftinesse of certain, which make as it were an art of it.
s With those uncertain chances which tosse men to and fro.
t By the deceit of those men which are very well practised in deceiving of other.
11 By earnest affection of the truth and love, we grow up into Christ: for he (being effectuall by the ministery of his word, which as the vitall spirit doth so quicken the whole body, that it nourisheth all the limbs thereof according to the measure and proportion of each one) quickeneth and cherisheth his church, which consisteth of divers functions, as of divers members, & preserveth the proportion of every one. And thereof it followeth, that neither this body can live without Christ, neither can any man grow up spiritually, which separateth himself from the other members.
‡ Or, *being sincere.*
* Col. 2, 19
u Of Christ, who, in manner of the soul, quickeneth all the members.
x Such increase as is meet the body should have.
y Charitie is the knitting of the limbs together.
12 He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners and actions, setting down a most grave comparison between the children of God, and them which are not regenerate: For in these men, all the powers of the mind are corrupted, and their mind is given to vanity, and their senses are darkened with most grosse mistinesse, and their affections are so accustomed by little and little to wickednesse, that at length they run headlong into all uncleannesse, being utterly destitute of all judgement.
z If the noblest parts of the soul be corrupted, what is man but corruption onely?
a Whereby God liveth in them.
* Rom. 1, 21.
‡ Or, *hardnesse.*
b Void of all judgement.
c They strove to passe one another, as though there had been some gain to be gotten by it.
13 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Christ, which have other principles of their doings far different, to wit, holy and honest desires, and a mind clean changed by the vertue of the Holy Ghost, from whence proceed also like effects, as a just and holy life indeed.
d As they have learned, which acknowledge Christ indeed, and in good earnest.
e Your selves.
f Where there ought to have been the greatest force of reason, there is the greatest corruption of all, which wasteth all things.
g After the image of God.
h The effect and end of the new creation.
i Not fained nor counterfeit.
14 He commendeth severally certain peculiar Christian vertues and first of all, he requireth truth, (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another.
15 He teacheth us how to bridle our anger, in such sort, that although it be hot, yet that it break not out, and that it be straightwayes quenched before we sleep: lest Satan taking occasion to give us evil counsel and by that means destroy us.
k If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
l Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.
16 He descendeth from the heart to the hands, condemning theft: and because the men which give themselves to this wickednesse, use to pretend poverty, he sheweth that labour is a good remedie against poverty, which God blesseth in such sort, that they which labour have alwayes some overplus to help other, so far is it from this, that they are constrained to steal other mens goods.
m By labouring in things that are holy, and profitable to his neighbour.
‡ Or, *to distribute.*
17 He bridleth the tongue also, teaching us so to temper our talk, that our hearers mindes be not only not destroyed, but also instructed.
n Word for word, rotten.
‡ Or, *to edifie profitably.*
o By grace, he meaneth that, whereby men may profit to the going on forward in godlinesse and love.
18 A generall precept against all excesse of affections which dwell in that part of the mind, which they call, Angrie, and he setteth against them the contrary means. And useth a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateness and intemperancie, who dwelleth in us, to this end, to moderate all our affections.
* 2 Cor. 2, 10.
19 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

CHAP. V.

2 After generall exhortations to love, 3 to flee fornication, 4 and all uncleannesse, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as deare children,
2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering, & a sacrifice to God for a sweet smelling savour.
3 [1] But fornication, and all uncleannesse, or covetousnesse, let it not be once named amongst you, as becometh saints:
4 Neither filthinesse, nor foolish talking, nor [a] jesting, which are not convenient: but rather giving of thanks.

1 Now he cometh to another kinde of affections, which is in that part of the mind, which men call covetous or desirous: and he reprehendeth fornication, covetousnesse and jesting, very sharply.
a Jests which men cast one at an other: that no lightnesse be seen, nor evil example given, nor any offence moved by evil words or backbiting.

5 [2] For

180

5 [2] For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of ‡ diſobedience.

7 [3] Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſſe, but now *are ye* [c] light in the Lord: walk as children of light,

9 (For the fruit of the [d] Spirit is in all goodneſſe, and righteouſneſſe and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkneſſe, but rather [e] reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are ‡ reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore [f] he ſaith, * Awake thou that ſleepeſt, and ariſe from the [g] dead, and Chriſt ſhall give thee light.

15 * [4] See then that ye walk circumſpectly, not as fools, but as wiſe.

16 [h] Redeeming the time, becauſe the [i] dayes are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

18 [5] And be not drunk with wine, wherein is [k] exceſſe: but be filled with the Spirit:

19 Speaking to your ſelves in pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie in your [l] heart to the Lord,

20 Giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jeſus Chriſt,

21 [6] Submitting your ſelves one to another in the fear of God.

22 [7] Wives, ſubmit your ſelves unto your own husbands, [8] as unto the Lord.

23 [9] For the husband is the head of the wife, even as Chriſt is the head of the church, and [10] he is the Saviour of the bodie.

24 [11] Therefore as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.

25 [12] Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

26 [13] That he might [m] ſanctifie and cleanſe it with the waſhing of water, by the [n] word,

27 That he might preſent it to himſelf a glorious church, not [o] having ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blemiſh.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his [p] own flesh: but nourisheth and cheriſheth it, even as the Lord the church:

30 For we are members of his bodie, [q] of his flesh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be [r] joyned unto his wife, and they two ſhall be one flesh.

32 [15] This is a great myſterie: but I ſpeak concerning Chriſt and the church.

33 [16] Nevertheleſſe, let every one of you in particular, ſo love his wife, even as himſelf, and the wife *ſee* that ſhe reverence her husband.

2 Becauſe theſe ſins are ſuch, that the moſt part of men count them not for ſins, he awaketh the godly to the end they ſhould ſo much the more take heed to themſelves from them, as moſt hurtfull plagues.

b A bond-ſlave to idolatry, for the covetous man thinketh that his life ſtandeth in his goods.

‡ Or, *unbelief.*

3 Becauſe we are not ſo ready to any thing, as to follow evil examples, therefore the apoſtle warneth the godly to remember alwayes, that the other are but as it were darkneſſe, and that they themſelves are as it were light. And therefore the other commit all villanies (as men are wont in the dark) but they ought not onely not to follow their examples, but alſo (as the property of the light is,) reprove their darkneſſe, and to walk ſo (having Chriſt that true light going before them) as it becometh wiſe men.

c The faithfull are called light, both becauſe they have the true light in them which lighteneth them, and alſo becauſe they give light to other, in ſo much, that their honeſt converſation reproveth the life of wicked men.

d By whoſe force we are made light in the Lord.

e Make them open to all the world, by your good life.

‡ Or, *diſcovered.*

f The ſcriptures, or God in the ſcripture.

* Iſa. 60, 1.

g He ſpeaketh of the death of ſinne.

* Col. 4, 5.

4 The worſe and more corrupt that the manners of this world are, the more watchfull ought we to be againſt all occaſions, and reſpect nothing but the will of God.

h This is a metaphore taken from the merchants: who prefer the leaſt profit that may be before all their pleaſures.

i The times are troubleſome and sharp.

5 He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankets of the unfaithfull, in which the praiſes of the onely Lord muſt ring, be it in proſperity or adverſitie.

k All kinde of riot, joyned with all manner of filthineſſe and ſhamefulneſſe.

l With an earneſt affection of the heart, and not with the tongue onely.

6 A ſhort repetition of the end whereunto all things ought to be referred, to ſerve one another for Gods ſake.

7 Now he deſcendeth to a family, dividing orderly all the parts of a family. And he ſaith, that the dutie of wives conſiſteth herein, to be obedient to their husbands.

8 The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the authour of this ſubjection.

9 A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the church.

10 Another argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only juſt, but alſo very profitable: as alſo the ſalvation of the church is of Chriſt, although farre otherwiſe.

11 The concluſion of the wives dutie towards their husbands.

12 The husbands dutie toward their wives, is to love them as themſelves, of which love the love of Chriſt towards his church is a lively pattern.

13 Becauſe many men pretend the infirmities of their wives to excuſe their own hardeneſſe and crueltie, the apoſtle willeth us to mark what manner of church Chriſt gat, when he joyned it to himſelf, and how he doeth not onely, not loath all her filth and uncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, untill he wholly purged it.

m Make it holy.

n Through the promiſe of free juſtification and ſanctification in Chriſt received by faith.

o The church as it is conſidered in it ſelf, ſhall not be without wrinkle, before it come to the mark it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is clean and without wrinckle.

14 Another argument, Every man loveth himſelf, even of nature, therefore he ſtriveth againſt nature that loveth not his wife: he proveth the conſequent firſt by the myſticall knitting of Chriſt and the church together, and then by the ordinance of God, who ſaith that man and wife are as one, that is, not to be divided.

p His own body.

q He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the ſacrament of the ſupper.

r Look Matth. 19, 5.

15 That no man might dream of naturall conjunction, or knitting of Chriſt and his church together (ſuch as the husbands and the wives is) he ſheweth that it is ſecret, to wit, ſpirituall, and ſuch as farre differeth from the common capacity of man: as which conſiſteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.

16 The concluſion both of the husbands dutie toward his wife, and of the wife toward her husband.

CHAP. VI.

1 The dutie of children toward their parents, 5 of ſervants toward their maſters. 10 Our life is a warfare, 12 not onely againſt flesh and bloud, but alſo ſpirituall enemies. 13 The compleat armour of a Chriſtian, 18 and how it ought to be uſed. 21 Tychicus is commended.

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

1 He cometh to another part of a family, and sheweth that the duty of the children toward their parents, conſiſteth in obedience unto them.

2 [4] Honour thy father and mother, ([5] which is the firſt commandment with [b] promiſe)

2 The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo that children are ſo farre forth bound to obey their parents, as they may not ſwarve from the true worſhip of God.

3 That it may be well with thee, and thou mayeſt live long on the earth.

a For the Lord is authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us.

4 [6] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

3 The ſecond argument: Becauſe this obedience is moſt juſt.

5 [7] Servants, be obedient to them that are your maſters [8] according to the flesh, with [d] fear and trembling, in ſingleneſſe of your heart, as unto Chriſt:

4 A proof of the firſt argument.

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, [9] doing the will of God from the heart;

5 The third argument taken of the profit that enſueth thereby: Becauſe the Lord vouchſafed this commandement amongſt all the reſt, of a ſpeciall bleſſing.

7 With good will doing ſervice, as to the [e] Lord, and not to men:

8 [10] Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord whether he be bond or free.

b With a ſpeciall promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.

6 It is the dutie of fathers to uſe their fatherly authoritie moderately and to Gods glory.

c Such informations and precepts as being taken out of Gods book, are holy and acceptable to him.

7 Now he deſcendeth to the third part of a family, to wit, to the dutie both of the maſters, and of the ſervants. And he sheweth that the dutie of ſervants conſiſteth in an heartie love and reverence to their maſters.

8 He mitigateth the ſharpneſſe of ſervice, in that they are ſpiritually free notwithſtanding the ſame, and yet the ſpirituall freedome taketh not away corporall ſervice: inſomuch that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo farre forth as they may with ſafe conſcience.

d With carefull reverence, for ſlavish feare is not allowable, much leſſe in Chriſtian ſervants.

9 To cut off occaſion of all pretences, he teacheth us that it is Gods will that ſome are either born or made ſervants, and therefore they muſt reſpect Gods will, although their ſervice be never ſo hard.

e Being moved with a reverence to God-ward, as though ye ſerved God himſelf.

10 Although they ſerve unkinde and cruel maſters yet the obedience of ſervants is no leſſe acceptable to God, than the obedience of them that are free.

11 It is the duie of maſters, to uſe the authority that they have over their ſervants modeſtly and holily, ſeeing that they in an other reſpect have a common maſter which is in heaven, who will judge both the bond and the free.

‡ Or, *moderating.* ‡ Some reade, *both your and their maſter.*

is

is there [f] respect of persons with him.

10 [12] Finally, my brethren, be stong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 [13] For we wrestle not against flesh and [g] bloud, but against [h] principalities, against powers, against the rulers of the darkness of this world, against ‡ spirituall wickedness in ‡ high places.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the [i] evil day, & ‡ having done all to stand.

14 Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousnesse:

15 And your feet shod with the [k] preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying alwayes with all prayer and supplication in the [l] Spirit, and watching thereunto with all perseverance, and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysterie of the gospel:

20 For which I am an ambassadour ‡ in bonds: that ‡ therein I may speak boldly, as I ought to speak.

21 [15] But that ye also may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull minister in the Lord, shall make known to you all things,

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ‡ in sinceritie. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

f Either of freedome or bondage. 12 He concludeth the other part of this epistle, with a grave exhortation, that all be ready and fight constantly, trusting to spirituall weapons, untill their enemies be cleane put to flight. And first of all, he warneth us to take the armour of God, wherewith onely our enemy may be dispatched. 13 Secondly, he declareth that our chiefest & mightiest enemies are invisible, that we may not think that our chiefest conflict is with men. g Against men which are of a fraile and brittle nature, against which are set spirituall subtilities, more mighty than the other by a thousand parts. h He giveth these names to the evil angels, by reason of the effects which they work: not that they are able to doe the same of themselves, but because God giveth them the bridle. ‡ Or, *wicked spirits.* ‡ Or, *heavenly.* 14 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with uptightnesse of conscience, a godly and holy life, knowledge of the gospel, faith, and to be short, with the word of God, and using daily earnest prayer for the health of the church, and especially for the constancie of the true, godly, and valiant ministers of the word. i Look Chap. 5, 16. ‡ Or, *having overcome all.* k That the preparation of the gospel may be as it were shooes to you: and it is very fitly called the gospel of peace, for that seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the gospel, that we may take our journey to God who is at peace with us.

181

l That holy prayers may proceed from the holy spirit.

‡ Or, *in a chain.*

‡ Or, *thereof.*

15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his epistles.

‡ Or, *with his corruption.*

The epistle of PAUL the apostle, TO THE PHILIPPIANS.

Chap. I.

3 He testifieth his thankfulnesse to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how readie he is to glorifie Christ, either by his life or death: 27 exhorting them to unity, 28 and to fortitude in persecution.

PAul and [1] Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the [a] bishops and deacons:

2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‡ remembrance of you,

4 Alwayes in every prayer of mine for you all making request with joy,

5 For your [b] fellowship in the gospel from the [c] first day untill now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform it untill the [d] day of Jesus Christ,

7 Even as it is meet for me to think this of you all, because ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the gospel, ye all are ‡ partakers of my [f] grace.

8 [2] For God is my record, how greatly I long after you, all, in the bowels of Jesus Christ.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement:

10 That ye may ‡ approve things that ‡ are excellent, that ye may be sincere, and without offence till the day of Christ:

11 Being filled with the [g] fruits of righteousnesse, which *are* by Jesus Christ unto the glory and praise of God.

1 The mark whereat he shooteth in this epistle, is to confirm the Philippians by all meanes possible, not onely not to faint, but also to goe forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he saith, he hopeth fully they will doe, and that by the testimony of their lively charity, but in the mean season he refereth all things to the grace of God. a By the bishops are meant both the pastours, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasurie of the church, and had to look unto the poore. ‡ Or, *mention.* b Because that you also are made partakers of the gospel. c Ever since I knew you.

‡ Or, *will finish it.*

d The spirit of God will not forsake you unto the very latter end, untill your mortal bodies shall appear before the judgement of Christ to be glorified.

‡ Or, *you have me in your heart.*

e A true proof of a true knitting together with Christ.

‡ Or, *partakers with me of grace.*

f He calleth his bonds grace, as though he had received some singular benefit.

2 He declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

3 He sheweth what thing we ought chiefly desire, to wit, first of all that we may increase in the true knowledge of God, (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works in deed, to the glory of God by Jesus Christ. ‡ Or, *sense.* ‡ Or, *trie.* ‡ Or, *differ.* g If righteousnesse be the tree, and good works the fruits, then must the papists needs be deceived, when they say that works are the cause of righteousnesse.

12 [4] But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in [h] Christ are manifest in all the [i] palace, and [‡] in all other *places*.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the [k] word without fear.

15 Some indeed preach Christ even of envie and strife, and some also of good will.

16 The one preach Christ of contention, not [l] sincerely, supposing to adde affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 [5] What then? notwithstanding every way, whether [m] in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 [6] According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldnesse, as alwayes, *so* now also Christ shall be magnified in my bodie, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 [7] But if I live in the [n] flesh, this is the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is farre better:

24 Nevertheless, to abide in the flesh, *is* more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27 [8] Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may heare of your affairs, that ye [o] stand fast in one spirit, with one minde, striving together for the faith of the gospel;

28 [9] And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 [10] For unto you it is given in the behalf of Christ, not onely to beleeve on him, but also to suffer for his sake.

30 [11] Having the same conflict which ye saw in me, and now heare *to be* in me.

4 He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his apostleship. To whom he answereth that God hath blessed his imprisonment in such wise, that he is by that mean become more famous, and the dignitie of the gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.
h For Christs sake.
i In the Emperours court.
‡ Or, *to all others.*
k The gospel is called the word, to set forth the excellencie of it.
l Not with a pure minde, for otherwise their doctrine was pure.
5 He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that ask it.
m Under a godly colour and shew: for they made Christ a cloke for their ambition and envie.
6 We must continue even to the end, with great confidence, having nothing before our eyes but Christs glorie onely, whether we live or die.
7 An example of a true shepherd, who maketh more accompt how he may profit his sheep, than he doth of any commoditie of his own whatsoever.
n To live in this mortall body.
8 Having set down those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrin and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversitie in such sort, that they admit nothing unworthy the profession of the gospel.
o The word is a metaphor taken from wrestlers, that stand fast and shrink not a foot.
9 We ought not so be discouraged, but rather encouraged by the persecutions, which the enemies of the gospel imagine and practise against us: seeing that they are certain witnesses, from God himself, both of our salvation, and of the destruction of the wicked. 10 He proveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith. 11 Now he sheweth for what purpose he made mention of his afflictions.

Chap. II.

He exhorteth them to unity, and to all humblenesse of minde, by the example of Christs humility and exaltation: 12 to a carefull proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 27 as Epaphroditus also, whom he presently sendeth to them.

IF [1] *there be* therefore any consolation in [a] Christ, if any comfort of love, if any fellowship of the Spirit, if any [b] bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having [c] the same love, being of one accord, of one minde.

3 Let nothing be *done* through strife, or vain glory, but in lowlinesse of minde let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 [2] Let this minde be in you, which was also in Christ Jesus:

6 Who being in the [d] form of God, [e] thought it not robbery to be [f] equall with God:

7 But made himself of no [g] reputation, and took upon him the [h] form of a servant, and was made in the [‡] likenesse of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse.

9 [3] Wherefore God also hath highly exalted him, and given him a [i] name which is above every name:

10 That at the name of Jesus [k] every knee should bowe, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that [l] every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.

12 [4] Wherefore my beloved, as ye have alwayes obeyed, not as in my presence onely, but now much more in my absence; [m] work out your own salvation with fear and trembling.

13 [5] For it is God which worketh in you, both [n] to will and to do of *his* good pleasure.

14 [6] Do all things without murmurings, and disputings:

15 [7] That ye may be blamelesse and [‡] harmlesse, the sonnes of God, without rebuke, in the midst of a crooked and perverse nation, among whom [‡] ye shine as lights in the world:

16 Holding forth the [o] word of life, [8] that I may rejoyce in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [†] offered upon the [p] sacri-

1 A most earnest request to remove all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride whereby it cometh to passe that they separate themselves one from another.
a Any Christian comfort.
b If any feeling of inward love.
c Like love.
2 He setteth before them a most perfit, example of all modestie and sweet conversation, Christ Jesus, whom we ought to follow with all our might: who abased himself so farre for our sakes, although he be above all, that he took upon him the form of a servant, to wit, our flesh, willingly subject to all infirmities, even to the death of the crosse.
d Such as God himself is, and therefore God, for therefore is none in all parts like to God, but God himself.
e Christ that glorious and everlasting God knew that he might rightfully and lawfully not appear in the base flesh of man, but remain with Majestie meet for God: yet he chose rather to debase himself.
f If the Sonne be equall with the Father, then is there of necessitie an equalitie, which Arius that heretike denieth: and if the Son be compared to the Father, then is there a distinction of persons, which Sabellius that heretike denieth.
g He brought himself from all things, as it were to nothing.
h By taking our manhood upon him.
‡ Or, *habite.*
3 He sheweth the most glorious event of Christs submission, to teach us that modestie is the true way to true praise and glory. i Dignitie and renoun, and the matter with it.
k All creatures shall at length be subject to Christ. l Every nation. 4 The conclusion: We must go on to salvation with humilitie and submission by the way of our vocation.
m That is, do such things as concerne life and salvation, of which some particulers were above mentioned, vers 1, 2. 5 A most sure and grounded argument against pride, for that we have nothing in us praise worthy, but it cometh of the free gift of God, and is without us, for we have no abilitie or power, so much as to will well, (much lesse to do well) but only of the free mercy of God. n Why then we are not stocks, but yet we do not will well of nature, but onely because God hath made of our naughty will a good will.
6 He describeth modestie by the contrary effects of pride, teaching us, that it is far both from all malicious and close or inward hatred, and also from open contentions and brawlings. 7 To be short, he requireth a life without fault, and pure, that being lightned with the word of God, they may shine in the darknesse of this world. ‡ Or, *sincere.*
‡ Or, *shine ye.* o The gospel is called the word of life, because of the effects which it worketh. 8 Again he pricketh them forward, setting before them his true apostolike care that he had of them: comforting them moreover, to the end they should not be sorrie for the greatnesse of his afflictions, no not although he should die to make perfit their oblation with his bloud, as it were with a drink offering. † Gr. *poured forth.* p As if he said, I brought you Philippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spirituall offering.

fice

fice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 ‡ [9] But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I have no man ‡ like-minded, who will naturally care for your ſtate.

21 For [r] all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſonne with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſſe, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him: and not on him onely, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſſe ſorrowfull.

29 Receive him therefore in the Lord with all gladneſſe, and ‡ hold ſuch in reputation:

30 Becauſe for the [t] work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

‡ Or, *moreover.*
9 Moreover, he confirmeth their mindes both by ſending back Epaphroditus unto them, whoſe fidelitie towards them, and great pains in helping him, he commendeth: and alſo promiſing to ſend Timothy ſhortly unto them, by whoſe preſence they ſhall receive great commoditie, and hoping alſo to come himſelf ſhortly unto them, if God will.
q May be confirmed in my joy of minde.
‡ Or, *ſo deare unto me.*
r The moſt part.

‡ Or, *honour ſuch.*
t He calleth it here the work of Chriſt, to viſit Chriſt, being poore, and in bands, in the perſon of Paul.

Chap. III.

1 He warneth them to beware of the falſe teachers of the circumciſion, 4 ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſſe of the law: 7 which notwithſtanding he counteth as dung and loſſe, to gain Chriſt and his righteouſneſſe, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the wayes of carnall Chriſtians.

FInally, [1] my brethren, rejoyce in the Lord. To write the [2] ſame things to you, to me indeed is [a] not grievous, but for you it is ſafe.

2 Beware of dogs, beware of evil workers, beware of the [b] conciſion.

3 [3] For we are the circumciſion, which worship God in the ſpirit, & rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh.

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more.

5 Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Phariſee:

6 Concerning zeal, perſecuting the church: touching the righteouſneſſe which is in the law, blameleſſe.

7 But what things were [d] again to me, thoſe I counted loſſe for Chriſt.

8 Yea doubtleſſe, and I count [e] all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſſe of all things, and do count them but dung that I may [f] win Chriſt,

9 And be found in [g] him, [h] not having mine own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith:

10 [5] That I may [i] know him, and the power of his reſurrection, and the [6] fellowſhip of his ſufferings, being made conformable unto his death,

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after if that I may [k] apprehend that for which alſo I am [l] apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended; but this one thing *I do*, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before,

14 I preſſe toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore, as many as be [m] perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſſe, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 [8] (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſſe of Chriſt:

19 [n] Whoſe end *is* deſtruction, whoſe God *is* their belly: and whoſe [o] glory is in their ſhame, who minde earthly things)

20 [9] For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

1 A concluſion of thoſe things which have been before ſaid, to wit, that they go forward chearfully in the Lord.
2 A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which joyne circumciſion with Chriſt, (that is to ſay, juſtification by works, with free juſtification by faith) and beat into mens heads the ceremonies which are abolished, for true exerciſes of godlineſſe and charitie. And he calleth them dogs, as prophane barkers, and evil workmen, becauſe they neglected true works, and did not teach the true uſe of them. To be ſhort, he calleth them conciſion, becauſe in urging circumciſion, they cut off themſelves and others from the church. a Which you have oftentimes heard of me. b He alludeth to circumciſion, of the name whereof whiles they boaſted, they cut aſunder the church. 3 He ſheweth that we ought to uſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerve God in puritie of life. c In outward things which pertain nothing to the ſoul. 4 He doubteth not to preferre himſelf even according to the fleſh, before thoſe perverſe hot urgers of the law, that all men may know, that he doeth with good judgement of minde, lightly eſteem of all thoſe outward things: for ſomuch as he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

d Which I accounted for advantage.
e He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.
f That in their place I might get Chriſt, and of a poor man become rich: ſo farre off am I from loſing any thing.
g In Chriſt: for they that are found without Chriſt, are ſubject to condemnation.
h That is, to be in Chriſt, to be found not in a mans own righteouſneſſe, cloathed with the righteouſnes of Chriſt imputed to him.
5 This is the end of righteouſneſſe by faith touching us, that by the vertue of his reſurrection we may eſcape from death.
i That I may feel him indeed and have a triall of him.
6 The way to that eternall ſalvation is to follow Chriſt his ſteps, by afflictions and perſecutions, untill we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward wherevnto God calleth us in him. And the apoſtle ſetteth theſe true exerciſes of godlines, againſt thoſe vain ceremonies of the law, wherein the falſe apoſtles put the ſumme of godlineſſe.
k To life everlaſting, which followeth the reſurrection of the ſaints.
l For we run not, but ſo farre forth as we are layed hold on of Chriſt, that is, as God giveth us ſtrength, and ſheweth us the way.
7 The concluſion, of his exhortation ſtanding upon three members: The one is, that ſuch as have profited in the truth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not theſe things, and doubt of the abolishing of the law, they ſhou'd cauſe no trouble, and ſhould be gently born withall, untill they alſo be inſtructed of the Lord. The third is, that they eſteem the falſe apoſtles, by their fruits: wherein he doubteth not to ſet forth himſelf for an example. m He ſaid before, that he was not perfect. So that in this place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next verſe following. 8 He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but with ſorrow and tears, to wit, becauſe that being enemies of the goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: that is to ſay, that flowing in peace, and quietneſſe, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of. n Reward. o Which they hunt after at mens hands. 9 He ſetteth againſt theſe fellows, true paſtours which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhall be clothed with that eternall glory, by the vertue of God.

CHAP. IIII.

1 From particular admonitions, 4 he proceedeth to generall exhortations, 10 ſhewing how he rejoyced at their liberality towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them: 19 and ſo he concludeth with prayer and ſalutations.

1 [1] THerefore, my brethren, dearly beloved and longed for, my joy and [a] crown, ſo ſtand faſt in the [b] Lord, my dearly beloved.

2 [2] I beſeech Euodias, and beſeech Syntyche, that they be of the ſame minde in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are in the [c] book of life.

4 [3] Rejoyce in the [d] Lord alway: and again I ſay, Rejoyce.

5 [4] Let your [e] moderation be known unto all men. [5] The Lord is at hand.

6 [6] Be carefull for nothing: but in every thing by prayer and ſupplication with [f] thankſgiving, let your requeſts be made known unto God.

7 And the [g] peace of God which paſſeth all underſtanding, ſhall keep your [h] hearts and mindes through Chriſt Jeſus.

8 [7] Finally, brethren, whatſoever things *are* true, whatſoever things *are* [‡] [i] honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report: if there be any vertue, and if there be any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

10 [8] But I rejoyced in the Lord greatly, that now at the laſt your care of me [†] hath flouriſhed again, wherein ye were alſo careſull, but ye lacked opportunity.

11 Not that I ſpeakin reſpect of [k] want; for I have learned in whatſoever ſtate I am, therewith to be content.

12 I know both how to be [l] abaſed, and I know how to abound: every where, and in all things I am [m] inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well done, that ye did communicate with my affliction.

15 [9] Now ye Philippians know alſo that in the [n] beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 [10] Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But [‡] I have all, and abound, I am full, having received of Epaphroditus the things *which were ſent* from you, an [o] odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

19 But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus: the brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of [p] Ceſars houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

1 A rehearſall of the concluſion: That they manfully continue, untill they have gotten the victory, truſting to the Lords ſtrength.
a Mine honour.
b In that concord, whereof the Lord is the band.
2 He alſo calleth on ſome by name, partly, becauſe they needed private exhortation, and partly alſo, to ſtirre up other to be more prompt and ready.
c God is ſaid, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlaſting life, Ezekiel calleth it the writing of the houſe of Iſrael, & the ſecret of the Lord. Chap. 13, 9.
3 He addeth particular exhortations: the firſt is, that the joy of the Philippians be not hindred by any afflictions that the wicked imagine and work againſt them.
d So is the joy of the world diſtinguiſhed from our joy.
4 The ſecond is, that taking all things in good part, they behave themſelves moderately with all men.
e Your quiet and ſetled minde.
5 The taking away of an objection: We muſt not be diſquieted through impatience, ſeeing that God is at hand to give us remedy in time againſt all our miſeries. 6 The third is, that we be not too carefull for any thing, but with ſure confidence give God thanks, and crave of him whatſoever we have need of, that with a quiet conſcience we may wholly and with all our hearts ſubmit our ſelves to him. f So David began very oft with teats, but ended with thankſgiving.
g That great quietneſſe of minde, which God onely giveth in Chriſt. h He divideth the minde into the heart, that is, into that part which is the ſeat of the will and affections, and into the higher part whereby we underſtand and reaſon of matters. 7 A generall concluſion, that as they have been taught both in word and example, ſo they frame their lives to the rule of all holineſſe and righteouſneſſe. ‡ Or, *venerable.* i Whatſoever things are ſuch as do beautifie and ſet you out with a holy gravity.
8 He witneſſeth that their liberality was acceptable to him, wherewith they did help him in his extreame poverty: but yet ſo moderating his words, that he might declare himſelf void of all ſuſpicion of diſhoneſtie, and that he hath a minde contented both with proſperitie & adverſity, and to be ſhort, that he repoſeth himſelf in the onely will of God.
† Or, *is revived.*
k As though I paſſed for my want.
l He uſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is poverty, for commonly poverty bringeth all kinds of diſcommodity with it.
m This is a metaphore taken from holy things, or ſacrifices, for our life is like a ſacrifice.
9 He witneſſeth that he remembereth alſo their former benefits, and again, puteth away ſiniſtrous ſuſpicion of immoderate deſire, in that that he received nought of any elſe.
n At the beginning, when I preached the goſpel amongſt you.
10 He witneſſeth again, that he alloweth well of their benefit, not ſo much for his own ſake, as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelf will not be forgetfull.
‡ Or, *I have received all.*
o He alludeth to the ſweet ſmelling ſavours that were offered in the old law.
p Such as belong to the emperour Nero.

The epiſtle of PAUL the apoſtle, TO THE COLOSSIANS.

CHAP. I.

1 After ſalutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increaſe in grace, 14 deſcribeth the true Chriſt, 21 encourageth them to receive Jeſus Chriſt.

1 PAul an apoſtle of Jeſus Chriſt by [a] the will of God, and Timotheus *our* brother,

2 To the ſaints and faithfull brethren in Chriſt, which are at [b] Coloſſe, grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 [1] We give thanks to God, and the [c] Father of our Lord Jeſus Chriſt, praying alwayes for you:

4 Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints;

5 For the [d] hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard *of it*, and

a By the free bountifulneſſe of God.
b Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.
1 He commendeth the doctrine that was delivered them by Epaphras, and their readineſſe in receiving it.
c We cannot otherwiſe conſider of God to our ſalvation, but as he is Chriſts Father, in whom we are adopted.
d For the glory that is hoped for.

and knew the grace of God in truth.

7 As ye also learned of Epaphras our deare fellow servant, who is for you a faithfull minister of Christ:

8 [2] Who also declared unto us your love in the [c] Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of [f] his will, in all wisdome and spirituall understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, & increasing in the knowledge of God.

11 [3] Strengthened with all might according to his glorious power, unto all patience and long-suffering with [g] joyfulnesse:

12 [4] Giving thanks unto the [5] Father, which hath made us meet to be partakers of the inheritance of the saints in [h] light:

13 Who hath delivered us from the power of darknesse, and hath translated *us* into the kingdome of [†] his deare Sonne.

14 [6] In whom we have redemption through his bloud, *even* the forgivenesse of sinnes:

15 [7] Who is the image of the invisible God, the [i] first-born of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* [k] thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things consist.

18 [8] And he is the head of the bodie, the church: who is the beginning, the [l] first-born from the dead, that [‡] in all things he might have the preeminence.

19 For it pleased *the Father*, that in him should [m] all fulnesse dwell,

20 [9] And ([‡] having made peace through the bloud of his crosse) by him to reconcile [n] all things unto himself, by him, *I say*, whether they be things in earth or things in heaven.

21 [10] And you that were sometime alienated, and enemies [‡] in your minde by wicked works, yet now hath [o] he reconciled,

22 In the body of [p] his flesh through death, to present you holy and unblameable, and unreprovable in his sight:

23 [11] If ye continue in the faith grounded and setled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every [q] creature which is under heaven, [11] whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings [r] for you, and fill up that which is [r] behinde of the afflictions of Christ in my flesh, for his bodies sake, which is the church.

25 [13] Whereof I am made a minister according to the dispensation of God, which is given to me for you, [‡] to fulfill the word of God:

26 *Even* the ministery which hath been hid from ages, and from generations, but now is made manifest to his [r] saints.

27 To whom God [u] would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ [‡] in you, the hope of glory.

28 [14] Whom we preach, warning every man, and teaching every man in [x] all wisdome, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour striving according to his working, which worketh in me mightily.

2 He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further both in the knowledge of the gospel, and also in the true use of it.

c Your spirituall love, or your love which cometh from the spirit.

f Gods will.

3 The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

g It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyfull minde.

4 Having ended the preface, he goeth to the matter it self, that is to say, to an excellent description (although it be but short) of whole Christianity, which is fitly divided into three treatises: for first of all he expounded the true doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians, with divers exhortations to the sixt verse of the second chapter. And last of all, in the third place, even to the third chapter, he refuteth the corruptions of true doctrin.

5 The efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternall life, delivering us from the darknesse wherein we were born, and bringing us to the light of the knowledge of the glory of his Sonne.

h In that glorious and heavenly kingdome.

11 The second treatise of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrin, shewing and declaring that there is no where any other true gospel.

q To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

2 He purchaseth authority to this doctrin by his apostleship, and taketh a most sure proof thereof, of his afflictions, which he suffereth for Christ his name to instruct the churches with these examples of patience.

r For your profit and commoditie.

‡ The affliction of the church are said to be Christs afflictions, by reason of that fellowship and knitting together that the body and the head have, the one with the other, not that there is any more need to have the church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the wholy body. 13 He bringeth another proof of his apostleship, to wit, that God is the authour of it, by whom also he was appointed peculiarly apostle of the gentiles, to the end that by this means that same might be fulfilled by him, which the prophets foretold of the calling of the gentiles. ‡ Or, *fully to preach the word of God.* Rom. 15, 19. † Whom he chose to sanctifie unto himself in Christ: moreover he saith, that the mysterie of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily. u Thus Paul bridleth the curiosity of men. ‡ Or, *among st you.* 14 He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ onely through the Lords plentifull blessing of his labours. x Perfect and sound wisdome, which is perfect in it self, and shall in the end make them perfect that fellow it.

CHAP. II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophie, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOr [1] I would that ye knew what great [†] conflict I have for you, and for them at Laodicea, and for as many as have not seen [a] my face in the flesh.

2 [2] That [b] their hearts might be comforted, being knit together in love, and unto all riches of the [c] full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ:

3 [†] In whom are hid all the treasures of [d] wisdome and knowledge.

4 [3] And this I say, lest any man should beguile you with [e] enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your [f] order, and [g] stedfastnesse of your faith in Christ:

6 As ye have therefore [h] received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 [4] Beware lest any man [i] spoil you through

1 The taking away of an objection. In that that he visited not the Colossians, not the Laodiceans, he did it not of any negligence, but is so much the more carefull for them.

‡ Or, *fear*, or *care*.

a Me present in body.

2 He concludeth shortly the sum of the former doctrin, to wit, that the whole sum of true wisdome, and most secret knowledge of God, consisteth in Christ onely, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodnesse, untill they come fully to enjoy it.

b Whom he never saw.

c Of that understanding, which bringeth forth a certain and undoubted perswasion in our mindes. ‡ Or, *wherein.* d There is no true wisdome without Christ. 3 A passing over to the treatise following, against the corruptions of Christianity. e With a framed kinde of talk made to perswade. f The manner of your ecclesiasticall discipline. g Doctrine. h So then Christ hangeth not upon mens traditions. 4 He bringeth all corruptions to three kindes. The first is, that which ariseth of vain and curious speculations, and yet beareth a shew of a certain subtill wisdome. i This is a word of warre, and it is as much as to drive or carry away a spoil or booty.

† Gr. *the Sonne of his love.* 6 The matter it self of our salvation, is Christ the Son of God, who hath obtained remission of sinnes for us, by the offering up of himself. 7 A lively description of the person of Christ, whereby we understand, that in him onely God sheweth himself to be seen: who was begotten of the Father before any thing was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also they do consist, and whose glory they serve. i Begotten before any thing was made: and therefore the everlasting Sonne of the everlasting Father. k He setteth forth the angels with glorious names, that by the comparison of most excellent spirits, we may understand how farre passing the excellencie of Christ is, in whom onely we have to content our selves, and let go all angels. * 1 Cor. 8, 6. John 1, 3. l Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that he is that same to the church, that the head is to the body, that is to say, the prince and governour of it, and the very beginning of true life, as who rising first from death is the authour of eternall life, so that he is above all, in whom onely there is most plentifull abundance of all good things, which is powred out upon the church. l Who so rose again that he should die no more, and who raiseth other from death to life by his power. ‡ Or, *among all.* m Most plentifull abundance of all things pertaining to God. 9 Now he teacheth how Christ executed that office which his Father enjoyned him, to wit, by suffering the death of the crosse (which was joyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, aswell them which beleeved in him to come, and were alreadie under this hope gathered into heaven, as them which should upon the earth beleeve in him afterward. And thus is justification described of the apostle, which is one and the chiefest part of the benefit of Christ. ‡ Or, *making peace.* n The whole church. 10 Sanctification is another work of God in us by Christ, in that that he restored us (which hated God extremely, and were wholly and willingly given to sinne) to his gracious favour in such sort, that he therewithall purifieth us with his holy Spirit, and consecrateth us to righteousnesse. ‡ Or, *by your minde in wicked works.* o The Sonne. p In that fleshly body, to give us to understand, that his body was not a fantasticall body, but a true body.

186

philosophy and vain deceit, after the [5] tradition of men, [6] after the ‡ [k] rudiments of the world, and [7] not after Christ:

9 [8] For in [l] him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [9] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the [p] sinnes of the flesh, by the circumcision of Christ.

12 [10] Buried with him in [q] baptisme, wherein also you are risen with [r] *him* through the faith of [11] the operation of [s] God, who hath raised him from the dead.

13 [12] And you being dead in your sinnes, [13] and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

14 [14] Blotting out the [t] hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his crosse:

15 And having spoiled [u] principalities and powers, he [x] made a shew of them openly, triumphing over them ‡ in [y] it.

16 [15] Let no man therefore judge you ‡ in meat or in drink, or ‡ in respect of an holy day, or of the new moon, or of the sabbath *dayes:*

17 Which are a shadow of things to come, but the [z] body *is* of Christ.

18 [16] Let no man ‡ beguil you of your reward, † in a voluntary [a] humility, and worshipping of angels, [17] intruding into those things which he hath not seen, [18] [b] vainly puft up by his fleshly minde:

19 [19] And not holding the [b] head, from which [c] all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of [d] God.

20 [20] Wherefore if ye be dead with Christ from the ‡ rudiments of the world, why, [e] as though living in the world, are ye subject to ordinances?

21 [21] (Touch not, taste not, handle not:

22 [22] Which all are to perish with the using) [23] after the commandments and doctrines of men.

23 [24] Which things have indeed a shew of [f] wisdome in [g] will-worship and humility, and ‡ [h] neglecting of the body, not in any honour to the [i] satisfying of the flesh.

5 The second, which is manifestly superstitious and vain, and upon custome and fained inspirations.
6 The third kind was of them which joyned the rudiments of the world (that is to say, the ceremonies of the law) with the gospel.
‡ Or, *elements.*
k Principles and rules, wherewith God ruled his church, as it were under a schoolmaster.
7 A generall confutation of all corruption is this, that that must needs be a false religion, which addeth any thing to Christ.
8 A reason: Because onely Christ, God and man, is most perfect, and passeth farre above all things, so that whosoever hath him, may require nothing more.
l By these words is shewed a distinction of the natures.
m This word (dwelleth) noteth out unto us the joyning together of those natures, so that of God and man is one Christ.
n These words set down most perfect Godhead to be in Christ.
o The knitting together of God and man is substantiall and essentiall.
9 Now he dealeth precisely against the third kinde, that is to say, against them which urged the Jewish religion: and firstof all, he denieth that we have need of the circumcision of the flesh, seeing that without it we are circumcised within by the vertrue of Christ.
p These many words are used to shew whatthe old man is, whom Paul in other places calleth the body of sinne.
10 The taking away of an objection: We heed not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of the inward restoring and renewing.
q Look Rom. 6, 4.
r So then all the force of the matter cometh not from the very deed done, that is to say, It is not the dipping of us into the water by a minister, that maketh us to be buried with Christ, as the papists say, That even for the very acts sake, we become verily Christians, but it cometh from the vertue of Christ, for the apostle addeth the resurrection of Christ, and faith.
11 One end of baptisme is the death and buriall of the old man, and that by the mighty power of God onely, whose vertue we lay hold on by faith, in the death and resurrection of Christ.
s Through faith which cometh from God.
12 Another end of baptisme is, That we which were dead in sinne, might obtain free remission of sinnes and eternall life, through faith in Christ, who died for us.
13 A new argument which lieth in these few words, and it is thus. Uncircumcision was no hinderance to you, why you being justified in Christ should not obtain life, therefore you need not circumcision to the attainment of salvation.
14 He speaketh now more generally against the whole service of the law, and sheweth by two reasons, that it is abolished, first, to what purpose should he that hath obtained remission of all his sinnes in Christ, require those helps of the law? Secondly, because, that if a man do rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our own handwritings, that we deserved damnation. Therefore did Christ put out that handwriting by his coming, and fastening it to the crosse, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sinne, and subject to the tyranny of our enemies?
t Abolishing the rites and ceremonies.
u Satan and his angels.
x As a conquerour made he a shew of those captives, and put them to shame.
‡ Or, *in himself.*
y The crosse was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse.
15 The conclusion: wherein also he nameth certain kindes, as the difference of dayes, and meats, and proveth by a new argument, that we are not bound unto them: to wit, because those things were shadows of Christs to come, but we possesse him now exhibited unto us.
‡ Or, *for eating and drinking.*
‡ Or, *in part.*
z The body as a thing of substance and pith, he setteth against shadows.
16 He disputeth against the first kinde of corruptions, and setteth down the worshipping of angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that unto themselves, which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seem to bring in these words by humblenesse of minde.
‡ Or, *judge against you.*
† Gr. *being a voluntary in humility.*
a By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these angel-worshippers, blamed such of pride as would go straight to God, and use no other under means beside Christ.
17 Secondly, because they rashly thrust upon them for oracles those things which they neither saw nor heard, but devised of themselves.
18 Thirdly, because these things have no other ground whereupon they are built, but onely the opinion of men, which pleases themselves without all measure in their own devices.
b Without reason.
19 The fourth argument, which is of great weight: because they spoil Christ of his dignity, who onely is sufficient both to nourish and also to increase his whole body.
c Christ.
d With the increasing which cometh from God.
20 Now last of all, he fighteth against the second kinde of corruptions, that is to say, against meer superstitions, invented of men, which partly deceive the simplicity of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlines, remission of sinnes, or any such like vertue, is put in some certain kinde of meat, and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument taken of comparison. If by the death of Christ who established a new covenant with his bloud, you be delivered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order than he doth in the confutation: because he sheweth there, by what degrees false religions came into the world, to wit, beginning first by curious speculation of the wise, after which in processe of time succeeded grosse superstition, against which mischiefs, the Lord set at length that service of the law, which some abused in like sort: but in the confutation he began with the abolishing of the law-service, that he might shew by comparison, that those false services ought much more to be taken away.
‡ Or, *elements.*
e As though your felicity stood in these earthly things, and the kingdome of God were not rather spirituall.
21 An imitation in the person of these superstitious men, rightly expressing their nature and use of speech.
22 Another argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the using.
23 The third argument: Because God is not the authour of these traditions, and therefore they did not binde the consciences.
24 The taking away of an objection. These things have a goodly shew, because men by this meanes, seem to worship God with a good minde, and humble themselves, and neglect the body, which the most part of men curiously pamper up and cherish: but yet notwithstanding the things themselves are of no value, forsomuch as they pertain not to things that are spirituall and everlasting, but to the nourishment of the flesh.
f Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven.
g Hence sprang the works of supererogation, as the papists term them, that is to say, needlesse works, as though men performed more than is commanded them: which was the beginning and the very ground, whereon monks merits were brought in.
‡ Or, *punishing*, or *not sparing.*
h A lively description of monkery.
i Seeing they stand in meat and drink, wherein the kingdome of God doth not stand.

CHAP. III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other severall duties.

IFf [1] ye then [2] be risen with [a] Christ, [3] seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ‡ affection on things above, not on things on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Christ in God.

4 When Christ who is our life, shall appear, then shall ye also appeare with him in glory.

5 [6] Mortifie therefore your [c] members which are upon the earth: fornication, uncleanesse, inordinate affection, evil concupiscence, and covetousnesse, which is idolatry:

6 For which things sake, the wrath of God [d] cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these, Anger,

1 Another part of this epistle, wherein he taketh occasion, by reason of those vain exercises, to shew the duty of a Christian life: which is an ordinary thing with him, after he hath once set down the doctrine it self.
2 Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holinesse, out of which sundry arms or rivers do afterwards flow.
a For if we be partakers of Christ, we are carried as it were into another life, where we shall need neither meat nor drink, for we shall be like unto the angels.
3 The end and mark which all the duties of Christian life shoot at, is to enter into the kingdome of heaven, and to give our selves to those things which lead us thither, that is, to true godlinesse, and not to those outward and corporall things.
‡ Or, *minde.*
b So he calleth that shew of religion which he spake of in the former chapter.
4 A reason taken of the efficient causes, and others: you are dead as touching the flesh, that is, touching the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the spirit, therefore give your selves to spirituall and heavenly, and not to carnall and earthly things.
5 The taking away of an objection: whiles we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christs and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.
6 Let not your dead nature be any more effectuall in you, but let your living nature be effectuall. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spirituall, live. And he reckoneth up a great long scroul of vices, and their contrary vertues.
c The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doth use them as the body doth his members.
d Useth to come.

wrath,

wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, [7] seeing that ye have put off the old man with his deeds:

10 And have put on the new man, [8] which is renewed in [e] knowledge, after the image of him that created him.

11 [9] Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 [f] Put on therefore (as the elect of God holy and beloved) [g] bowels of mercies, kindeness, humbleness of minde, meekness, long-suffering:

13 Forbearing one another, and forgiving one another, if any man have a ‡ quarrell against any; even as Christ forgave you, so also *do* ye.

14 And above all these things, *put on* charity, which is the [h] bond of perfectness.

15 And let the peace of God [i] rule in your hearts, to the which also ye are called in [k] one body: and be ye thankfull.

16 Let the word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in [l] psalmes and hymnes, and spirituall songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the [m] name of the Lord Jesus, giving thanks to God and the Father by him.

18 [10] Wives, submit your selves unto your own husbands, as it is [n] fit in the Lord.

19 [11] Husbands, love your wives, and be not bitter against them.

20 [12] Children, obey your parents in [o] all things for this is well pleasing unto the Lord.

21 [13] Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [14] Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the [p] reward of the inheritance: for ye serve the Lord Christ.

25 [15] But he that doth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

7 A definition of our new birth taken of the parts thereof which are the putting off of the old man, that is to say, of the wickednesse which is in us by nature, and the restoring, and repairing of the new man, that is to say, of pureness, which is given us by grace: but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newnesse of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul.

e He speaketh of an effectuall knowledge.

9 He telleth them again that the gospel doth not respect those externall things, but true justification and sanctification in Christ onely, which have many fruits, as he reckoneth them up here: But commendeth two things especially, to wit, godly concord, and continuall studie of Gods word.

f So puton, that ye never put off.

g Those most tender affections of exceeding compassion.

‡ Or, *complaint*.

h Which bendeth and knitteth together all the duties that passe from man to man.

i Rule and govern all things.

k You are joyned together into one body through Gods goodnes, that you might help one another as fellow members.

l By Psalmes he meaneth all godly songs which were written upon divers occasions, and by Hymnes, all such as contain the praise of God, and by spirituall songs, other more peculiar and artificious songs, which were also in praises of God, but they were made fuller of musick.

m Call upon the name of Christ, when you do it, or do it to Christs praise and glory.

10 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives subjection in the Lord.

n For those wives do not well, that do not set God in Christ before them in their love, but this philosophy knoweth not.

11 He requireth of husbands, that they love their wives, and use them gently.

12 He requireth of children, that according to Gods commandement they be obedient to their parents.

o In the Lord, and so it is expounded, Ephes. 5, 19.

13 Of parents, that they be gentle towards their children.

14 Of servants, that fearing God himself, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their masters.

q For that, that you shall have duely obeyed your masters, the time shall come, that you shall be made sonnes, of servants, and then shall you know this of a suretie, which shall be when you are made partakers of the heavenly inheritance.

15 He requireth of masters, that being mindfull how that they themselves also shall render an account before that heavenly Lord and master, which will revenge wrongfull doings without any respect of master or servants, they shew themselves just and upright, with equitie, unto their servants.

1 *He exhorteth them to be fervent in prayer, 4 to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

MAsters, give unto your servants that which is just and equall, knowing that ye also have a Master in heaven.

2 [1] Continue in prayer, and watch in the same with thanksgiving.

3 [2] Withall, praying also for us, that God would open unto us a [a] doore of utterance, to speak the mysterie of Christ, for which I am also in bonds.

4 That I may make it manifest, as I ought to speak.

5 [4] Walk in [b] wisdome toward them that are without, redeeming the [c] time.

6 [5] Let your speech be alway with [d] grace, seasoned with [e] salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithfull minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithfull and beloved brother, who is one of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sisters sonne to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These [f] onely are my fellow-workers unto the [g] kingdome of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, alwayes ‡ labouring fervently for you in prayers, that ye may stand perfect, and ‡ compleat in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea,

17 And say to Archippus, Take heed to the ministery which thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

1 He addeth certain generall exhortations, and at length endeth his epistle with divers familiar and godly salutations.

2 Prayers must be continuall and earnest.

3 Such as minister the word, must especially be commended to the prayers of the church, 2 Thess. 3, 1.

a An open and free mouth to preach the gospel.

4 In all parts of our life, we ought to have good consideration even of them which are without the church.

b Advisedly and circumspectly.

c Seek occasion to win them, although you lose of your own by it.

5 Our speech and talk must be applyed to the profite of the hearers.

d Framed to the profit of your neighbour.

e Against this is set filthy communication, as Ephes. 4, 29.

f Why then, Peter was not at that time at Rome.

g In the gospel.

‡ Or, *striving*.

‡ Or, *filled*.

The first epistle of PAUL the apostle, TO THE THESSALONIANS.

CHAP. I.

1 The Thessalonians are given to understand both how mindefull of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was perswaded of the truth, and sincerity of their faith, and conversion to God.

PAul and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ: grace *be* unto you, and peace from God our Father. and the Lord Jesus Christ.

1 An example of right Christian rejoycing, whereby also we learn, that such as have great gifts in them, are in two sorts bridled, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole epistle exhorteth the Thessalonians.

2 We [1] give thanks to God alwayes for you all, making mention of you in our prayers,

2 He commendeth them for three speciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be ashamed, being indued with such excellent gifts, not to continue in Gods election.

3 [2] Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father:

4 Knowing, brethren ‡ beloved, your [a] election of God.

‡ Or, *beloved of God your election.*

a The apostle here sheweth, that such are to be judged the elect of God, in whom appeareth the fruits of election.

5 [3] For our gospel came not unto you in word onely: but also in power, and in the holy Ghost, and in [b] much assurance, as ye know what manner of men we were among you for your sake.

3 Another reason, why they ought in no wise start back, but continue to the end, because they cannot doubt of this doctrin which hath been so many wayes confirmed unto them even from heaven, as they themselves did well know.

6 [4] And ye became followers of us, and of the Lord, having received the word in much affliction, with [c] joy of the holy Ghost:

b Paul sheweth by two things, that there followed very great fruit of his preaching, to wit, by these gifts of the holy Ghost, and that certain assurance which was throughly setled in their mindes, as appeared by their willing bearing of the crosse. 4 Another reason, because even that day they imbraced the gospel with great cheerfulnesse, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid race. c With joy which cometh from the holy Ghost.

7 So that ye were ensamples to all that beleeve in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not onely in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they [d] themselves shew of us, what manner of entring in we had unto you, and [5] how ye turned to God from idols, to serve the living and true God,

d All the beleevers. 5 It is no true conversion to forsake idols, unlesse a man therewithall worship the true and living God in Christ the onely Redeemer.

10 And to wait for his Sonne from heaven, whom he raised from the dead, *even* Jesus which delivered [e] us from the wrath to come.

e This word (us) is not put here without cause and by (wrath) is meant that revenge and punishment, wherewith the Lord will judge the world at length in his terrible wrath.

CHAP. II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendred both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

FOr [1] your selves, brethren, know our entrance in unto you, that it was not invain.

1 That which he touched before shortly concerning his apostleship, he handleth now more at large, and to that end and purpose which we spake of.

2 [2] But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in [a] our God to speak unto you the gospel of God with much contention.

2 The vertues of a true pastour are, freely without fear to preach the gospel, even in the midst of dangers.

a Through God his gracious help.

3 [3] For our exhortation was not of deceit, nor of [b] uncleannesse, nor in guile:

3 To teach pure doctrin faithfully and with a pure heart.

b By any wicked and naughty kind of dealing.

4 [4] But as we were [c] allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which [d] trieth our hearts.

4 To approve his conscience to God, being free from all flattery and covetousnesse.

c Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel only in himself, it followeth, that seeing we are not able to think a good thought, that whomsoever he first chuseth to those callings, he maketh them able, and doth not finde them able. And therefore in that we are allowed of God, it hangeth upon his mercie.

5 Neither at any time used we flattering words, as ye know, nor a cloke of covetousnesse, God *is* witnesse.

6 [5] Nor of men sought we glory, neither of you, nor yet of others, when we might have ‡ been [e] burdensome, as the apostles of Christ.

d Which liketh and alloweth of them.

5 To submit himself even to the baseſt, to win them, and to eschew all pride.

‡ Or, *used authority.*

e When I might lawfully have lived upon the expences of the church.

7 But we were [f] gentle among you, even as a nurse cherisheth her children:

f We were not rough, but easie and gentle as a nurse, that is, neither ambitious, nor covetous, but taketh all paines as patiently as if she were a mother.

8 [6] So being affectionately desirours of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own souls, because ye were deare unto us.

6 To have the flock that is committed unto him in more estimation than his own life.

9 [7] For ye remember, brethren, our labour and travell: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

7 To depart with his own right rather than to be chargeable to his sheep.

10 [8] Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved our selves among you that beleeve.

8 To excell other in example of godly life.

11 [9] As you know, how we exhorted and comforted, and charged every one of you (as a father doth his children)

9 To exhort and comfort with a fatherly minde and affection.

12 [10] That ye would walk worthy of God, who hath called you unto his kingdome and glory.

10 To exhort all men diligently and earnestly to lead a godly life.

13 [11] For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleeve.

11 Having approved his ministery, he commendeth again (to that end and purpose that I spake of) the cheerfulnesse of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

14 [12] For

14 [12] For ye, brethren, became followers of the churches of God, which in Judea are [g] in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they have of the Jews:

15 [13] Who both killed the Lord Jeſus, and their own prophets, and have ‡ perſecuted us: [14] and they pleaſe not God, and are contrary to [i] all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to [k] fill up their ſinnes alway: [l] for the wrath is come upon them to the uttermoſt.

17 [15] But we, brethren, being [m] taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of ‡ rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

12 He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countreymen: which came as well (ſaith he) to the churches of the Jews, as to them: and therefore they ought to take it in good part.
g Which Chriſt hath gathered together.
h Even of them, which are of the ſame countrey, and the ſame town that you are of.
13 He preventeth an offence which might be taken, for that the Jews, eſpecially above all other, perſecuted the goſpel. That is no new thing, ſaith he, ſeeing, they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.
‡ Or, *chaſed us out.*
14 He foretelleth the utter deſtruction of the Jews, leſt any man ſhould be moved by their rebellion. i For the Jews would neither enter into the kingdome of God themſelves, nor ſuffer other to enter in. k Untill that wickednesſe of theirs which they have by inheritance as it were, of their fathers, be grown ſo great, that the meaſure of their iniquitie being filled, God may come forth to wrath. l The judgement of God being angrie, which indeed appeared ſhortly after in the deſtruction of the citie of Jeruſalem, whither many reſorted even out of divers provinces, when it was beſieged. 15 He meeteth with an objection, why he came not to them ſtraightwayes being in ſo great miſerie, I deſired oftentimes (ſaith he) and it lay not in me, but Satan hindred my endeavours, and therefore I ſent Timothie my faithfull companion unto you, becauſe you are moſt dear to me. m Were kept aſunder from you, and as it were orphanes. ‡ Or, *glorying.*

Chap. III.

1 Saint Paul teſtifieth his great love to the Theſſalonians: partly by ſending Timothie unto them to ſtrengthen and comfort them; partly by rejoycing in their well-doing: 10 and partly by praying for them, and deſiring a ſafe coming unto them.

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith:

3 That no man ſhould be moved by theſe afflictions: [1] for your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſſe, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 [2] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſſe by your faith:

8 For now we * [a] live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

10 Night and day praying exceedingly that we might ſee your face, and might [b] perfect that which is lacking in your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt ‡ direct our way unto you.

12 [3] And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtabliſh your hearts unblameable in holineſſe before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

1 The will of God, who calleth him on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.

2 Becauſe they have hitherto gone ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their apoſtle, a great pleaſure.

* Rom. 7, 9.
a For now you cannot otherwiſe think me ſafe and in good caſe, unleſſe you go forward in religion and faith.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothie came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accomplish their faith and religion, that was as yet imperfect. ‡ Or, *guide.* 3 Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life, conſiſteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfit his work by the ſame grace wherewith he begun it in us.

Chap. IIII.

He exhorteth them to go on forward in all manner of godlineſſe, 6 to live holily and juſtly, 9 to love one another, 11 and quietly to follow their own buſineſſe: 13 and laſt of all to ſorrow moderately for the dead. 17 And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.

FUrthermore [1] then we ‡ beſeech you, brethren, and ‡ exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would [a] abound more and more.

2 For ye know what commandments we gave you, by the Lord Jeſus.

3 [2] For this is the will of God, *even* your [b] ſanctification, that ye ſhould abſtain from fornication:

4 [3] That every one of you ſhould know how to poſſeſſe his veſſel in ſanctification and honour:

5 [4] Not in the luſt of concupiſcence, even as the Gentiles which know not God.

6 [5] That *no man* go beyond and ‡ defraud his brother ‡ in *any* matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſſe, but unto holineſſe.

8 He therefore that ‡ [c] deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 [6] But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

11 [7] And that ye ſtudy to be quiet, and to do your own buſineſſe, [8] and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and that ye may have lack ‡ of nothing.

13 [9] But I would not have you to be ignorant, brethren, [10] concerning them which [11] are

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the apoſtle.
‡ Or, *requeſt.*
‡ Or, *beſeech.*
a That ye labour to excell more and more, and daily paſſe your ſelves.
2 This is the ſumme of thoſe things which he delivered them, to dedicate themſelves wholly, to God. And he condemneth plainly all filthineſſe through luſt, becauſe it is altogether contrary to the will of God.
b Look John 17, 17.
3 Another reaſon, becauſe it defileth the body.
4 The third, becauſe the ſaints are diſcerned from them which know not God by honeſtie and puritie.
5 Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeverally, as the prophet of God, that God will revenge ſuch wickednesſe.
‡ Or, *oppreſſe or overreach.*
‡ Or, *in the matter.*
‡ Or, *rejecteth.*
c Theſe commandements which I gave you.
6 Thirdly, he requireth a readie minde to all maner of loving kindneſſe, and exhorteth them to profite more and more in that vertue.
7 He condemneth unquiet brains, and ſuch as are and ſlothfulneſſe, which vices whoſoever are given unto, fall in other wickednesſe, to the great offence of the church. ‡ Or, *of no man.* 9 The third part of the epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the manner of the reſurrection, and of the latter day. 10 We muſt take heed that we do not immoderately bewail the dead, that is, as they uſe to do which think that they are utterly periſhed. 11 A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithfull) untill the Lord cometh.

aſleep,

190 asleep, that ye sorrow not, even as others which have no hope.

14 [12] For if we beleeve that Jesus died, and rose again, even so them also which sleep in [d] Jesus, will God [e] bring with him.

15 [13] For this we say unto you by the [f] word of the Lord, that [g] we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a [h] shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be [i] caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.

18 Wherefore, ‡ comfort one another with these words.

12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.
d They die in Christ, which continue in faith, whereby they are graffed into Christ, even to the last gasp.
e Will call their bodies out of their grave, and joyn their souls to them again.
13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep at the sound of the trumpet of God, Christ himself shall descend from heaven. The saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise shall be taken up into the clouds to meet the Lord, and shall be in perpetuall glory with him
f In the name of the Lord, as though he himself spake unto you.
g He speaketh of these things, as though he should be one of them, whom the Lord shall finde alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readinesse, as if the Lord were coming at every moment.
h The word which the apostle useth here, signifieth properly that incouragement which mariners use one to another, when they altogether, with one shout put forth their oars and row together.
i Suddenly and in the twinkling of an eye.
‡ Or, *exhort.*

CHAP. V.

1 *He proceedeth in the former description of Christs coming to judgement,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUt [1] of the times & the [a] seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with childe; and they shall not escape.

4 [2] But ye, brethren, are not in darkenesse, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkenesse.

6 Therefore let us not sleep as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 [3] But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation.

9 [4] For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ.

1 The day that God hath appointed for this judgement, we know not: But this is sure that it shall come upon men when they look for nothing lesse.
a Luke Acts 1, 7.

2 Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our durie not to live securely in deliciousnesse, lest we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer our selves to be oppressed with the cares of this world, for that is meet for the darkenesse of the night, and this for the light.
3 We must fight with faith and hope, much lesse ought we lie carelessly snorting.
4 He pricketh us forwards by setting most certain hope of victory before us.

10 [5] Who died for us, that whether we wake or sleep, we should live together with him.

11 [6] Wherefore ‡ comfort your selves together, and edifie one another, even as also ye do.

12 [7] And we beseech you, brethren, to [b] know them which labour among you, & are over you in the [c] Lord, and admonish you;

13 And to esteem them very highly in love [d] for their works sake. *And* [8] be at peace among your selves.

14 [9] Now we ‡ exhort you, brethren, warn them that are ‡ [e] unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 [10] See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men.

16 [11] Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the [f] will of God in Christ Jesus concerning you.

19 [12] Quench not the spirit.

20 Despise not [g] propheſyings.

21 Prove all things: hold fast that which is good.

22 [13] Abstain from all [h] appearance of evil.

23 And the very God of peace [i] sanctifie you wholly: and *I pray God* your whole spirit and soul and body be preserved blamelesse unto the coming of our Lord Jesus Christ.

24 [14] [k] Faithfull is he that calleth you, who also will [l] do it.

25 [15] Brethren, pray for us.

26 Greet, all the brethren with an holy kisse.

27 I ‡ charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians, was written from Athens.

5 The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea even whiles we live here.
6 We must not onely watch our selves, but we are also bound to stir up and confirm one another.
‡ Or, *exhort.*
7 We must have great consideration of them which are appointed to the ministery of the word, and government of the church by God, and do their duty.
b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accompted of among you.
c In those things which pertain to Gods service: so is the ecclesiasticall function distinguished from civill authoritie, and true shepherds from wolves.
d So then where this causeceaseth, there must the honour cease.
8 The maintenance of mutuall concord, is especially to be looked unto.
9 We must have consideration of every man, and as the disease is, so must the remedie be used.
‡ Or, *beseech.*
‡ Or, *disorderly.*
e That keep not their rank or standing.
10 Charitie ought not to be overcome with any injuries.
11 A quiet and appeased minde, is nourished with continual prayers, respecting the will of God.
f An acceptable thing to God, and such as he liketh well of.
12 The sparks of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from false.
g The expounding of the word of God.
13 A generall conclusion, that we waiting for the coming of Christ, do give our selves to pureneſſe, both in minde, will, and body, through the grace and strength of the Spirit of God.
h What soever hath but the very shew of evil, abstain from it.
i Separate you from the world, and make you holy to himself through his spirit, in Christ, in whom onely you shall attain unto that true peace.
14 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witnesse in our vocation.
k Alwayes one and ever like himself, who performeth indeed whatsoever he promiseth: and an effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect, is safe and sure.
l Who will also make you perfect.
15 The last part of the epistle, wherein with most wightie charge he commendeth both himself and the epistle unto them.
‡ Or, *adjure.*

THE

The second epistle of PAUL the apostle, TO THE THESSALONIANS.

CHAP. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: and therewithall useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgement of God.

PAul and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the LORD Jesus Christ;

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

1 The first part of the epistle, wherein he rejoyceth that through the grace of God, they have manfully sustained all the assaults of their enemies, wherein he confirmeth them: moreover shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must daily increase.

3 [1] We are bound to thank God alwayes for you, brethren, as it is meet, because that your faith [a] groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

a That whereas it grew up before, it doeth also receive some increase every day more and more.

4 So that we our selves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

2 He openeth the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glas the testimonie of that judgement to come, and the end thereof most acceptable to us, and most sharp to his enemies.

5 [2] *Which is* a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.

3 A proof: God is just, therefore he will worthily punish the unjust, and will do away the miseries of his people.

6 [3] Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

7 And to you who are troubled, [4] rest with us, [5] when the Lord Jesus shall be revealed from heaven, with † his mighty angels.

8 In flaming fire, ‡ taking vengeance on them [6] that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that beleeve ([7] because our testimonie among you was beleeved) in that day.

4 He confirmeth them also by the way, by this means that the condition both of this present state and the state to come, is common to him with them.

11 [8] Wherefore also we pray alwayes for you, that our God would ‡ count you [b] worthy of this calling, and fulfill all the [c] good pleasure of *his* goodnesse, and the [d] work of faith with power.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

c Which he determined long since, onely upon his gracious and mercifull goodnesse toward you.

d So then, faith is an excellent work of God in us: and we see here plainly that the apostle leaveth nothing to free will, to make it check-mate with Gods working therein, as the papists dream.

CHAP. II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of Antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOw [1] we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our [a] gathering together unto him,

1 The second part of the epistle, containing an excellent prophecie of the state of the church, which shall be from the apostles time unto the latter day of judgement.

a If we think earnestly upon that unmeasurable glory, which we shall be partakers of with Christ, it will be an excellent remedie for us against wavering and impatience, so that neither the glistering of the world shall allure us, nor the dreadfull sight of the crosse dismay us.

2 [2] That ye be not soon shaken in minde, or be troubled, neither by [b] spirit, nor by [c] word, nor by [d] letter, as from us, as that the day of Christ is at hand.

2 We must take heed of false prophets, especially in this matter, which go about to deceive, and that for the most part, after three sorts: for either they brag of fained propheticall revelations, or they bring conjectures and reasons of their own, or use counterfeit writings.

3 Let no man deceive you by any means: [3] for *that day shall not come*, except there come a falling away first, and [e] that man of sinne be revealed, the sonne of perdition:

4 Who opposeth and [f] exalteth himself above all that is called God, or that is worshipped: [4] so that he as God sitteth in the temple of God, shewing himself that he is God.

5 [5] Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know [g] what ‡ withholdeth, that he might be revealed in his time.

7 [6] For the mystery of iniquity doth already work: [7] onely he who now [h] letteth, *will let*, untill he be taken out of the way.

8 [8] And then shall [i] that wicked be revealed, whom the Lord shall [k] consume with the [l] spirit of his mouth, and shall destroy with the brightnesse of his coming:

b By dreams and fables, which men pretend to be spirituall revelations. c Either by word of mouth, or by books written. d Either by forged letter, or falsly glosed upon. 3 The apostle foretelleth that before the coming of the Lord, there shall be a throne set up clean contrarie to Christs glory, wherein that wicked man shall sit, and transferre all things that appertain to God, to himself, and many shall fall away from God to him. e By speaking of one, he pointeth out the body of the tyrannous and persecuting church. f All men know who he is that saith he can shut up heaven and open it at his pleasure, and took upon him to be Lord and Master above all kings and princes, before whom kings and princes fall down and worship, honouring that Antichrist as a god. 4 He foretelleth that Antichrist (that is, whosoever he be that shall occupy that seat that falleth away from God) shall not reigne without the church, but in the very bosom of the church. 5 This prophecie was continually declared to the ancient church, but it was neglected of them that followed. g What hindereth and stayeth, ‡ Or, *holdeth*. 6 Even in the apostles time the first foundation of the apostaticall seat was laid, but yet so that they deceived men. 7 He foretelleth, that when the empire of Rome is taken away, the seat that falleth away from God, shal succeed and hold his place, as the old writers. Tertullian, Chrysostome and Hierome do expound it. h He which is now in authoritie, and ruleth all, to wit, the Romane empire. 8 That wicked nesse shall at length be detected by the word of the Lord, and shall utterly be abolished by Christs coming. i Word for word, that lawlesse fellow that is to say, he that shall tread Gods law clean under foot. k Bring to nought. l With his word, for the true ministers of the word are as a mouth, whereby the Lord breatheth out that mightie & everlasting word, which shal break his enemies in sunder, as it were an iron rod

5 A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. † Gr. *the angels of his power.* ‡ Or, *yielding.* 6 There is no knowledge of God unto salvation, without the gospel of Christ. 7 The children of God shall be counted by the faith which they have in the gospel, which is preached unto them by the apostles. 8 Seeing that we have the mark set before us, it remaineth that we go unto it. And we go to it, by certain degrees of causes: first by the free love and good pleasure of God, by vertue whereof all other inferiour causes work: from thence proceedeth the free calling to Christ, and from calling, faith, wereupon followeth both the glorifying of Christ in us, and us in Christ. ‡ Or, *vouchsafe.* b By (calling) he meaneth not the very act of calling, but that selfsame thing whereunto we are called, which is the glory of that heavenly kingdome.

9 He foretelleth, that Satan will beſtow all his might and power, and uſe all falſe miracles that he can to eſtabliſh that ſeat, and that with great ſucceſſe, becauſe the wickedneſſe of the world doeth ſo deſerve it: yet ſo, that onely the unfaithfull ſhall perish through his deceit.

9 [9] *Even him* whoſe coming is after the working of Satan, with all power, and ſignes and [m] lying wonders,

10 And with all deceiveableneſſe of unrighteouſneſſe, in them that perish; becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them [n] ſtrong deluſion, that they ſhould beleeve a lie:

12 That they all might be damned, who beleeved not the truth, but [o] had pleaſure in unrighteouſneſſe.

13 [10] But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through [p] ſanctification of the Spirit, and [q] belief of the truth,

14 Whereunto he called you by our [r] goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 [11] Therefore brethren ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace,

17 Comfort your hearts, and ſtablish you in every good word and work.

m Which are partly falſe, and partly wrought to eſtabliſh a falſhood.
n A moſt mightie working to deceive them.
o They liked lyes ſo well, that they had pleaſure in them, which is the greateſt madneſſe that may be.
10 The elect ſhall ſtand ſteadfaſt and ſafe from all their miſchiefs. Now election is known by theſe teſtimonies: faith is gathered by ſanctification: faith by that that we accord unto the truth: truth by calling, through the preaching of the goſpel: from whence wecome at length to a certain hope of glorification.
p To ſanctifie you.
q Faith which layeth hold not upon lies, but upon the truth of God, which is the goſpel. r By our preaching
11 The concluſion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the apoſtles, through that free good will of God, which comforteth us with an invincible hope, and alſo in all godlineſſe our whole life long.

Chap. III.

He craveth their prayers for himſelf. 3 teſtifieth what confidence he hath in them. 5 maketh requeſt to God in their behalf. 6 giveth them divers precepts, eſpecially to ſhun idleneſſe and ill company. 16 And laſt of all, concludeth with prayer and ſalutation.

1 He addeth now conſequently according to his manner, divers admonitions: The firſt of them is, that they make prayers for the increaſe and free paſſage of the goſpel, and for the ſafetie of the faithfull miniſters of the ſame.
† Gr. *may run.*
† Gr. *abſurd.*
a Which have no care of their duty.
2 It is no marvell that the goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding the church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed upon the faithfull promiſe of God. b From Satans ſnares, or from evil. 3 The ſecond admonition is, that they follow alwayes the doctrine of the apoſtles as a rule for their life.

FInally, [1] brethren, pray for us, that the word of the Lord † may have *free* courſe, and be glorified even as *it is* with you:

2 And that we may be delivered from †[a] unreaſonable and wicked men: [2] for all men have not faith.

3 But the Lord is faithfull, who ſhall ſtablish you, and keep you from [b] evil.

4 [3] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 [4] And the Lord direct your hearts into the love of God, and into ‡ the patient waiting for Chriſt.

6 [5] Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 [6] For your ſelves know how ye ought to follow us, for we behaved not our ſelves diſorderly among you,

8 Neither did we eat any mans bread for nought: but wrought with labour and travell night and day, that we might not be chargeable to any of you.

9 Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, [c] neither ſhould he eat.

11 For we heare that there are ſome which walk among you [7] diſorderly, working not at all, but are [8] buſie-bodies.

12 [9] Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſſe they work, and eat their own bread.

13 [10] But ye, brethren, † be not weary in well doing.

14 [11] And if any man obey not our word ‡ by this epiſtle, note that man, and have no [12] company with him, that he may be [13] aſhamed.

15 [14] Yet count him not as an enemy, but admonish him as a brother.

16 [15] Now the Lord of peace himſelf give you peace alwayes, by all means. The Lord be with you all.

17 [16] The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt be with you all. Amen.

¶ The ſecond *epiſtle* to the Theſſalonians was written from Athens.

4 Thirdly, he diligently and earneſtly admoniſheth them of two things which are given us by the onely grace of God, to wit, of charitie, and a watchfull minde to the coming of Chriſt.
‡ Or, *the patience of Chriſt.*
5 Fourthly, he ſaith, that idle and lazie perſons ought not to be relieved of the church, nay, that they are not to be ſuffered.
6 Leſt he might ſeem to deal hardly with them, he ſetteth forth himſelf for an example, who beſides his travell in preaching, laboured with his hands, which he ſaith he was not ſimply bound to do.
c What ſhall we do then with thoſe idle bellied monks and ſacrificing prieſts? A monk (ſaith Socrates, book 8. of the Tripartite hiſtorie) which worketh not with his hands, is like a thief.
7 How great a fault idleneſſe is, he declareth by that, that God created no man in vain, or to no purpoſe, neither is there any unto whom he hath not allotted, as it were a certain ſtanding and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſin and wickednеſſe.
8 He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite ſort of miſchiefs: to wit, that there are none more buſie in others mens matters than they which neglect their own.
9 The Lord commandeth and the apoſtles pray in the name of Chriſt, firſt, that no man be idle, and next, that every man do quietly and carefully ſee to do his dutie in that office and calling wherein the Lord hath placed him. 10 We muſt take heed, that ſome mens unworthineſſe cauſe us not to be ſlacker in well doing. † Or, *faint not.* 11 Excommunication is a puniſhment for the obſtinate. ‡ Or, *ſignifie that man by an epiſtle.* 12 We muſt have no familiaritie nor fellowship with the excommunicate. 13 The end of excommunication is not the deſtruction, but the ſalvation of the ſinner, that at leaſt through ſhame he may be driven to repentance. 14 We muſt ſo eſchew familiaritie with the excommunicate, that we diligently ſeek all occaſions and means that may be, to bring them again into the right way. 15 Prayers are the ſeals of all exhortations. 16 The apoſtle ſubſcribeth his letter with his own hands that falſe letters might not be brought and put in place of true.

The first Epistle of PAUL the Apostle, TO TIMOTHIE.

CHAP. I.

1 Timothie is put in minde of the charge which was given unto him by Paul, at his going to Macedonia. 5 Of the right use and end of the law. 11 Of saint Pauls calling to be an apostle, 20 and of Hymeneus and Alexander.

1 PAul [1] an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothie, *my* own sonne in the faith: grace, [a] mercy and peace from God our Father, and Jesus Christ our Lord.

3 [2] As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no o-other doctrine,

4 [3] Neither give heed to fables, and endlesse [b] genealogies, which minister questions, rather than edifying, which is in faith: *so do.*

5 [4] Now the end of the [c] commandment is [d] charity, out of a pure heart, and of a good conscience, and of faith unfeigned:

6 [5] From which some [‡] having swerved, have turned aside unto vain jangling;

7 [6] Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 [7] But we know that the law is good, if a man use it lawfully.

9 [8] Knowing this, that the law is not made for a [e] righteous man, but for the lawlesse and disobedient, for the ungodly and for [f] sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankinde, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 [9] According to the glorious gospel of the blessed God, [10] which was committed to my trust.

12 [11] And I thank Christ Jesus our Lord, who hath [g] enabled me: for that he counted me faithfull, putting me into the ministery,

13 Who was before a [h] blasphemer, and a persecuter, and injurious. But I obtained mercie, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with [12] faith, and love which is in Christ Jesus.

15 [13] This is a [i] faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter beleeve on him to life everlasting.

17 [14] Now unto the king eternall, immortall, invisible, the [k] onely wise God, be honour and glory, for ever and ever. Amen.

18 [15] This charge I commit unto thee, sonne Timothie, according to the propheſies which went before on thee, that thou by [l] them mightest warre a good warfare:

19 Holding faith, [m] and a good conscience, [16] which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, [17] whom I have [n] delivered unto Satan, that they may [o] learn not to blaspheme.

1 First of all he avoucheth his own free vocation and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the sum of the apostolicall doctrine, to wit, the mercie of God in Christ Jesus, apprehended by faith, the end whereof is yet hoped for.

a There is as much difference betwixt mercie and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chose us in Christ, and mercie is that free justification which followeth it.

2 This whole epistle consisteth in admonitions, wherein all the duties of a faithfull pastour are lively set out. And the first admonition is this, that no innovation be made either in the apostles doctrine it self, or in the manner of teaching it.

3 The doctrine is corrupted not only by false opinions, but also by vain and curious speculations: the declaration and utterance whereof can nothing help our faith.

b He noteth out one kinde of vain questions.

4 The second admonition, is that the right use and practise of the doctrine must be joyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith.

c Of the law. d There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God. 5 That which he spake before generally of vain and curious controversies, he applyeth to them which presending a zeal of the law, dwelled upon outward things, and never made an end of babling of foolish trifles. ‡ Or, *not aiming at.* 6 There are none more unlearned, and more impudent in usurping the name of holinesse, than foolish sophisticall barblers. 7 The taking away of an objection: He condemneth not the law, but requireth the right use and practise of it. 8 He indeed escapeth the curse of the law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the law condemneth, giveth himself withall his heart, to observe it: and not he that maketh a vain babling of outward and curious matters. e And such a one is he whom the Lord hath endued with true doctrine, and with the Holy Ghost. f To such as make an art, as it were, of sinning. 9 He setteth against fond and vain babling, not only the law, but the gospel also, which condemneth not, but greatly commendeth the wholesom doctrine contained in the commandements of God, and therefore he calleth it a glorious gospel, and the gospel of the blessed God, the vertue whereof these barblers knew not. 10 A reason why neither any other gospel is to be taught than he hath taught in the church, neither after any other sort, because there is no other gospel beside that, which God committed to him.

11 He maintaineth of necessitie his apostleship against some that did carp at his former life, debasing himself even to hell, to advance Christs only mercie, wherewith he abolished all those his former doings.

g Which gave me strength, not onely when I had no will to do well, but also when I was wholly given to evil.

h These are the preparative works which Paul braggeth of.

12 He proveth this change by the effects, for that, that he that was a profane man, is become a beleever: and he that did most outragiously persecute Christ, burneth now in love toward him.

13 He turneth the reproach of the adversaries upon their own heads, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of the whole church.

i Worthy to be beleeved.

14 He breaketh out into an exclamation, even for very zeal of mind for that he cannot satisfie himself in amplifying the grace of God. k Look John. 17, 3. 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striving manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience. l By the help of them. m Wholesom and sound doctrine. 16 Whosoever keep not a good conscience, do lose also by little and little the gift of understanding: which he proveth by two most lamentable examples. 17 Such as fall from God, and his religion, are not to be suffered in the church, but rather ought to be excommunicated. n Cast out of the church, and so delivered them to Satan. o That by their smart they might learn what it is to blaspheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved notwithstanding the testimonies of Gods wrath in childebirth, if they continue in faith.

1 I [1] Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For kings, and for all that are in [‡] authority, [2] that we may lead a quiet and peaceable life in all godlinesse and [a] honesty.

‡ Or, *degree.*

1 Having dispatched those things which pertain to doctrin, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers.

And first of all, declaring this question for whom we ought to pray: he teacheth that we must pray for all men, and especially, for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the church. 2 Or, *eminent place.* 2 An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. a This word containeth all kinde of duty which is to be used amongst men in all their affairs.

194

3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order, to wit, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the gospel, will have his church gathered together after this sort, & therefore prayers to be made for all.
4 God should not else be manifested to be the onely God of all men, unlesse he should shew his goodnesse in saving of all sorts of men: neither should Christ be seen to be the only Mediatour between God and all sorts of men, by having taken upon him the nature of man which is common to all men, unlesse he had satisfied for all sorts of men, and made intercession for all.
b Christ Jesus which was made man.
‡ Or, *a testimonie.*
5 A confirmation, because that even to the gentiles is the secret of salvation now opened and made manifest, the apostle himself being appointed properly to this office, which he doth faithfully and sincerely execute. c Faithfully and sincerely: and by faith he meaneth wholesom and sound doctrine, and by truth, an upright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth, that the difference of place is taken away: for in times past, one only nation, and in one certain place, came together to publike service: but now churches or congregations are gathered together every where, (orderly and decently) and men come together to serve God publikly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the minde to have it clean from all offence, and full of sure trust and confidence. d He putteth the signe for the thing it self, the lifting up of hands for the calling upon God. e Without these griefs and offences of the minde, which hinder us from calling upon God with a good conscience. f Doubting which is against faith, James 1, 6. 7 Thirdly, he appointeth women to learn in the publike assemblies with silence and modestie, being comely apparelled, without any riot or excesse in their apparell. ‡ Or, *plaited.* § The first argument. Why it is not lawfull for women to teach in the congregation, because by this means they should be placed above men, for they should be their masters: which is against God's ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for mans sake. 10 Then, because that after sin, God enjoyned the women this punishment, for that the man was deceived by her. g Adam was deceived, but through his wives meanes, and therefore she is worthily for this cause subject to her husband, and ought so to be. 11 He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, with faith and charitie.

3 [3] For this is good and acceptable in the
sight of God our Saviour:
4 Who will have all men to be saved, and
to come unto the knowledge of the truth.
5 [4] For *there is* one God, and one mediatour between God and men, the [b] man Christ
Jesus.
6 Who gave himself a ransome for all, ‡ [5] to
be testified in due time.
7 Whereunto I am ordained a preacher,
and an apostle, (I speak the truth in Christ,
and lie not) a teacher of the Gentiles in [c] faith
and verity.
8 [6] I will therefore that men pray every
where, [d] lifting up holy hands, without [e] wrath
and [f] doubting.
9 [7] In like manner also, that women adorn
themselves in modest apparell, with shame-
fastnesse and sobriety: not with ‡ broidred
hair, or gold, or pearls, or costly aray;
10 But (which becometh women profes-
sing godlinesse) with good works.
11 Let the women learn in silence with all
subjection.
12 But I suffer not a woman to teach, [8] nor
to usurp authority over the man, but to be in
silence.
13 [9] For Adam was first formed, then Eve.
14 [10] And Adam was not [g] deceived, but
the woman being deceived was in the trans-
gression.
15 [11] Notwithstanding she shall be saved in
childe-bearing, if they continue in faith and
charity, and holinesse with sobriety.

CHAP. III.

How bishops and deacons, and their wives should be qualified, 14 *and to what end S. Paul wrote to Timothy of these things.* 15 *Of the church, and the blessed truth, herein taught and professed.*

1 Having dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of publike prayer, he now in the third place cometh to the persons themselves, speaking first, of pastors, and afterward of deacons, and he useth a preface, that the church may know that these be certain and sure rules. 2 A bishoprick, or the ministerie of the word is not an idle dignitie, but a work, and that an excellent work, and therefore a bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before he be chosen to examine well his learning, his gifts, and ableness, and his life. a He speaketh not here of ambitious seeking, in the which there cannot be a worse fault in the church, but generally of the minde and disposition of man, framed and disposed to help and edifie the church of God, when and wheresoever it shall please the Lord. b Therefore he that shutteth out married men from the office of bishops, onely because they are married, is antichrist.
‡ Or, *modest.* ‡ Or, *not ready to quarrell and offer wrong, as one in wine.* c A common tipler, and one that will sit by it.

THis [1] is a true saying, [2] If a man [a] desire
the office of a bishop, he desireth a good
work.
2 A bishop then must be blamelesse, the
husband of [b] one wife, vigilant, sober, ‡ of good
behaviour, given to hospitality, apt to teach;
3 ‡ Not [c] given to wine, no striker, not
greedy of filthy lucre, but patient, not a
brauler, not covetous;
4 One that ruleth well his own house,
having his children in subjection with all
gravity.
5 (For if a man know not how to rule his
own house, how shall he take care of the
church of God?)
6 Not ‡ a novice, lest being lifted up with
pride, he fall into the [d] condemnation of the
devil.
7 Moreover, he must have a good report
of them which are without, lest he fall into
reproach, and the snare of the devil.
8 [3] Likewise must the [e] deacons be grave,
not double-tongued, not given to much wine,
not greedy of filthy lucre.
9 Holding the [f] mystery of the faith in a
pure conscience.
10 And let these also first be proved; then
let them use the office of a deacon, being
found blameless.
11 [4] Even so must their wives be grave, not
slanderers, sober, faithfull in all things.
12 [5] Let the deacons be the husbands of
one wife, ruling their children, and their
own houses well.
13 For they that have ‡ used the office of a
deacon well, purchase to themselves a good
[g] degree, and [h] great boldnesse in the faith,
which is in Christ Jesus.
14 [6] These things write I unto thee, hoping
to come unto thee shortly.
15 But if I tarry long, that thou mayest
know how thou oughtest to behave thy self in
the [7] house of God, which is the church of the
living God, the [i] pillar and ‡ ground of the
truth.
16 [8] And without controversie, great is the
mystery of godlinesse: God was manifest in
the flesh, [k] justified in the Spirit, seen of angels,
preached unto the Gentiles, beleeved on in
the world, received up into glory.

‡ Or, *one newly come to the faith.*
d Lest by reason that he is advanced to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.
3 Likewise the deacons must first be proved, that there may be a good trial of their honestie, truth, sobriety, minde void of covetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie.
e These are they that had to see to the poore.
f The doctrine of the gospel, which is a mysterie indeed: for flesh and bloud do not reveal it.
4 Regard must be had also, to the pastours and deacons wives.
5 They that have more wives than one at one time, must neither be called to be ministers, nor to be deacons.
‡ Or, *ministred.*
g Honour and estimation.
h Bold and assured confidence without fear.
6 Paul purposing to adde many peculiar things pertaining to the daily office of a pastour, speaketh first a word or two concerning his coming to Timothie, that he should be so much the more carefull, lest at his coming he might be reproved of negligence. 7 The pastour hath alwayes to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept. i To wit, in respect of men: for the church resteth upon that corner stone, Christ, and is the preserver of the truth, but not the mother. ‡ Or, *stay.* 8 There is nothing more excellent than this truth; whereof the church is the keeper and preserver here among men, the ministerie of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose majestie notwithstanding in so great weaknesse was manifested many wayes, insomuch that the sight of it pierced the very angels, and to conclude, he being preached unto the gentiles, was received of them, and is now placed above in glory unspeakable. k The power of the Godhead shewed it self so marvellously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

CHAP. IIII.

He foretelleth that in the latter times there shall be a departure from the faith. 6 *And to the end that Timothy might not fail in doing his duety, he furnisheth him with divers precepts belonging thereto.*

NOw the [1] Spirit speaketh expressly, that
in the latter times some shall depart
from the [a] faith, giving heed to seducing
spirits, and doctrines of devils:
2 [a] Speaking lies in [b] hypocrisie, having
their [c] conscience seared with a hot iron:
3 [3] Forbidding to marry, *and commanding*,

1 He setteth against that true doctrine, false opinions, which he foretelleth, that certaine which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall give ear to them. a From the true doctrine of God. 2 Although heretickes counterfeit holinesse never so much, yet have they no conscience. b For they will, as it were, practise the art of disguised persons and players, that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefastnesse. c Whose conscience waxed so hard, that there grew an hard fleshinesse over it, and so ease to have a canker in it, and now at length required of very necessitie to be burned with an hot iron. h He setteth down two kindes of this false doctrine, to wit, the law of sole life, and difference of meats.

to

to abstain from meats, * which God hath created [5] to be received [6] with thanksgiving of them which beleeve and know the truth.

4 [7] For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 [8] For it [d] is sanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast [f] attained.

7 [10] But refuse prophane and old wives fables, [11] and exercise thy self *rather* unto [g] godlinesse.

8 [12] For bodily exercise profiteth ‡ little, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 [13] This *is* a faithfull saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that beleeve.

11 These things command and teach.

12 [14] Let no man despise thy youth, but be thou an example of the beleevers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 [15] Till I come, give attendance to reading to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy self wholly to them, that thy profiting may appeare ‡ to all.

16 Take heed unto thy self, and unto thy doctrine: continue in them: for in doing this thou shalt both [h] save thy self, and them that heare thee.

3 [22] Honor widows that are widows indeed. 195

4 [1] But if any widow have children or nephews, let them learn first to shew ‡ piety at * home, and to [5] requite their parents: [6] for that is good and acceptable before God.

5 [7] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But she that liveth ‡ in pleasure, is dead while she liveth.

7 And these things give in charge, that they be blamelesse.

8 But if any provide not for his own, and specially for those of his own ‡ house, he hath denied the faith, and is worse than an infidel.

9 [9] Let not a widow be ‡ taken into the number, under threescore yeares old, having been the wife of [b] one man,

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have [c] washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 [10] But the younger widows [d] refuse: for when they have begun to wax wanton against Christ, they will marry:

12 Having damnation, because they have cast off their first faith.

13 [11] And withall they learn *to be* idle, wandering about from house to house; and not onely idle, but tatlers also, and busie-bodies, speaking things which they ought not.

14 [12] I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary ‡ to speak reproachfully.

15 For some are already turned aside after Satan.

16 [13] If any man or woman that beleeveth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 [14] Let the elders that rule well, be counted worthy of [e] double honour, [f] especially they who labour in the word and doctrine.

18 For the scripture saith, * Thou shalt not muzzle the ox that treadeth out the corn: and, * The labourer is worthy of his reward.

19 [15] Against an elder receive not an accusation, but ‡ before two or three witnesses.

20 [16] Them that sinne rebuke before all, that others also may fear.

21 [17] I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things ‡ without preferring one before another, doing nothing by partiality.

4 He proveth that he justly called such doctrines devilish, first, because the teachers of them make lawes of things which are not their owne: for have they created the meats?
5 Secondly, because they overthrow with their decrees, the end wherefore they were created of God, to wit, that we should use them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the use of them. And herewithall, the apostle declareth, that we must use the liberality of God, soberly, and with a good conscience.
7 He setteth an apostolicall rule for taking away the difference of meats, against that false doctrine.
8 He useth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.
d It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received at the Lords hands.
e We confesse and acknowledge that God is the maker and giver of those creatures which we use, Secondly, that we are of the number of those, who through Christs benefit have recovered that right over all creatures, which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord, that we may use those meats with a good conscience, which we receive at his hands. Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meats sanctified to us. 9 The conclusion with an exhortation to Timothie, to propound these things diligently to the churches, which he had sucked of the apostle, even in a manner from the teat. f A great measure thereof 10 He setteth again true doctrine not onely against that false and apostatical doctrine, but also against all vain & curious subtilties. 11 It is not onely requisite that the minister of the word be sound in doctrine, but also that his life be godly and religious. g In the true serving of God. 12 Godlinesse consisteth in spirituall exercise, and not in outward austerenesse of life, which though it be something to be accounted of, if it be righly used, yet it is in no wise comparable with godlines. For it profiteth not of it self, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. ‡ Or, *for a little time.* 13 He goeth a little from his matter, and sheweth that they which give themselves to godlines, although they are afflicted and reproached, are not withstanding not to be counted miserable, as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his, which is bountifull, even toward his enemies? And he willeth that this doctrine be well beaten into their heads. 14 Now he returneth to that exhortation, shewing which are the true vertues of a pastour, whereby he may come to be reverenced, although he be but young, to wit, such speech and life as are wittnesses of charitie, zeal, faith, and puritie: but here is no mention made of the crosierstaff, ring, cloak, and such other foolish and childish toyes. 15 The private exercise of pastours is continuall reading of the scriptures, where out they may draw water of wholesome doctrine and exhortation, both to themselves and to other. ‡ Or, *in all things.* h Faith is by hearing, and hearing by preaching: and therefore the ministers of the word are so said to save themselves and other, for that in them the Lord hath put the word of reconciliation.

2 The apostle giveth these rules touching the care of widowes.
a Have care of those widowes which have need for help.
3 Widows children and nephewes must take care for their parents according to their abilitie.
‡ Or, *kindnesse.*
4 The first reason, because that that which they bestowed upon theirs, they bestow it upon themselves.
5 Another, because nature it self teacheth us to recompense our parents.
6 The third, because this dutifulnesse pleaseth God.
7 The second rule: Let the church have care of such as are widows indeed, that is to say, such as are poore and destitute of help of their own friends, and live godly and religiously.
8 The third rule: Let widows that live in pleasure, and neglect the care of their own family be holden and accounted as fallers away from God, and his religion, and worse than very infidels.
‡ Or, *delicately.*
‡ Or, *kindred.*
9 The fourth rule: Let none under threescore yeares old be taken into the number of widows, to serve the congregations or churches, and such as are free from all reproach of unchastitie, and are well reported of, for their diligence, charitie, and integritie.
‡ Or, *chaste.*
b That had no more husbands, but one at one time.
c This is spoken in respect of the manner of these countreys.
10 The first reason, why younger widows are not to be admitted to this ministerie, to wit, because for the lightnes of their ages they will at length shake off the burden that Christ hath laid upon them, and think rather upon marrying againe: and so will forsake the ministery whereunto they had bound themselves. d Take them not into the colledge of widows. 11 Another reason: because they are for the most parte prateres and busy bodies, and gadders up and down, neglecting their charge and duties
12 The first rule: Let yonger widows marrie and governe their houses godly. † Gr. *for their raising.* 13 The first rule: Let the faithfull help their widows at their own charges as much as they can, and let not the congregation be burdened with these expenses. 14 Now he giveth rules, and sheweth how he ought to behave himself with the elders, that is to say, with the pastours, and such as have the governance in the discipline of the church, which is president of their company. The first rule: Let the church or congregation see unto this especially, as God himself hath commanded, that the elders that do their dutie well, be honestly maintained.
e We must be more carefull for the rest. f There were two kinders of elders, the one attended upon the government onely, and looked to the manners of the congregation, the other did beside that attend upon preaching and prayers, to and for the congregation. * Deut. 25, 4. * Matt. 10, 10. 15 The second rule: Let no accusation be admitted against an elder, but under two or three witnesses. ‡ Or, *under.* 16 The third rule: Let the elders so convicted be rebuked openly, that they may be an example to other. 17 The fourth rule: Let sincerity be used without any prejudice or respect of persons in ecclesiasticall proceedings (especially against the elders) because God himself is there present, and the Lord Jesus Christ with a multitude of angels. ‡ Or, *without prejudice.*

Chap. v.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothies health.* 24 *Some mens sinnes go before unto judgement, and some mens do follow after.*

1 Of keeping measure in private reprehensions, according to the degrees of ages and kindes.

REbuke [1] not an elder, but intreat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as sisters, with all purity.

196

before another, doing nothing by partiality.

22 [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſinnes, keep thy ſelf pure.

18 The fift rule. Let the miniſter lay hands ſuddenly on no man: Let him not be faultie herein, either by favouring any mans folly, or perverſe affection: If ought be done otherwiſe than well of his fellowes, let him keep his conſcience pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

g As much as in thee lieth, doe not rashly admit any whatſoever to any eccleſiaſticall function.

24 [20] Some mens ſinnes are open before hand, going before to judgement: and ſome *men* they follow after.

25 [21] Likewiſe alſo the good works *of ſome* are manifeſt before hand, and they that are otherwiſe cannot be hid.

19 The ſixt rule Let the elders have indifferent conſideration of their health, in the manner of their diet. 20 Becauſe hypocrites ſometimes creep into the miniſtery, although there be never ſo great diligence uſed, the apoſtle willeth the paſtours not to be troubled therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which ſometimes are ſlandered and miſreported of.

Chap. VI.

1 Of the duty of ſervants. 3 Not to have fellowship with newfangled teachers. 6 Godlineſſe is great gain. 10 And love of money the root of all evil. 11 What Timothy is to flee, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

1 He addeth alſo rules for the ſervants dutie towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpel to trouble the common ſtate. And this is the firſt rule, Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelitie.

LEt [1] as many ſervants as are under the yoke, count their own maſters worthy of all honour, [2] that the name of God, and his doctrine be not blaſphemed.

2 The reaſon left God ſhould ſeem by the doctrine of the goſpel to ſtirre up men to rebellion and all wickednesse.

2 [3] And they that have beleeving maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are ‡ faithfull and beloved, [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 The ſecond rule, Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

3 [5] If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lords Jeſus Chriſt, and to the doctrine which is according to godlineſſe:

‡ Or, *beleeving.*

4 He is ‡ proud, knowing nothing, but ‡ doting about queſtions and [b] ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

a Let this be ſufficient, that as touching thoſe things which pertain to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelves are. 4 A generall concluſion that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads. 5 He condemneth ſeverely, and excommunicateth or caſteth out of the church as proud men, ſuch as content not themſelves with Chriſts doctrine, (that is to ſay the doctrine of godlineſſe) but wearie both themſelves and other in vaine queſtions, (for all other things are vaine) becauſe they content not themſelves in Chriſts doctrine: and as lying deceivers, becauſe they ſavour or ſound of nothing but vanitie: as mad men becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions and corrupt mens mindes and judgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion, to filthie lucre. ‡ Or, *a fool.* ‡ Or, *ſick.* b Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reap no profit. ‡ Or, *gallings one of another.* c Such as we ſee in thoſe ſhameleſſe ſchools of poperie, which are nothing elſe but vaine babling and and pratling. 6 He turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre afrer another ſort, to wit, becauſe it bringeth true ſufficiencie. 7 He mocketh their folly, which do ſo greedly gape after frail things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that exceſſe.

5 He frayeth Timothie from covetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith covetous men do torment themſelves ſo farre forth, that in the end they caſt away from them their faith and ſalvation. ‡ Or, *been ſeduced.*

5 [6] But godlineſſe with contentment is great gain.

6 [7] For we brought nothing into this world, *and* it is certain we can carry nothing out.

7 [8] And having food and raiment let us be therewith content.

8 [9] But they that will be rich, fall into temptation, and a ſnare, and into many foolish and hurtfull luſts, which drown men in deſtruction and perdition,

9 For the love of money is the root of all evil, which while ſome coveted after, they have ‡ erred from the faith, and [d] pierced themſelves through with many ſorrows.

d Sorrow and grief do as it were pierce through the mind of man, and are the harveſt and true fruits of covetouſneſſe.

10 [9] But thou, [c] O man of God, flee theſe things: and follow after righteouſneſſe, godlineſſe, faith, love, patience, meekneſſe.

9 A peculiar exhortation to divers vertues, wherewith it behoveth the paſtours eſpecially to be furniſhed.

11 Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

e Whom the Spirit of God ruleth.

12 [10] I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good ‡ confeſſion.

10 A moſt earneſt requeſt and charge to obſerve and keep all the premiſſes faithfully, with our eyes ſet upon the coming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain gliſtering of this world, and his power againſt all the terrours of the wicked. ‡ Or, *profeſſion.*

13 That thou keep this commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.

14 [11] Which in his times he ſhall ſhew, who is the [f] bleſſed and onely Potentate, the King of kings, and Lord of lords:

f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſtick faſt unto, we ſhall not be moved out of our ſtanding.

15 Who onely hath immortalitie, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

16 [12] Charge them that are rich in [g] this world, that they be not high-minded, nor truſt in † uncertain riches, but in the [h] living God, who giveth us richly all things to enjoy.

11 He addeth for an overplus, as it were, a ſharp admonition to the rich, that they chiefly take heed of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberalitie towards their neighbour, and gentle conditions.

17 That they do good, that they be rich in good works, readie to diſtribute, ‡ willing to communicate:

18 [13] Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternall life.

g In things pertaining to this life, with whom thoſe men are compared which are rich in good works.

† Gr. *uncertaintie of riches.*

19 [14] O Timothie, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience, falſly ſo called:

20 Which ſome [i] profeſſing, have erred concerning the faith. Grace *be* with thee Amen.

h Who onely is, ‡ Or, *ſociable.*

¶ The firſt to Timothie was written from Laodicea, which is the chiefeſt citie of Phrygia Pacatiana.

and that everlaſting: for he ſetteth the frail nature of riches againſt God. 12 The praiſe of liberalitie, by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deeply imprinted in the mindes of all miniſters of the word, to wit, that they eſchew all vaine bablings of ſophiſtry, and continue in the ſimplicitie of ſincere doctrine. i Not onely in word, but alſo in countenance and geſture: to be ſhort, while their behaviour was ſuch, that even when they held their peace they would make men beleeve, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

THE

The ſecond Epiſtle of PAUL the Apoſtle, TO TIMOTHIE.

CHAP. I.

Pauls love to Timothie, and the unfeigned faith which was in Timothie himſelf, his mother, and grandmother. 6 He is exhorted to ſtirre up the gift of God which was in him, 8 to be ſtedfaſt and patient in perſecution, 13 and to perſiſt in the form and truth of that doctrine which he had learned of him, 15 Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.

PAul an apoſtle of Jeſus Chriſt by the will of God [a] according to the promiſe of life, which is in Chriſt Jeſus.

2 To Timothie *my* dearly beloved ſonne: grace, mercie, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 [1] I thank God, whom I ſerve from *my* [b] fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindfull of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

6 [2] Wherefore I put thee in remembrance, that thou [c] ſtirre up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the ſpirit of [d] fear, but of power, of love, and of a ſound minde.

8 [3] Be not thou therefore aſhamed of the teſtimonie of our Lord, nor of me [e] his priſoner, but be thou partaker of the afflictions of the [f] goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was [h] given us in Chriſt Jeſus, [i] before the world began,

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath abolished death, and hath brought life and immortalitie to [k] light, through the goſpel:

11 [5] Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things; [7] neverthelеſſe I am not aſhamed, for I know whom I have ‡ beleeved, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 [8] Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 [9] That good thing which was committed unto thee, keep [10] by the Holy Ghoſt which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreshed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

a Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

1 The chiefeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothie to continue conſtantly, and manfully, even to the end, ſetting firſt before him the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his anceſtors, which might ſo much the more make him bound to God.

b From Abraham Iſaac and Jacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.

2 He warneth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtorms which may and do come upon us.

c The gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out: and therefore we on the contrary ſide, muſt labour as much as we can to foſter and keep it burning.

d To pierce us through, and terrifie us, as men whom the Lord will deſtroy.

3 He proveth that the ignominie or ſhame of the croſſe, is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them.

e For his ſake.

f The goſpel after a ſort is ſaid to be afflicted in them that preach it.

g Through the power of God.

4 He ſheweth with how great benefits God hath bound us, to maintain boldly and conſtantly his glory which is joyned with our ſalvation, and reckoneth up the cauſes of our ſalvation, to wit, that free and eternall purpoſe of God, to ſave us in Chriſt, which was to come, whereby it ſhould come to paſſe, that we ſhould at length be freely called of God by the preaching of the goſpel, to Chriſt the deſtroyer of death and author of immortalitie.

h He ſaith, that that grace was given us from everlaſting, unto which we were predeſtinate from everlaſting. So that the doctrine of foreſeen faith and foreſeen works, is clean contrary to the doctrine which preacheth and teacheth the grace of God.

i Before that courſe of yeares which hath run on, ever ſince the beginning of the world.

k Hath cauſed life and immortalite to appear.

5 That is, the goſpel which the apoſtle preached.

6 He confirmeth his apoſtelſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

7 By ſetting his own example before us, he ſheweth us how it may be, that we ſhall not be aſhamed of the croſſe of Chriſt, to wit, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

‡ Or, *truſted.*

8 He ſheweth wherein he ought to be moſt conſtant, to wit, both in the doctrine itſelf, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a lively pattern and ſhape whereof Timothie knew in the apoſtle.

9 An amplification taken of the dignitie of ſo great a benefit committed to the miniſters.

10 The taking away of an objection, It is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue.

11 He preventeth an offence which aroſe by the meanes of certain that fell from God, and the religion, and uttreth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one only good example might counterpoiſe and weigh down all evil examples.

CHAP. II.

1 He is exhorted again to conſtancie and perſeverance, and to do the dutie of a faithfull ſervant of the Lord, in dividing the word aright, and ſtaying profane and vain bablings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is ſure. 22 He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.

THou [1] therefore my ſonne, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me ‡ among [a] many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.

3 [2] Thou therefore endure hardneſſe, as a good ſouldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf

1 The concluſion of the former exhortation which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themſelves, but they rather, which do moſt freely communicate it with other, to the end that many may be partakers of it, without any mans loſſe or hinderance.

‡ Or, *by.*

a Where many were by, which can beare witneſſe of theſe things.

2 Another admonition: That the miniſterie of the word is a ſpirituall war-fare, which man can ſo travell in, that he may pleaſe his captain, unleſſe he forgo and part with all hinderances which might draw him away from it.

198

with the affairs of [b] *this* life; that he may pleaſe him who hath choſen him to be a ſouldier,

5 [3] And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

6 ‡ [4] The husbandman that laboureth muſt be firſt partaker of the fruits.

7 [5] Conſider what I ſay, and the Lord give thee underſtanding in all things.

8 [6] Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel.

9 [7] Wherein I ſuffer trouble as an evil doer, *even* unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternall glory.

11 [8] *It is* a faithfull ſaying, For if we be [c] dead with *him*, we ſhall alſo live with *him:*

12 If we ſuffer, we ſhall alſo reigne with *him:* if we denie him, he alſo will denie us:

13 If we beleeve not, *yet* he abideth faithfull, he cannot denie himſelf.

14 Of theſe things put *them* in remembrance, charging *them* [d] before the Lord, that they ſtrive not about words, to no profit, *but* to the ſubverting of the hearers.

15 [9] Studie to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, [e] rightly dividing the word of truth.

16 [f] But ſhun profane and vain bablings, [10] for they will increaſe unto more ungodlines.

17 And their word will eat as doth a ‡ canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, ſaying that the reſurrection is paſt alreadie: and overthrow the faith of ſome.

19 [11] Nevertheleſſe, the foundation of God ſtandeth ‡ ſure, having this ſeal, the Lord knoweth them that are his. And, Let everie one that [g] nameth the name of Chriſt depart from iniquitie.

20 [12] But in a great houſe there are not onely veſſels of gold, and of ſilver, but alſo of wood, and of earth: and ſome to honour, and ſome to dishonour.

21 If a man therefore [h] purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter, uſed and prepared unto every good work.

22 [13] Flee alſo youthfull luſts: but follow righteouſneſſe, faith, charitie, [14] peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive: but be [i] gentle unto all men, apt to teach, ‡ patient:

25 In meekneſſe inſtructing thoſe that [k] oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themſelves out of the ſnare of the devil, who are ‡ taken captive by him at his will.

b With affairs of houshold, or other things that belong to other ordinary buſineſſes.
3 The third admonition: The miniſtery is like to a game or juſting, wherein men ſtrive for the victory, and no man is crowned, unleſſe he ſtrive according to the lawes which are preſcribed, be they never ſo hard and painful.
‡ Or, *the husbandman labouring firſt, muſt be partaker of the fruits.*
4 Another ſimilitude, tending to the ſame end, no man may look for the harveſt, unleſſe he firſt take paines to plow & ſow his ground.
5 All theſe things cannot be underſtood, and much leſſe practiſed, unleſſe we ask of God, and he give us underſtanding.
6 He confirmeth plainly two principles of our faith, which are alwayes aſſaulted of heretikes, the one whereof (to wit, that Chriſt is the true Meſſias, made man of the ſeed of David) is the ground of our ſalvation: and the other is the higheſt part of it, to wit, that he is riſen again from the dead.
7 The taking away of an objection: Truth it is, that he is kept in priſon as an evil doer, yet there is no cauſe, why theeefore ſome ſhould go about to derogate credit from his Goſpel, ſeeing that notwithſtanding God did bleſſe his miniſterie, nay rather, that example of his captivitie and patience, did ſundrie wayes confirm the churchin thehope of a better life.
8 The fourth admonition: We ought not to contend upon words and queſtions, which are not onely unprofitable, but alſo for the moſt part hurtfull: but rather upon this, how we may frameour ſelves to all manner of patienee, and to die alſo with Chriſt (that is to ſay, for Chriſts name) becauſe that is the plain way to the moſt glorious life: as contrariwiſe, the falling away of men can diminish no part of the truth of God, although by ſuch meanes they procure moſt certain deſtruction to themſelves. c If we be afflicted with Chriſt, and for Chriſt his ſake. d Call God to witneſſe of, as a Judge: as Moſes, Joſua, Samuel, and Paul himſelf did, Acts 20. 9 The fift admonition: A miniſter muſt not be an idle diſputer, but a faithfull ſteward, in dividing aright the word of truth, in ſo much that he muſt ſtop the mouthes of others vain bables. e By adding nothing to it, neither overſlipping any thing, neither mangling it, not renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to heare, and what is fit to edifying. f Mark and watch, and ſee they creep not on further. 10 He diſcovereth the ſubtilitie of Satan, who beginning with theſe principles, draweth us by little and little to ungodlineſſe through the meanes of that wicked and profane babling, ſtill creeping on: which he proveth by the horrible example of them that taught, that the reſurrection was already paſt.
‡ Or, *gangrene.* 11 A digreſſion, wherein he ſalveth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are known to God, and not to us: and therefore it is no marvell if we count hypocrites oftentimes for the true brethren: but we muſt take heed that we be not like them, but rather that we be indeed ſuch as we are ſaid to be. ‡ Or, *ſteadie.* g That ſerveth and worshippeth him, and is as it were named of him, a faithfull man, or Chriſtian. 12 The taking away of an objection: It is no diſhonour to the good man of the houſe, that he hath not in a great houſe, all veſſels of one ſort and for one ſervice, but we muſt look to this, that we be found veſſels prepared to honour. h By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelves, it is not to be attributed to any free will that is in us but to God, who freely and wholly worketh in us a good and an effectuall will.

13 Returning to the matter from whence he digreſſed, verſe 16. he warneth him to exerciſe himſelf in weighty matters, and ſuch as pertain to godlineſſe.
14 The ſixt admonition: We muſt above all things eſchew all bitternes of mind, both in teaching all men, and alſo in calling them back which have gone out of the way.
i To win them through our patient bearing with them, but not to pleaſe them, or excuſe them in their wickedneſſe. ‡ Or, *forbearing.* k He meaneth ſuch as do not yet ſee the truth.
† Gr. *awake.* ‡ Gr. *taken alive.*

Chap. III.

1 He advertiſeth him of the times to come, 6 deſcribeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy ſcriptures.

THis [1] know alſo, that in the laſt dayes perilous times ſhall come.

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, [a] unholy,

3 Without naturall affection, truce-breakers, ‡ falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.

4 Traitours, headie, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſſe, but denying the power thereof: from ſuch [2] turn away.

6 For of this ſort are they which creep into houſes; and lead captive ſilly women laden with ſinnes, led away with divers luſts,

7 Ever learning, and never able to come to the knowledge of the truth,

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt mindes, ‡ reprobate concerning the faith.

9 [3] But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

10 [4] But ‡ thou haſt [b] fully known my doctrine, manner of life, purpoſe, faith, long ſuffering, charity, patience,

11 Perſecutions, afflictions which came unto me at [c] Antioch, at Iconium, at Lyſtra, what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeduces ſhall wax [d] worſe and worſe, deceiving, and being deceived

14 But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned *them:*

15 And that from a childe thou haſt known the holy ſcriptures, which are able to

1 The ſeventh admonition: We may not hope for any church in this world without corruption: but there ſhall be rather great abundance of moſt wicked men, even in the very boſome of the church, which notwithſtanding ſhall make a ſhew and countenance of great holineſſe, and charitie.
a Which make no account, either of right or honeſtie.
‡ Or, *makebates.*
2 We muſt not dally with ſuch men as reſiſt the truth, not of ſimple ignorance, but of a perverſe minde) which thing appeareth by their fruits which be painteth our here lively) but we muſt rather turn away from them.
‡ Or, *of no judgement.*
3 He addeth a comfort: The Lord will at length pluck off all their vizards.
4 That we be not deceived by ſuch hypocrites, we muſt ſet before us the vertues of the holy ſervants of God, and we muſt not be afraid of perſecution which they ſuffered willingly, and which alwayes followeth true godlineſſe. But we muſt eſpecially hold faſt the doctrine of the apoſtles, the ſumme whereof is this, that we are ſaved through faith in Chriſt Jeſus.
‡ Or, *thou haſt been a diligent follower of.*
b Thou knoweſt throughly not onely what I taught and did, but alſo how I was minded and diſpoſed. c Which is in Piſidia. d Their wickedneſſe ſhall daily increaſe.

make

make thee wise unto salvation, through faith which is in Christ Jesus.

16 [s] All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousnesse:

17 That the [e] man of God may be perfect, ‡ throughly furnished unto all good works.

[s] The eight admonition which is most precious: A pastour must be wise by the word of God onely: wherein we have perfectly delivered unto us whatsoever pertaineth either to discern, know, and establish true opinions, and to confute false: and furthermore to correct evil manners, and to frame good. [e] The prophets and expounders of Gods will, are property and peculiarly called men of God. ‡ Or, *perfected*.

Chap. IIII.

1 He exhorteth him to do his duty with all care and diligence: 6 certifieth him of the nearnesse of his death: 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for: 14 warneth him to beware of Alexander the smith: 16 informeth him what had befallen him at first answering. 19 And soon after he concludeth.

I [1] Charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdome:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

3 [2] For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching eares.

4 And they shall turn away their eares from the truth, and shall be turned unto [a] fables.

5 [3] But watch thou in all things, endure afflictions, do the work of an evangelist, ‡ [b] make full proof of thy ministery.

6 [4] For I am now ready to be [c] offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

[1] The principall and chief of all admonitions being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certain holy importunitie, as necessity requireth: but so, that a good and true ground of the doctrin be laid, and the vehemency be tempered with all holy meeknesse.

[2] Faithfull pastours in times past, took all occasions they could, because men were very prompt and ready to return to their fables.

[a] To false and unprofitable doctrins which the world is now so bewitched withall, that it had rather the open light of the truth were utterly put out, than it would come out of darknesse.

[3] The wickednesse and falling away of the world, ought to cause faithfull ministers to be so much the more carefull. ‡ Or, *fulfill*. [b] Prove and shew by good and substantiall proof, that thou art the true minister of God. [4] He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy, and sure hope. [c] To be offered for a drink offering: and he alludeth to the powring out of bloud or wine which was used in sacrifices.

9 [5] Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having [d] loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, but especially the parchments.

14 Alexander the copperssmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood ‡ our words.

16 At my first answer no man stood with me: but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might heare: and I was delivered out of the mouth of the [e] lion.

18 And the Lord shall deliver me from every [f] evil work, and will preserve me unto his [g] heavenly kingdome; to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the houshold of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[5] The last part of the epistle, setting forth grievous complaints against certain, and examples of singular godlines in every place, and of a mind never wearied.

[d] Contented himself with the world.

‡ Or, *our preaching*.

[e] Of Nero.

[f] Preserve me pure from committing any thing unworthy my apostleship.

[g] To make me partaker of his kingdome.

The Epistle of PAUL TO TITUS.

CHAP. I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers, ought to be qualified. 11 The mouthes of evil teachers to be stopped: 12 and what manner of men they be.

PAul [1] a [a] servant of God, and an apostle of Jesus Christ, according to the faith of Gods [b] elect, [2] and acknowledging of the truth, which is after godlinesse:

2 ‡ In [c] hope of eternall life, which God that cannot lie, [d] promised before the [e] world began;

3 [3] But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our [f] Saviour:

4 [4] To Titus mine own son after the common faith, [5] grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 [6] For this cause left I thee in Crete, that thou shouldest set in order the things that are ‡ wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithfull children not accused of riot or [g] unruly.

7 [7] For a bishop must be blameless, as the [h] steward of God: not [i] self-willed, not soon angry, not * given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of ‡ good men, [k] sober, just, holy, temperate,

9 [8] Holding fast the faithfull word, ‡ as he hath been taught, [9] that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

10 [10] For there are many unruly and vain talkers and deceivers, especially they of the [l] circumcision:

11 Whose mouthes must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucres sake.

12 [m] One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witnesse is true: wherefore rebuke them [n] sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 [11] Unto the pure all things are pure, but unto them that are defiled, and unbeleeving, is nothing pure: but even their [o] minde and conscience is defiled.

16 They professe that they know God; but in works they deny him, being abominable and disobedient, and unto every good work ‡ reprobate.

---

1 He voucheth his apostleship (not for Titus, but for the Cretenses sake) both by the testimony of his outward calling, and by his consent, wherein he agreeth with all the elect from the beginning of the world.

a A minister, as Christ himself, in that that he was a minister and head of the prophets, is called a servant, Esa. 42. 1.

b Of those whom God hath chosen.

2 The faith wherin all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright, they may at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.

‡ Or, *for.*

c Hope is the end of faith.

d Freely, and of his meer liberality.

e Look 2 Tim. 1. 9.

3 The truth is no other where to be sought, but in the preaching of the apostles.

f This word (Saviour) doth not only signifie a preserver of life, but also a giver of life.

4 The apostle moveth the Cretenses to heare Titus, by setting forth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of salvation, common both to the pastour and the flock. 6 The first admonition to ordain elders in every city. † Or, *left undone.* g This word is proper to horses and oxen, which will not abide the yoke.

7 The second admonition: what fault pastours (whom he comprehended afore under the word elders) ought to be void of, and what vertues they ought to have. h Whom the Lord hath appointed steward of his gifts. i Not hard conditioned, and evil to please. * 1 Tim. 3. 3. ‡ Or, *good things.* k Circumspect, and of a sound judgement, and of a singular example of moderation. 8 The third admonition: The pastour must hold fast that doctrine, which the apostles delivered, and pertaineth to salvation, leaving all curious and vain matters. ‡ Or, *in teaching.* 9 The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which shew themselves apt to learn, and confuting the obstinate. 10 An applying of the generall proposition to a particular. The Cretenses above all other need sharp reprehensions, both because their minds are naturally given to lies and slothfulnesse, and also because of certain covetous Jews, which under a colour of godlinesse, joyned partly certain vain traditions, and partly old ceremonies with the gospel. l Of the Jews, or rather of those Jews which went about to joyn Christ and the law together.

m Epimenides, who was counted a prophet amongst them, look upon Laertius, and Cicero in his first book of divination.

n Roughly and plainly, and go not about the bush with them.

11 He sheweth in few words, that purity consisteth not in any externall worship, and that, that is according to the old law (as in difference of meats, and washings, and other such things which are abolished) but in the minde and conscience: and whosoever teach other wise, know not what is true religion indeed, and also are nothing lesse than that they would seem to be. o If our mindes and consciences be unclean, what cleanesse is there in us before regeneration? ‡ Or, *void of judgement.*

CHAP. II.

2 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in generall of all Christians.

BUt [1] speak thou the things which become sound doctrine:

2 [2] That the aged men be ‡ sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh ‡ holinesse, not ‡ false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‡ sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, [a] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be ‡ sober-minded.

7 [3] In all things shewing thy self a pattern of good works: in doctrine *shewing* uncorruptnesse, [b] gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 [4] *Exhort* servants to be obedient unto their own masters, and to please *them* well in [c] all things, not ‡ answering again:

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 [5] For the grace of God ‡ that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

---

1 The fifth admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diversitie of circumstances.

2 What are the chiefest vertues for old and young, both men and women, and how they ought to be stirred up unto them continually.

‡ Or, *vigilant.*

‡ Or, *holy women*

‡ Or, *makebates.*

‡ Or, *wise.*

a No gadders up and down.

‡ Or, *discreet.*

3 The sixth admonition: That both the pastours life and doctrine must be sound.

b Not such a gravitie as may drive men from coming to the minister, but such as may cause them to come in most reverent and honest sort.

4 The seventh admonition, of servants duty toward their masters.

c Which may be done without offence to God.

‡ Or, *gain-saying.*

5 The eight admonition, belonging to all the godly, that seeing God calleth all men to the gospel, and Christ hath so justified us, that he hath also sanctified us, we must all of us give our selves to true godlinesse, and righteousnesse, setting before us a sure hope of immeasurable glory: which thing must in such sort be beaten into their heads, that the gain-sayers also must be reproved by the authority of the mighty God. ‡ Or, *that bringeth salvation to all men, hath appeared.*

and

and [d] worldly lusts, we should live soberly, righteously, and godly in this present world:

13 [c] Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself [f] a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all [g] authority. Let no man despise thee.

d Lusts of the flesh, which belong to the present state of this life and world.
e Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure Metonymie, our hope.
f As it were a thing peculiarly laid up for himself.
g With all authority possible.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate hereticks: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

PUt [1] them in minde to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekenesse unto all men.

3 [2] For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envie, hatefull, *and* hating one another.

4 But after that the kindnesse and ‡ love of God our Saviour toward man appeared,

5 Not by works of [a] righteousnesse, which we have done, but according to his mercie he saved us by the washing of regeneration, and renewing of the [b] Holy Ghost.

6 Which he shed on us † abundantly, through Jesus Christ our Saviour.

7 That being justified by his grace, we should be made heirs according to the hope of eternall life.

8 [3] *This is* a faithfull saying, and these things I will that thou affirm constantly, that they which have beleeved in God, might be carefull to maintain [c] good works: these things are good and profitable unto men.

9 But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 [4] A man that is an heretick, after the first and second admonition, reject:

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 [5] When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to ‡ maintain good works for necessary uses, that they be not unfruitfull.

15 All that are with me salute thee, Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

1 He declareth particularly and severally that which he said before generally, noting out certain chief and principall duties, which men owe to men, and especially subjects to their magistrates.
2 He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptisme.
‡ Or, *pity*.
a Word for word of works which are done in righteousnesse: and this place doth fully refute the doctrin of merits.
b Which the vertue of the Holy Ghost worketh.
† Gr. *richly*.
3 Again with great earnestnes he beateth into our head, how that we ought to give our selves to true godlinesse, and eschew all vain questions, which serve to nothing but to move strife and debate.
c Give themselves earnestly unto good works.
4 The ministers of the word, must at once cast off hereticks that is, such as stubbornly and seditiously disquiet the church, and will give no eare to ecclesiasticall admonitions.
5 Last of all, he writeth a word or two of private matters, and commendeth certain men.
‡ Or, *professe honest trades*.

The Epistle of PAUL, TO PHILEMON.

4 He rejoyeth to heare of the faith and love of Philemon: 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAul a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-souldier, and to the church in thy house:

3 Grace to you, and peace from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee alwayes in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the [a] communication of thy faith may become effectuall by the acknowledging of every good thing, which is in you in [b] Christ Jesus.

7 For we have great joy and consolation in thy love, because the [c] bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoyn thee that which is convenient,

9 [1] Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my sonne Onesimus, whom I have begotten in my bonds.

11 Which in time past was to thee unprofitable: but now profitable to thee and to me.

12 Whom I have sent again: thou therefore receive him that is mine own [d] bowels.

a By communication of faith, he meaneth those duties of charity which are bestowed upon the saints, and flow forth of an effectuall faith.
b Shewing that there is no good thing in us, but we have it by Christ.
c Because thou didst so dutifully and cheerfully refresh the saints, that they conceived inwardly a marvellous joy † for this word (bowels) is meant not onely the inward feeling of wants and miseries that men have one of anothers state, but also that joy, and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.
1 An example of a Christian excuse and commendation for an other man.
d As mine own son, and as if I had begotten him of mine own body.

13 Whom

202

13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy minde would I do nothing: that thy benefit should not be as it were of [e] neceſſity, but willingly.

15 For perhaps he therefore [f] departed for a [g] ſeaſon, that thou shouldeſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the [h] flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my ſelf.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 [i] Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withall prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus:

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

e That thou mightest not ſeem to have ſent me thy ſervant upon conſtraint, but willingly.
f Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ran away.
g For a little time.
h Becauſe he is thy ſervant, as other ſervants are, and becauſe he is the Lords ſervant, ſo that thou muſt needs love him, both for the Lords ſake, and for thine own ſake.
i Good brother, let me obtain this benefit at thine hand.

The Epiſtle of PAUL the apoſtle, TO THE HEBREWS.

THe drift and end of this epiſtle, is to ſhew that Jeſus Chriſt the Son of God, both God and man, is that true eternall and onely prophet, king, and high prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and ſanctified.

CHAP. I.

1 Chriſt in theſe laſt times coming to us from the Father, 4 is preferred above the angels, both in perſon and office.

GOd who [1] at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,

2 Hath in [a] theſe laſt dayes ſpoken unto us by *his* [b] Son whom he hath appointed [2] heir of all things, by [c] whom alſo he made the [d] worlds.

3 * Who being the [e] brightneſſe of his glory, and the expreſſe image of his [f] perſon, and [g] upholding all things by the word of his power, when he [3] had by himſelf purged our ſinnes, [h] ſat down on the right hand of the majeſtie on high:

4 [4] Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent [i] name than they.

5 [5] For unto which of the angels ſaid he at any time, Thou art my Sonne, [k] this day have I begotten thee? * And again, I will be to him a Father, and he ſhall be to me a Sonne?

6 [7] And [l] again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 [8] And of the angels he ſaith, Who maketh his [m] angels ſpirits, and his miniſters a [n] flame of fire.

8 But unto the Sonne *he ſaith*, Thy [o] throne, O God, *is* for [p] ever and ever, a ſcepter of [†] righteouſneſſe *is* the [q] ſcepter of thy kingdome:

9 Thou haſt loved righteouſneſſe, and hated [r] iniquity, therefore God *even* thy God hath [ſ] anointed thee with the oyl of gladneſſe above thy [t] fellows.

10 [9] And, * Thou Lord in the beginning haſt [u] laid the foundation of the earth: and the heavens are the works of thine hands.

11 * They ſhall perish, but thou remaineſt: and they all ſhall wax old as doth a garment.

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy yeares ſhall not fail.

13 [10] But to which of the angels ſaid he at any time; * Sit on my right hand, untill I make thine enemies thy footſtool?

1 The firſt part of the generall propoſition of this epiſtle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a ſort, and in ſhadows ſignified by his prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the prophets was not full, and nothing muſt be added to this latter.
b Which one Son is God and man.
2 The ſecond part of the ſame propoſition: The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom onely he ſetteth forth his glory, yea, and himſelf alſo to be beholden of us, who beareth up and ſuſtaineth all things by his will and pleaſure.
c Poſſeſſour and equall compartner of all things with the Father.
d That is, whatſoever hath been at any time, is or ſhall be. * Wiſd. 7, 26.
e He in whom that glory and majeſtie of the Father ſhineth, who is otherwiſe infinit, and cannot be beholden.
f His Fathers perſon.
g Suſtaineth, defendeth, and cherisheth.
3 The third part of the ſame propoſition: The ſame Son executed the office of the high prieſt in offering up himſelf, and is our onely and moſt mighty Mediatour in heaven.
h This ſheweth that the ſavour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is everlaſting, and furthermore, how farre this high prieſt paſſeth all the other high prieſts.
4 Before he cometh to declare the office of Chriſt, he ſetteth forth the excellencie of his perſon, and firſt of all he ſheweth him ſo to be man, that therewithall he is God alſo.
i Dignity and honour.
5, 6, 7, 8, 9, 10. He proveth and confirmeth the dignity of Chriſt manifeſted in the flesh, by theſe ſix evident teſtimonies, whereby it appeareth that he far paſſeth all angels, inſomuch that he is called both Son, and God, in verſe 5, 6, 7, 8, 9, 10, 13.
k The Father begat the Son from everlaſting generation, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day)
l The Lord was not content to have ſpoken it once, but he repeateth it in another place.
m Cherub, Pſal. 18, 11.
n Seraph, Eſa. 6, 2.
o The throne is proper to princes and not to ſervants.
p For everlaſting, for this doubling of the word encreaſeth the ſignification of it beyond all meaſure.
† Gr. *righteouſneſſe*, or *ſtraightneſſe*.
q The government of thy kingdome is righteous.
r This kinde of rehearſing which the Jews uſe by contraries, hath great force in it.
ſ In that, that the word became flesh, by powring the holy Ghoſt upon him without meaſure.
t For he is the head, and we are his members. * Pſal. 102, 25, &c.
u Made ſt the earth firm and ſure. * Iſa 34, 4. * Pſal. 110, 1. Matth. 22, 44.

14 Are they not all [x] ministring spirits, sent forth to minister for them who shall be heirs of salvation?

x By that name by which we commonly call princes messengers, he here calleth the spirits.

Chap. II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THerefore [1] we ought to give the more earnest heed to the things which [a] we have heard, lest at any time we should † let them [b] slip.

2 For if the [c] word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation, [2] which at the first began to be spoken by the Lord, *and* was confirmed unto us by [d] them that heard *him*,

4 God also bearing them witnesse, both with [e] signes and wonders, and with divers miracles, and ‡ gifts of the Holy Ghost, according to his own will?

5 [3] For unto the angels hath he not put in subjection the [f] world to come, whereof we speak.

6 [4] But one in a certain place testified, saying, * [g] What is man that thou art mindfull of him: or the [h] sonne of man that thou visitest him?

7 Thou [i] madest him ‡ a little lower than the angels, thou crownedst him with [k] glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. [5] But now we see not yet all things put under him.

9 [6] But we [l] see Jesus, who was made a little [m] lower than the angels, ‡ [7] for the [n] suffering of death, crowned with glory and honour, that he by the grace of God should [o] taste death for [8] every man.

10 [9] For it became [p] him, for whom are all things, and by whom are all things, in [10] bringing many sonnes unto glory, [11] to make the [q] captain of their salvation perfect through sufferings.

11 [12] For both he that [r] sanctifieth, and they who are sanctified, are all of [s] one: for which cause he is not ashamed to call them brethren,

12 [13] Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 [14] And again, * I will put my [t] trust in him: and again, * [u] Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are [x] partakers of flesh and bloud; he also himself likewise took part of the same, that through death he might destroy him that had the [y] power of death, that is, the [z] devil:

15 And deliver them who through fear of [a] death were all their life time subject to bondage.

16 [15] For verily † he took not on him *the nature of* [b] angels: but he took on *him* the [c] seed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] a mercifull and [f] faithfull high priest, in things pertaining to God, to make reconciliation for the sinnes of the people:

18 For in that he himself hath suffered, being [g] tempted, he is able to succour them that are tempted.

1 Now as it were pausing with himself: and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellencie of Christ, above all creatures, that his doctrine, majesty and priesthood, is most perfect, he useth an exhortation taken from a comparison.

a He maketh himself an hearer.

† Gr. *run out as leaking vessels.*

b They are said to let the word run out, which hold not fast when they have heard it.

c The law which appointed punishment for the offenders: and which Paul saith was given by angels, Galat. 3, 19. and Steven, Acts 7, 53.

2 If the breach and transgression of the word spoken by angels was not suffered unpunished, much lesse shall it be lawfull for us to neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signes and wonders from heaven, and especially with so great and mighty working of the Holy Ghost.

d By the apostles.

e That is, the true end of miracles. Now they are called signes, because they appear one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed thing: and vertues, because they give us a glimce of Gods mightie power.

‡ Or, *distributions.*

3 If it were an heinous matter to contemn the angels which are but servants, much more heinous is it to contemn that most mightie King of the restored world.

f The world to come, whereof Christ is Father, Esa. 9, 6. or the church, which as a new world, was to be gathered together by the gospel.

4 He sheweth that the use of his kingly dignitie consisteth herein, that men might not onely in Christ recover that dignitie which they have lost, but also might be through him advanced above all things, which dignitie of men David describeth most excellency.

* Psal. 8, 4.

g What is there in man that thou shou'dest have so great regard of him and do him that honour?

h He calleth all the citizens of that heavenly kingdome, as they are considered in themselves, before that God giveth them the libertie of that citie in Christ, Man, and the Son of man.

i This is the first honour of the citizens of the world to come, that they are next the angels.

‡ Or, *a little while inferiour to.*

k For they shall be in very great honour when they shall be partakers of the kingdome. And he speaketh of the thing that shall be, as though it were already, because it is so certain.

5 An objection: But where is this so great rule and dominion?

6 The answer: This is already fulfilled in Jesus Christ our head who was for a time for our sakes inferiour to the angels, being made man: but now is advanced into most high glorie.

l By his vertue and power which appeareth manifestly in the church.

m Who abased himself for a season, and took upon him the shape of a servant.

‡ Or, *by.*

7 He sheweth the cause of this subjection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our prophet and king, but also our high priest.

n That he might die.

o Feel death.

8 Herein consisteth the force of the argument: for we could not at length be glorified with him, unlesse he had been abased for us, even all the faithfull. And by this occasion the apostle cometh to the other part of the declaration of Christs person, wherein he proveth him to be in such sort God, that he is also man.

9 He proveth moreover by other arguments, why it behoved the Son of God who is true God (as he proved a little before) to become man notwithstanding, subject to all miseries, sin onely excepted.

p God.

10 First of all because the Father, to whose glory all things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unlesse his onely begotten Son had become brother to men.

11 Secondly, The Father determined to bring those sons to glory, to wit, out of that ignominie wherein they lay before. Therefore the son should not have been seen plainly to be made man unlesse he had been made like unto other men, that he might come to glory by the self-same way, by the which he should bring other: yea rather, it became him which was prince of the salvation of other, to be consecrated above other through those afflictions, prophet, king, and priest, which are the parts of that principalitie for the salvation of other.

q The chiefetain, who as he is chiefest in dignity, so is he the first, begotten from among the dead, amongst many brethren.

12 The ground of both the former arguments, for neither should we be sons through him, neither could he be consecrated through afflictions unlesse he had been made man like unto us.

But because this sonnehood dependeth not upon nature onely, for no man is accounted the son of God, unlesse that besides that, he is a son of man, he be also Christs brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren.

r He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us.

s One, of one self-same nature of man.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office.

14 He applieth the same to the kingly power of Christ, in delivering his from the power of the devil and death.

* Psal. 18, 2.

t I will commit my self to him, and to his defence.

* Isa. 8, 18.

u This Esai speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole church. And therefore seeing Christ is the head of the prophets and ministers, these words are more rightly verified of him, than of Esai.

x Are made of flesh and bloud, which is a frail and brittle nature.

y The devil is said to have the power of death, because he is the authour of sin: and from sin cometh death, and for this cause he eggeth us daily to sin.

z He speaketh of one as of the prince, joyning to him secretly all his angels.

a By (death) thou must understand here that death which is joyned with the wrath of God, as it must needs be, if it be without Christ, except which there can be nothing devised more miserable.

15 He expoundeth those words of flesh and bloud, shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made o Abraham in this behalf.

† Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

b The nature of angels.

c The very nature of man.

16 He applieth the same to the priesthood, for which he should not have been fit, unlesse he had become man, and that like unto us in all things, sin onely except.

d Not onely as touching nature, but qualities also.

e That he might be truely touched with the seeing of our miseries.

f Doing his office sincerely.

g Was tried and egged to wickednesse by the devil.

Chap. III.

1 Christ is more worthy than Moses: 7 therefore if we beleeve not in him, we shall be more worthy of punishment than hardhearted Israel.

WHerefore [1] holy brethren, partakers of the heavenly calling, consider the [a] apostle and high priest of our [b] profession Christ Jesus,

2 [2] Who was faithfull to him that † [c] appointed him, [3] as also Moses was faithfull in all his house.

1 Having laid the foundation, that is to say, declared and proved both the natures of one self-same Christ, he giveth him three offices, to with, the office of a propher, king, and priest, and as touching the office of teaching, and governing comparing him with Moses and Joshua, unto the 14 ver. of the next chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposed to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governour, and high priest.

a The ambassadour or messenger, as Rom. 15. he is called the minister of circumcision.

b Of the doctrine of the gospel which we professe.

2 He confirmeth his exhortation with two reasons, fifst of all, because Christ Jesus was appointed such an one of God, secondly, because he throughly executed the offices that his Father enjoyned him.

† Gr. *made*, 1 Sam. 12. 6.

c Apostle and high priest.

3 Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed ruler over Gods house, and executed faithfully their offices: but by and by after he sheweth that there is great unlikenesse in that same similitude.

3 [4] For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house.

4 For every house is builded by some man, but he that built all things is God.

5 [5] And Moses verily was faithfull in all his house as a servant, for a testimonie of those things which were to be spoken after:

6 But Christ as a Sonne over his own house, whose [d] house are we, if we hold fast the [e] confidence, and the rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, * To day if ye will [f] heare his voice,

8 Harden not your hearts, as in the [g] provocation, in the day of temptation in the wildernesse:

9 When your fathers tempted me, proved me, and saw my works fourty yeares.

10 Wherefore I was grieved with that generation, and said, They do alway [h] erre in their hearts, and they have not known my wayes,

11 So I sware in my wrath, † They shall not enter into my rest.

12 [7] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

13 But exhort one another daily [i] while it is called, To day, lest any of you be hardened through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, if we hold the [k] beginning of our confidence stedfast unto the end.

15 [1] While it is said, To day if ye will heare his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved fourty yeares? *was it* not with them that had sinned, whose carcases fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but to them that beleeved not?

19 So we see that they could not enter in, because of unbelief.

4 The first comparison: The builder of the house is better than the house it self, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder: but a part of the house: but Christ as Lord and God made all this house.

5 Another comparison: Moses was a faithfull servant in this house: that is, in the church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

6 He applieth the former doctrine to his end, exhorting all men by the words of David to heare the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternall rest.

d To wit Christs.

e He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joyneth hope.

* Psal. 95. 7.

f So that God was to speak once againe after Moses.

g In the day that they vexed the Lord, or strove with him.

h They are brutish and mad.

† Gr. *If they shall enter.*

7 Now weighing the words of David, he sheweth first by this word, To day, that we must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

i While the day lasteth, that is to say, So long as this voice soundeth out.

8 Now he considereth these words, If you heare his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief.

k That beginning of trust and confidence and after the manner of the Hebrews, he calleth that, Beginning, which is chiefest.

l So long as this voice soundeth out.

CHAP. IIII.

1 The rest of Christians is attained by faith. 12 The power of Gods words. 14 By our high priest Jesus the sonne of God, subject to infirmities, but not sinne. 16 we must and may go boldly to the throne of grace.

LEt us therefore fear, lest a promise being left *us* of entring into his rest, any of you should seem to come short of it.

2 [1] For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‡ not being [a] mixed with faith in them that heard *it*.

3 [2] For we which have beleeved do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ‡ it was first preached, entred not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will heare his voice, harden not your hearts.

8 For if ‡ [b] Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ‡ rest to the people of God.

10 [c] For he that is entred into his rest, he also hath ceased from his own works, as God *did* from his.

11 [3] Let us labour therefore to enter into that rest, [d] lest any man fall after the same example of ‡ unbelief.

12 [4] For the [e] word of God is [f] quick, and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of [g] soul and [h] spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his [i] sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 [5] Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Sonne of God, let us [k] hold fast *our* profession.

15 [6] For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sinne.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

1 By these words His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses, and the prophets respected none other.

† Gr. *the word of hearing.*

‡ Or, *because they were not united by faith to.*

a He compareth the preaching of the gospel to drink, which being drunk, that is to say, Heard, profiteth nothing unlesse it be tempered with faith.

1 Lest any man should object that those words were meant of the land of Canaan, and of Moses doctrine, & therefore cannot be well drawn to Christ, and to eternall life, the apostle sheweth that there are two manner of rests spoken of in the scriptures: the one of the seventh day, wherein God is said to have rested from all his works: another is said to be that same, whereunto Joshuah led the people: but this rest is not the last rest whereunto we are called: and that he proveth by two reasons: For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, To day, & threateneth them still that they shall not enter into the rest of God, which refused then the voice of God that sounded in their eares, we must needs say, that he meant another time than the time of Moses, and another rest than the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth: as God rested the seventh day from those his works, that is to say, from making the world. Moreover the apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan, and all that ordes of the law did shadow, is opened in the gospel only.

‡ Or, *the gospel was first preached.*

‡ That is, *Joshuah.*

b He speaketh of Joshuah the son of Nun: and as the land of Canaan was a figure of our truerest, so was a Joshuah a figure of Christ.

‡ Or, *keeping of a sabbath.*

c As God rested the seventh day, so must we rest from our works, that is, from such as proceed from our corrupe nature.

3 He returneth to an exhortation.

d Lest any man become a like example of infidelitie.

‡ Or, *disobedience.*

4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the beleevers.

e The doctrine of God which is preached both in the law and in the gospel.

f He calleth the word of God quick by reason of the effects it worketh in them to whom it is preached.

g He calleth that the soul which hath the affections resident in it.

h By the spirit, he meaneth that noblest part which is called the minde.

i In Gods sight.

5 Now he entreth into the comparison of Christs priesthood with Aarons, and declareth even in the very beginning the marvellous excellencie of this priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons priests, and the transitory tabernacle, which comparisons he setteth forth afterward more at large.

k And let it not go out of our hands.

6 Lest he might seem by this great glory of our high priest, to stay and stop us from going unto him, he addeth straight wayes after, that he is notwithstanding our brethren indeed, (as he proved it also before) and that he accompteth all miseries his own, so call us boldly to him.

CHAP. V.

1 The authoritie and honour of our Saviours priesthood. 11 Negligence in the knowledge therefore is reproved.

FOr [1] every high priest taken from among men, is ordained for men in things *pertaining*

1 The first part of the first comparison of Christs high priesthood with Aarons: Other high priests are taken from among men, & are called after the order of men.

ing

ing to God, [a] that he may offer both [a] gifts and [b] sacrifices for sinnes.

2 Who ‡ [c] can have compassion on the ignorant, and [d] on them that are out of the way, for that himself also is [e] compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sinnes.

4 [3] And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Sonne, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the [f] order of Melchisedec.

7 [4] Who in the [g] dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to [h] save him from death, and was heard, ‡ in that he feared:

8 Though he were a Sonne, yet [i] learned he obedience, by the things which he suffered:

9 [5] And being made [k] perfect, he became the authour of eternall salvation unto all them that obey him,

10 Called of God an high priest after the order of Melchisedec.

11 [6] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 [7] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, † is unskilfull [l] in the word of righteousnesse: for he is a babe.

14 But strong meat belongeth to them that are ‡ of full age, *even* those who by reason ‡ of use have their [m] senses exercised to discern both good and evil.

2 The first part of the second comparison: Others as weak, are made high-priests, to the end that feeling the same infirmitie in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.
a Offering of things without life.
b Beasts which were killed, but especially in the sacrifices for sins and offences.
‡ Or, *can reasonably bear with.*
c Fit and meet.
d On them that are sinfull: for in the Hebrew tongue, under ignorance and errour is every sin meant, even that sin that is voluntarie.
e For that he himselfe beareth about with him a nature subject to the same discommodities and vices.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order than Aaron: for Christ is called the Son, begotten of God, and a priest for ever after the order of Melchisedec.
f After the likenesse or manner: as it is afterward declared.
4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull, asked, not for his sins, for he had none, but for his feare, and obtained his request, and offered himself for all his.
g While he lived here with us, in our weak and frail nature.
h To deliver him from death. ‡ Or, *for his piety.* i He learned indeed what it is to have a father, whom a man must obey. 5 The other part of the first comparison. But Christ was consecrate of God the Father as the authour of our salvation, and an high priest for ever, and therefore he is so a man, that notwithstanding he is farre above all men. k Look Chap. 2, 10. 6 A digression untill he come to the beginning of the seventh Chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak. 7 An example of an apostolike chiding. † Gr. *hath no experience.* l In the word which teacheth righteousnesse. ‡ Or, *perfect.* ‡ Or, *of an habit*, or *perfection.* m All their power whereby they understand and judge.

CHAP. VI.

1 He exhorteth, not to fall back from the faith, 11 but to be stedfast, 12 diligent and patient to wait upon God, 13 because God is most sure in his promise.

‡ Or, *the word of the beginning of Christ.*

THerefore leaving ‡ the [a] principles of the doctrine of Christ, let us go on unto perfection, [1] not laying again the foundation of

a The first principles of Christian religion, which we do call the Catechisme. 1 Certain principles of a Catechisme, which comprehend the summe of the doctrine of the gospel, were given in few words, and briefly to the rud and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine were demanded of them which were not as yet received members of the church, at the dayes appointed for baptisme: and of the children of the faithfull which were baptized in their infancie, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall judgement.

repentance from dead works, and of faith towards God,

2 Of the doctrine of baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall judgement.

3 And this will we do, if God permit.

4 [2] For it is [b] impossible for those who were once enlightened, and have [c] tasted of the heavenly gift, and were made partakers of the Holy Ghost.

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they [d] crucifie to themselves the Sonne of God afresh, and put him to an open shame.

7 [3] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‡ by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.

9 [4] But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.

10 [5] For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

12 [6] That ye be not slothfull, but followers of them, who through faith and patience inherit the promises.

13 [7] For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing, I will [e] blesse thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more [f] abundantly to shew unto the heirs of promise the immutabilitie of his counsel, † confirmed *it* by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 [8] Which *hope* we have as an anker of the soul, both sure and stedfast, and which entreth into that within the vail,

20 [9] Whither the forerunner is for us entred, *even* Jesus, made an high priest for ever after the order of Melchisedec.

2 He addeth a vehemencie to his exhortation, and a most sharp threatning of the certain destruction that shall come to them which fall from God and his religion.
b He speaketh of a generall backsliding, and such as do altogether fall away from the faith, and not of sins which are comitted through the frailtie of a man, against the first and the second table.
c We must mark the force of this word, for it is one thing to beleeve as Lidia did, whose heart God opened, Act. 16, 13. and another thing to have some taste.
d As men that hate Christ, and as though they crucified him again, make him a mocking stock to all the world, and that to their own destruction, as Julian the apostata or backslider did.
3 He setteth forth the former threatning with a similitude.
‡ Or, *for.*
4 He mitigateth and asswageth all that sharpnesse, hoping better of them to whom he writeth.
5 He praiseth them for their charitie, thereby encouraging them to go forward, and to hold out to the end.
6 He sheweth what vertues chiefly they have need of to go forward constantly, and also to profit: to wit, of charitie, and patience: and left any man should object and say, that these things are impossible to be done, he willeth them to see before themselves the examples of their ancestors, and to follow them.
7 Another prick to prick them forward: Because the hope of the inheritance, is certain, if we continue to the end, for God hath not onely promised it, but also promised it with an oath.
e I will heap up benefits most plentifully upon thee.
f More than was needfull, were it not for the wickednesse of men which beleeve not God, no, though he sweare.
† Gr. *interposed himself by his oath.* 8 He likeneth hope to an anker: because that even as an anker being cast into the bottome of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And he maketh mention of the sanctuary, alluding to the old tabernacle, and by this means returneth to the comparisons of the priesthood of Christ with the Leviticall. 9 He repeateth Davids words, wherein all those comparisons, whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

Chap. VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so farre more excellent than the priests of Aarons order.

FOr this [1] Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and [a] blessed him:

2 To whom also Abraham gave a tenth part of all: first being by interpetation king of righteousnesse, and after that also, king of Salem, which is, king of peace:

3 [2] Without father, without mother, † without descent, having neither beginning of dayes, nor end of life: but made like unto the Sonne of God, abideth a priest continually.

4 [3] Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sonnes of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the [b] loyns of Abraham.

6 But he whose ‡ descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction, the lesse is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 [4] And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loyns of his father when Melchisedec met him.

11 [5] If therefore [d] perfection were by the Leviticall priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 [6] For the priesthood being changed, there is made of necessitie a change also of the [e] law.

13 For he of whom these things are spoken pertaineth to another tribe, of which [f] no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

15 [7] And it is yet farre more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 [8] Who is made, not after the [g] law of a carnall commandment, but after the power of an endlesse life.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 [9] For there is verily a disanulling of the [h] commandment going before, for the weaknesse and unprofitablenesse thereof.

19 For the law made nothing perfect, ‡ but the bringing in of a better hope *did:* by the which we draw nigh unto God.

20 [10] And in as much as not without an oath *he was made priest*,

21 (For those *priests* were made ‡ without an oath: but this with an oath, by him that said unto him, * The Lord sware and will not repent, Thou art a priest for ever, after the order of Melchisedec)

22 By so much was Jesus made a surety of a better testament.

23 [11] And they truly were many priests, because they were not suffered to continue by reason of death.

24 But this man, because he continueth ever, hath an ‡ [i] unchangeable priesthood.

25 Wherefore he is [k] able also to save them ‡ to the uttermost, that come unto God by him seeing he ever liveth to make intercession for them.

26 [12] For such an high priest became us, *who is* holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens.

27 Who needeth not daily as those high priests, to offer up sacrifice, first for his own sinnes, and then for the peoples: [13] for [l] this he did [m] once, when he offered up himself.

28 For the law maketh men high priests which have infirmitie, but the [n] word of the oath [14] which [o] was since the law, *maketh* the Sonne, who is † consecrated for evermore.

1 Declaring those words, *According to the order of Melchisedec*, whereupon that compatison standeth of the priesthood of Christ with the Leviticall: first, Melchisedec himself is considered as the figure of Christ, and these are the heads of that comparison: Melchisedec was a King and a Priest, and such an one in deed is Christ alone. He was a king of peace and righteousnes, such an one in deed is Christ alone.

a With a solemn and priestly blessing.

2 Another figure: Melchisedec is set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors nor his death are written of: and such an one indeed is the Son of God, to wit, an everlasting priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfull conceived.

† Gr. *without pedegree.*

3 Another figure: Melchisedec in consideration of his priesthood was above Abraham: for he took tenths of him and blessed him as a priest: such a one indeed is Christ, upon whom dependeth even Abrahams sanctification, and all the beleevers, and whom all men ought to worship and reverence as the author of all.

b Were begotten of Abraham.

‡ Or, *pedegree.*

c He speaketh of the publike blessing which the priests used.

4 A double amplification: The first, that Melchisedec took the tenths as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting priest) but the Leviticall priests, as mortall men, for they succeed one another: the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (that is, Christs, who is prononunced to be an everlasting priest according to this order) is more excellent than the Leviticall. 5 The third treatise of this epistle, wherein after he hath proved Christ to be a king, a prophet and priest, he now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfit. And he beginneth with the priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation, may better hang together. And first of all he proveth that the Leviticall priest-hood was imperfect, because another priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion.

d If the priesthood of Levi could have made any man perfit. 6 He sheweth how that by the institution of the new priesthood, not only the imperfection of the priest-hood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did shut forth the tribe of Juda, and made it also inferiour to Levi: and this latter doth place the priesthood in the tribe of Juda.

e Of the institution of Aaron.

f Had any thing to do about the altar. 7 Lest any man might object, that the priest-hood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those words of David, *for ever according to the order of Melchisedec*, whereby also a divers institution of priest-hood is well perceived.

8 He proveth the diversity and excellency of the institution of Melchisedecs priesthood, by this, that the priesthood of the law did stand upon an outward and bodily anointing: but the sacrifice of Melchisedec is set out to be everlasting & more spiritual.

g Not after the ordination which commandeth frail and transitory things, as was done in Aarons consecration, and all that whole priesthood.

9 Again, that no man might object that the last priesthood was added to make a perfect one, by the coupling of them both together, he proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctifie us, either of themselves, or being joyned with another?

h The ceremoniall law.

‡ Or, *but it was the bringing in.*

10 Another argument, whereby he proveth that the priesthood of Christ is better than the priesthood of Levi, because his was established with an oath, but theirs was not so.

‡ Or, *without swearing of an oath.*

* Psal. 110, 4.

11 Another argument tending to the same purpose The Leviticall priests (as mortall men) could not be everlasting, but Christ, as he is everlasting, so hath he also an everlasting priesthood, making most effectuall intercession for them which by him come unto God.

‡ Or, *which passeth not from one to another.*

i Which cannot passe away. k He is fit and meet. ‡ Or, *ever more.* 12 Another argument: There are requited in an high priest innocencie and perfect pureneſse, which may separate him from sinners, for whom he offereth. But the Leviticall high priests shall not be found to be such, for they offer first for their own sinnes: but Christ onely is such a one, and therefore the true and onely high priest 13 Another argument, which notwithstanding he handleth afterward: The Leviticall priests offered sacrifice after sacrifice, first for themselves, and then for the people, But Christ offered not for himself but for other, not sacrifices, but himself, not oftentimes, but once. And this ought not to seem strange, saith he, forasmuch as they are weak, but this Man is consecrate an everlasting priest, and that by an oath.

l That sacrifice which he offered.

m It was so done, that it needeth not to be repeated or offered again any more.

n The commandment of God which was bound with an oath. 14 Another argument taken of the time: Former things are taken away by the latter.

o Exhibited.

† Gr. *perfected.*

Chap. VIII.

1 By the eternall priesthood of Christ, the Leviticall priesthood of Aaron is abolished: 7 and the temporall covenant with the fathers, by the eternall covenant of the gospel.

NOw [1] of the things which we have spoken, *this is* the summe: We have such an high priest, who is set on the right hand of the throne of the majestie in the heavens:

2 [2] A minister ‡ of the [a] sanctuarie, [3] and of the [b] true tabernacle which the Lord pitched, and not man.

3 [4] For every high priest is ordained to offer gifts

1 He briefly repeateth that whereunto all these things are to be referred, to wit, that we have a far other high priest than those Leviticall high priests are, even such an one as sitteth at the right hand of the most high God in heaven.

2 They of Levi were high priests in an earthly sanctuary, but Christ is in the heavenly.

‡ Or, *of holy things.*

a Of heaven. 3 They of Levi exercised their priesthood in a frail tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himself made to be everlasting, as it shall afterward be declared, Chap. 9, 11.

b Of his body. 4 He bringeth a reason, why it must needs be that Christ should have a body, (which he calleth a tabernacle, which the Lord pight and not man) to wit, that he might have what to offer: for otherwise he could not be an high priest. And the self-same bodie is both the tabernacle and the sacrifice.

gifts and sacrifices: wherefore it is of necessitie that this man have somewhat also to offer.

4 [5] For if he were on earth, he should not be a priest, seeing that ‡ there are priests that offer gifts according to the law.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 [6] But now hath he obtained a more excellent ministerie, by how much also he is the mediatour of a better ‡ covenant, which was established upon better promises.

7 [7] For if that first *covenant* had been faultlesse, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the dayes come (saith the Lord) when I will make a new covenant with the [c] house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those dayes, saith the Lord, * I will † put my laws into their minde, and write them ‡ in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the lest to the greatest.

12 For I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I remember no more.

13 [8] In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

5 He giveth a reason, why he said that our high priest is in the heavenly sanctuarie, and not in the earthly: because saith he, if he were now on the earth, he could not minister in the earthly sanctuary, seeing there are yet Leviticall priests which are appointed for him, that is to say, to be patterns of that perfit example. And to what purpose should the patterns serve when the true and originall example is present?
‡ Or, *they are priests.*
6 He entreth into the comparison of the old and transitorie testament or covenant, being but for a time, whereof the Leviticall priests were mediatours, with the new, the everlasting mediatour whereof is Christ to shew, that this is not onely better than that in all respects, but also that that was abrogated by this.
‡ Or, *testament.*
7 He proveth by the testimony of Jeremy, that there is a second testament or covenant, and therefore that the first was not perfit.
c He calleth it an house, as it were one family of the whole kingdome: for whereas the kingdome of David was divided into two factions, the prophet giveth us to understand, that through the new testament they shall be joyned together again in one.
* Jer. 31, 33.
† Gr. *give.*
‡ Or, *upon.*
8 The conclusion therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old, and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

Chap. IX.

1 *The description of the rites and bloudy sacrifices of the law,*
11 *far inferior to the dignitie and perfection of the bloud and sacrifice of Christ.*

1 THen verily the ‡ first *covenant* had also ‡ ordinances of divine service, and [a] a worldly sanctuarie.

2 For there was a tabernacle made, the first wherein was the candlestick and the table and the shewbread; which is called ‡ the sanctuarie.

3 And after the [b] second vail, the tabernacle which is called the [c] holiest of all:

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the [d] mercy-seat: of which we cannot now speak particularly.

6 [2] Now when these things were thus ordained, the priests went alwayes into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone once every yeare, not without bloud, which he offered for himself, and for the [e] errours of the people.

8 [3] The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing:

9 [4] Which *was* a figure [f] for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 [5] *Which stood* onely in meats and drinks, & divers washings, and carnall ‡ ordinances [g] imposed on them untill the time of reformation.

11 [6] But Christ being come an high priest of good things to come, [7] by a [h] greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

12 [8] Neither by the bloud of [i] goats and calves, but by his own bloud he entred in once into the holy place, having obtained eternall redemption *for us.*

13 [9] For if the bloud of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the [k] purifying of the flesh:

14 How much more shall the bloud of Christ, who through the eternall Spirit, offered himself without ‡ spot to God, purge your conscience from [l] dead works to serve the living God?

15 [10] And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternall inheritance.

16 [11] For where a testament is, there must also of necessitie ‡ be the death of the testatour.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

1 A division of the first tabernacle, which he calleth worldly, that is to say, transitory and earthly, into two parts, to wit, into the holy places, and the holiest of all.
‡ Or, *ceremonies.*
a An earthly and a sitting.
‡ Or, *holy.*
b He calleth it the second vail, not because there was two vails, but because it was behinde the sanctuary, or the first tabernacle.
c The holiest sanctuary.
d The Hebrew call the cover of the ark of the covenant, the mercy-seat, whom both the Grecians and we follow.
2 Now he cometh to the sacrifices, which he divideth into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high priest only but once every year entring into the holiest of all with bloud offered for himself and the people.
e For the sinnes, Look Chap. 5, 2.
3 Of that yearely rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all: for why did the high priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himself and for others, and after, did shut the holiest of all again?
4 An objection, If the way were not opened into heaven by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies used? To wit, that men might be called back to that spirituall example, that is to say, to Christ, who should correct all those things at his coming.
f For that time that that figure had to last.
5 Another reason, why they could not make clean the conscience of the worshippers, to wit, because they were outward and carnall, or corporall things.
‡ Or, *rites*, or *ceremonies.*
g For they were as you would say, a burden, from which Christ delivered us. 6 Now he entreth into the declaration of the figures, and first of all comparing the Leviticall high priest with Christ, (that is to say, the figure with the thing it self) he attributeth to Christ the administration of good things to come, that is, everlasting, which those carnall things had respect unto. 7 Another comparison of the first corruptible tabernacle, with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible temple of God, whereinto the Sonne of God entred, as the Leviticall high priests into the other which was frail and transitory. h By a more excellent and better. 8 Another comparison of the bloud of the sacrifices with Christ. The Leviticall high priests entring by those their holy places into their sanctuary, offered corruptible bloud for one yeare onely: but Christ entring into that holy body of his, entred by it into heaven it self, offering his own most pure bloud for an everlasting redemption: For one self-same Christ answereth both to the high priest, and the tabernacle, & the sacrifices, & the offerings themselves, as the truth to the figures, so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever. i For this yearely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goat, the other a heifer, or calf. 9 If the outward sprinkling of bloud and ashes of beasts was a true and effectuall signe of purifying and cleansing, how much more shall the thing it self, and the truth being present, which in times past was shadowed by those external sacraments, that is to say, his bloud, which is in such sort mans bloud, that it is also the bloud of the Son of God, & therefore hath an everlasting vertue of purifying and cleansing. k He considereth the signes apart, being separate from the thing it self. ‡ Or, *faults.* l From sins which proceed from death, and bring forth nothing but death. 10 The conclusion of the former argument: therefore seeing the bloud of beasts did not purge sinnes, the new testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his bloud also for the fathers, for he was shadowed by these old ceremonies, otherwise unlesse they had served to present him, they had been nothing at all profitable. Therefore this testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sins) but in respect of that time, wherein the thing it self was finished, that is to say, wherein Christ was indeed exhibited to the world, & fulfilled all things which were necessary to our salvation. 11 A reason why the testament must be established by the death of the Mediatour, because this testament hath the condition of a testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needs be that he that made the testament, should dy. ‡ Or, *be brought in.*

18 [12] Whereupon, neither the firſt *teſtament* was ‡ dedicated without bloud.

19 For when Moſes had ſpoken every precept to all the people, [m] according to the law, he took the bloud of calves and of goats, with water and ‡ ſcarlet wooll, and hyſſop, and [n] ſprinkled both the book and all the people,

20 Saying, This is the bloud of the teſtament which God hath enjoyned unto you.

21 Moreover, he ſprinkled with bloud both the tabernacle, and all the veſſels of the miniſterie.

22 And almoſt all things are by the law purged with bloud: and without ſhedding of bloud is no remiſſion.

23 It was therefore neceſſarie that the [o] patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe.

24 [13] For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appeare in the preſence of God for us.

25 [14] Nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place, every yeare with bloud of others:

26 [15] For then muſt he often have ſuffered ſince the foundation of the world: but now once in the [p] end of the world, hath he appeared to put away [q] ſinne by the ſacrifice of himſelf.

27 And as it is appointed unto men [r] once to die, but after this the judgement:

28 So Chriſt was once offered to bear the ſinnes of [ſ] many, [16] and unto them that look for him ſhall he appeare the ſecond time, without ſinne, unto ſalvation.

12 There muſt be a proportion betweene thoſe things which purifie, and thoſe things which are purified: Under the law all thoſe figures were earthly, the tabernacle, the book, the veſſels, the ſacrifices, although they were the ſignes of heavenly things. Therefore it was requiſite that all thoſe ſhould be purified with ſome matter and ceremony of the ſame nature, to wit, with the bloud of beaſts, with water, wooll, hyſſope. But under Chriſt all things are heavenly, an heavenly tabernacle, an heavenly ſacrifice, an heavenly people, an heavenly doctrine, and heaven it ſelf is ſet open before us for an everlaſting habitation. Therefore all theſe things are ſanctified in like ſort, to wit, with that everlaſting offering of the quickning bloud of Chriſt.

‡ Or, *purified.*

m As the Lord had commanded.

‡ Or, *purple.*

n He uſeth to ſprinckle.

o The patterns of heavenly things were earthly, and therefore they were to be ſet forth with earthly things, as with the bloud of beaſts, and wooll, and hyſſop. But under Chriſt all things are heavenly, and therefore they could not but be ſanctified with the offering of his lively bloud. 13 Another double compariſon: The Leviticall high prieſt entred into the ſanctuary, which was made indeed by the commandement of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Chriſt entred into heaven it ſelf. Again, he appeared before the ark, but Chriſt before God the Father himſelf 14 Another double compariſon: The Leviticall high prieſt offered other bloud, but Chriſt offered his own: he every yeare once iterated his offering: Chriſt offering himſelf but once abolished ſinne altogether, both of the former ages, and of the ages to come. 15 An argument to prove that Chriſts offering ought not to be repeared: Seeing that ſinnes were to be purged from the beginning of the world, and it is proved that ſins cannot be purged, but by the onely bloud of Chriſt: he muſt needs have died oftentimes, ſince the beginning of the world. But a man can die but once: therefore Chriſts oblation which was once done in the latter dayes, neither could nor can be repeated, Seeing then it is ſo, ſurely the vertue of it extendeth both to ſinnes that were before, and to ſins that are after his coming.

p In the latter dayes.

q That whole root of ſinne.

r He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certain other that died twiſe, that was no uſuall thing, but extraordinary: and as for them that ſhall be changed, their changing is a kinde of death. 1 Cor. 15, 51.

ſ Thus the generall promiſe is reſtrained to the elect onely, and we have to ſeek the teſtimony of our election, not in the ſecret counſel of God, but in the effects that in our faith worketh, and ſo we muſt climbe up from the loweſt ſtep to the higheſt, there to finde ſuch comfort as is moſt certain, and ſhall never be moved. 16 Shortly by the way he ſetteth our Chriſt as Judge, partly to terrifie them which do not reſt themſelves in the onely oblation of Chriſt once made, and partly to keep the faithfull in their day, that they go not back.

CHAP. X.

1 *The weakneſſe of the law-ſacrifices.* 10 *The ſacrifice of Chriſts body once offered,* 14 *for ever hath taken away ſinnes.* 19 *An exhortation to hold faſt the faith, with patience and thanksgiving.*

1 He perventeth a privie objection, Why then were thoſe ſacrifices offered? The Apoſtle anſwereth, firſt touching that yearly ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made every yeare a remembrance again of all former ſinnes. Therefore that ſacrifice had no power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which are purged be repeated again, and wherefore ſhould now ſinnes come to be repeated every yeare, if thoſe ſacrifices did abolish ſinne?

FOr [1] the law having a ſhadow of good things to [a] come, & not the very image of the things, can never with thoſe ſacrifices which they offered yeare by yeare continually, make the comers thereunto perfect.

2 For then would they not have ceaſed to be offered: becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſinnes.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſinnes every yeare.

4 For it is not poſſible that the bloud of bulls and of goats, ſhould take away ſinnes.

5 [2] Wherefore when he [b] cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but [c] a body ‡ haſt thou prepared me:

6 In burnt-offerings, and ſacrifices for ſinne thou haſt had no pleaſure:

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will O God,

8 Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſinne thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law:

9 Then ſaid he, Lo, I come to do thy will, (O God) He taketh away the [d] firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.

11 [3] And every prieſt ſtandeth [e] daily miniſtring and offering oftentimes the ſame ſacrifices which can never take away ſinnes.

12 But this man after he had offered one ſacrifice for ſinnes for ever, ſat down on the right hand of God:

13 [4] From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 [5] Whereof the holy Ghoſt alſo is a witneſſe to us: for after that he had ſaid before,

16 This is the covenant that I will make with them after thoſe dayes, ſaith the Lord: I will * put my laws into their hearts, and in their mindes will I write them:

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now, where remiſſion of theſe is, there is no more offering for [g] ſinne.

19 [6] Having therefore, brethren, ‡ boldneſſe to enter into the holieſt by the bloud of Jeſus,

20 By a new and living way which he hath ‡ conſecrated for us, through the vail, that is to ſay, his [h] fleſh:

21 And *having* an high prieſt over the houſe of God:

22 [7] Let us draw near with a [i] true heart, in full aſſurance of faith, having our [k] hearts ſprinkled

2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the law could not do it therefore, Chriſt ſpeaking of himſelf as of our high prieſt, manifeſted in the fleſh, witneſſeth evidently that God reſted not in the ſacrifices, but in the obedience of his Sonne our high prieſt, in whoſe obedience he offered up himſelf once to his Father for us.

b The Son of God is ſaid to come into the world, when he was made man.

c It is word for word in the Hebrew text, Thou haſt pierced mine eares through, that is, thou haſt made me obedient, and willing to heare.

‡ Or, *thou haſt fitted me.*

d That is, the ſacrifices, to eſtabliſh the ſecond, that is, the will of God.

3 A concluſion, with the other part of the compariſon: The Leviticall high prieſt repeareth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe high prieſts could take away ſinnes. But Chriſt having offered one ſacrifice once for the ſins of all men, and having ſanctified his own for ever, ſitteth at the right hand of the Father, having all power in his hands.

e At the altar.

4 He preventeth a privie objection, to wit, that yet notwithſtanding we are ſubject to ſinne and death, whereunto the apoſtle anſwereth, that the full efficacie of Chriſts vertue hath not yet ſhewed it ſelf, but ſhall at length appear when he will at once put to flight all his enemies, with whom as yet we ſtrive.

5 Although there do yet remain in us reliques of ſin, yet the work of our ſanctification which is to be perfected, hangeth upon the ſelf-ſame ſacrifice which never ſhall be repeated: and that the apoſtle proveth by alledging again the teſtimony of Jeremy, thus ſin is taken away by the new teſtament, ſeeing the Lord ſaith that it ſhall come to paſſe, that according to the form of it, he will no more remembre our ſins: Therefore we need now no purging ſacrifice to take away that which is already taken away, but we muſt rather take pains, that we may now through faith be partakers of that ſacrifice. * Jer. 31, 33. f Why then, where is the fire of purgatory, and that papiſts diſtinction of the fault, and the punishment? g He ſaid well, for ſin: for there remaineth another offering, to wit, of thanksgiving. 6 The ſum of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the bloud, not of beaſts, but of Jeſus. Neither as in times paſt, both the high prieſt ſhut us out by ſetting the vail againſt us, but through the vail which is his fleſh, he hath brought us into heaven it ſelf, being preſent with us, ſo that we have now truly an high prieſt, which is over the houſe of God. ‡ Or, *liberty.* ‡ Or, *new made.* h So Chriſts fleſh ſheweth us the Godhead as it were under a vaile. For otherwiſe we were not able to abide the brightneſſe of it. 7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applyed to us: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all means poſſible one anothers ſalvation, through the love that is in us one towards another.

a Of things which are everlaſting, which were promiſed to the fathers, and exhibited in Chriſt.

i With no doub'e and counterfeit heart, but with ſuch an heart as is truly and indeed given to God.

k This is it which the Lord ſaith, Be ye holy, for I am holy.

from an evil conscience, and our bodies washed with [1] pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithfull that promised)

24 And let us consider one another to provoke unto love, and to good works.

25 Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: [2] and so much the more, as ye see the day approching.

26 For if we sinne [m] wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a certain fearfull looking for of judgement, and fierie indignation, which shall devoure the [n] adversaries.

28 [9] He that despised Moses law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment, suppose ye shall he be thought worthy, who hath troden under foot the Sonne of God, and hath counted the bloud of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 [10] For we know him that hath said, * Vengeance *belongeth* unto me, I will recompense, saith the Lord: and again, The Lord shall [o] judge his people.

31 It is a fearfull thing to fall into the hands of the living God.

32 [11] But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions,

33 Partly whilest ye were made [p] a gazing stock, both by reproches and afflictions, and partly whilest ye became [q] companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring [r] substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a [s] little while, and he that shall come will come, and will not tarrie.

38 [12] Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that beleeve, to the saving of the soul.

1 With the grace of the holy Ghost.

2 Having mentioned the last coming of Christ, he stirreth up the godly to the meditation of an holy life, and citeth the faithlesse fallers from God to the fearfull judgement seat of the judge, because they wickedly rejected him in whom onely salvation consisteth.

m Without any cause or occasion, or shew of occasion.

n For it is another matter to sin through the frailty of mans nature, and another thing to proclaim war as it were to God as to an enemie.

9 If the breach of the law of Moses was punished by death, how much more worthy death is it to fall away from Christ?

10 The reason of all these things is, because God is a revenger of such as despise him: otherwise he should not rightly govern his church. Now there is nothing more horrible than the wrath of the living God.

* Deut. 32, 35. Rom. 12, 19.

o Rule or govern.

11 As he terrified the fallers away from God, so doth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, of stirring them up to a sure hope of a full and ready victory.

p You were brought forth to be ashamed.

q In taking their miseries to be your miseries.

r Goods and riches.

s He will come within this very little while.

12 He commendeth the excellency of a sure faith by the effect, because it is the onely way to life: which sentence he setteth forth and amplifieth by setting the contrary against it.

CHAP. XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

NOw [1] faith is the [t] substance of things hoped for, the evidence of things not seen.

2 [2] For by it the [a] elders obtained a good report.

3 [3] Through faith we understand that the worlds were framed by the word of God, so that things which are [b] seen were not made of things which do appeare.

4 [4] By faith Abel offered unto God a more excellent sacrifice than Kain, by which he obtained witnesse, that he was righteous, God testifying of his gifts: and by it he being dead, [‡] yet speaketh.

5 [5] By faith Enoch was translated that he should not [c] see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must beleeve that he is, and that he is a [d] rewarder of them that diligently seek him.

7 [6] By faith Noah being warned of God of things not seen as yet, [‡] moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousnesse which is by faith.

8 [7] By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whether he went.

9 By faith he sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath [e] foundations, whose builder and maker is God.

11 Through faith also Sara her self received strength to conceive seed, and was delivered of a childe when she was past age, because she judged him faithfull who had promised.

12 Therefore sprang there even of one, and him as good as [f] dead, *so many* as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable.

13 These all died [†] [5] in faith, not having received the [h] promises, but having seen them afarre off, and were perswaded of *them*, and [i] embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a countrey.

15 And truly if they had been mindfull of that *countrey*, from whence they came out, they might have had opportunitie to have returned:

16 But now they desire a better *countrey*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was [k] tried, offered up Isaac: and he that had received the [l] promises, offered up his onely begotten son,

18 [‡] Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise *him* up, even from the dead: from [m] whence also he received him in a [n] figure.

20 [8] By faith Isaac blessed Jacob and Esau concerning things to come.

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth, as it were, before our eyes things that are invisible. ‡ Or, *ground*, or *confidence*. t That is those Fathers of whom we came: and whose authority and example ought to move us very much. 3 He sheweth the propertie of faith, by setting out unto us most picked examples of such as from the beginning of the world excelled in the church.

b So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.

4 Abels.

‡ Or, *is yet spoken of.*

5 Enoch.

c That he should not die.

d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull. Rom. 4, 4.

6 Noah.

‡ Or, *being warie.*

7 Abraham and Sara.

e This foundation is set against their tabernacles.

f As unlikely to bear children, as if she had been stark dead.

† Gr. *according to faith.*

g In faith, which they had while they lived, and followed them even to their grave.

h This is the figure Metonymia, for the things promised.

i For the patriarks were wont when they received the promises, to professe their religion by building of altars, and calling on the name of the Lord.

k Tried of the Lord.

l Although the promises of life were made in that onely begotten son Isaac, yet he appointed him to die, and so against hope beleeved in hope.

‡ Or, *to.*

m From which death.

n For there was not the true and very death of Isaac, but as it were the death, by means whereof he seemed also as it were to have risen again.

8 Isaac.

210

9 Jacob.

21 [9] By faith Jacob when he was a dying, blesſed both the ſonnes of Joſeph, and worſhipped *leaning* upon the top of his ſtaff.

10 Joſeph. ‡ Or, *remembred.*

22 [10] By faith Joſeph when he died, ‡ made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.

11 Moſes.

23 [11] By faith Moſes when he was born, was hid three moneths of his parents, becauſe they ſaw he was a proper childe, and they not o afraid of the kings commandment.

o They were not afraid to bring him up.

24 By faith Moſes when he was come to yeares, refuſed to be called the ſonne of Pharaohs daughter:

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the p pleaſures of ſinne for a ſeaſon:

p Such pleaſures as he could not enjoy, but he muſt needs provoke Gods wrath againſt him.

26 Eſteeming the reproch ‡ of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompenſe of the reward.

‡ Or, *for Chriſt.*

27 By faith he forſook Egypt, not fearing the wrath of the king, for he endured as ſeeing him who is inviſible.

28 Through faith he kept the paſſeover, and the ſprinkling of bloud, leſt he that deſtroyed the firſt-born, ſhould touch them.

12 The red ſea.

29 [12] By faith they paſſed through the Red ſea, as by dry land: which the Egyptians aſſaying to do, were drowned,

13 Jericho.

30 [13] By faith the walls of Jericho fell down, after they were compaſſed about ſeven dayes.

14 Rahab. q A notable example of Gods goodneſſe. ‡ Or, *that were diſobedient.*

31 [14] By faith the q harlot Rahab perished not with them ‡ that beleeved not, when she had received the ſpies with r peace.

r Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo kept them ſafe.

32 [15] And what ſhall I more ſay? for the time would fail me to tell of Gedeon, and of Barak, and of Sampſon, and of Jephthae, of David alſo and Samuel, and of the prophets.

15 Gedeon, Barak, and other judges and prophets.

33 Who through faith ſubdued kingdomes, wrought righteouſneſſe, obtained f promiſes, ſtopped the mouthes of lions,

f The fruit of the promiſes.

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſſe were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 [t] Women received their dead raiſed to life again: and others were * u tortured, not accepting deliverance; that they might obtain a better reſurrection.

t He ſeemeth to mean the ſtory of that woman of Sarepta, whoſe ſonne Elias raiſed again from death, and the Shunamite, whoſe ſonne Eliſeus reſtored to his mother.

* 2 Mac. 7, 7.

u He meaneth that perſecution which Antiochus wrought.

36 And others had triall of cruell mockings, and ſcourgings, yea moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandred about in x ſheep-skins, & goat-skins, being deſtitute, afflicted, tormented.

x In vile and rough clothing, ſo were the Saints brought to extream povertie, and conſtrained to live like beaſts in wildernesſes.

38 Of whom the world was not worthy: they wandred in deſerts, and in mountains, and in dens and caves of the earth.

16 An amplification taken of the circumſtance of the time: then faith is ſo much the more to be marvel'ed at, by how much the promiſes of things to come were more dark yet at length were indeed exhibited to us, ſo that their faith and ours is as one, as is alſo their conſecration and ours. y But ſaw Chriſt afar off. ‡ Or, *foreſeen.* z For their ſalvation did hang upon Chriſt, who was exhibited in our dayes.

39 [16] And theſe all having obtained a good report through faith received y not the promiſe:

40 God having ‡ provided ſome better thing for us, that they z without us ſhould not be made perfect.

CHAP. XII.

1 An exhortation to conſtant faith, patience, and godlineſſe, 22 A commendation of the new teſtament above the ola.

1 An applying of the former examples, whereby we ought to be ſtirred up to run the whole race, caſting away all ſtops and impediments.

WHerefore, [1] ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſinne which doth ſo eaſily a beſet us, and let us run with patience the race that is ſet before us,

a For ſin beſiegeth us on all ſides, ſo that we cannot eſcape out.

2 [2] b Looking unto Jeſus the ‡ authour and finisher of *our* faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

2 He ſetteth before us, as the marke of this race, Jeſus himſelf our captain, who willingly overcame all the roughneſſe of the ſame way. ‡ Or, *beginner.* b As it were upon the mark of our faith.

3 [3] For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearried and faint in your mindes.

c Whereas he had all kind of bleſſednesſe in his hand and power, yet ſuffered willingly the ignominie of the croſſe.

4 [4] Ye have not yet reſiſted unto bloud, ſtriving againſt ſinne.

3 An amplification, taken of the circumſtance of the perſons and the things themſelves, which he compareth betweene themſelves: for how great is Jeſus in compariſon of us, and how farre more grievous things did he ſuffer than we?

5 [5] And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſonne, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

4 He taketh an argument of the profit which cometh to us by Gods chaſtiſements, unleſſe we be in fault. Firſt of all, becauſe ſin, or that rebellious wickedneſſe of our fleſh, is by this meanes tamed.

6 For whom the Lord loveth he chaſteneth, & ſcourgeth every ſonne whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſonnes: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſonnes.

5 Secondly, becauſe they are teſtimonies of his fatherly goodwill toward us, in ſo much that they ſhew themſelves to be baſtards, which cannot abide to be chaſtened of God.

9 [6] Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, & live?

6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, ſhall we not be much more ſubject to that our Father, who is the author of the ſpirituall and everlaſting life?

10 [7] For they verily for a few dayes chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holines.

7 An amplification of the ſame argument: Thoſe fathers have corrected us after their fancie, for ſome frail and tranſitorie profit: but God chaſteneth & inſtructeth us for our ſingular profit, to make us partakers of his holineſſe: which thing although theſe our ſences do not preſently perceive, yet the end of the matter proveth it. 8 The concluſion, we muſt go forward courageouſly and keep alwayes a right courſe, and (as far forth as we may) without any ſtaggering or ſtumbling. d The deſcription of a man that is out of heart, and clean diſcouraged. ‡ Or, *even.* e Keep a right courſe, and ſo that you ſhew examples of good life for others to follow. 9 We muſt live in peace and holineſſe with all men. 10 We muſt ſtudie to edifie one another, both in doctrine and example of life. ‡ Or, *fall from.* f That no hereſie or backſliding be an offence. 11 We muſt eſchew fornication, and a prophane minde, that is ſuch a minde as giveth not to God his due honour, which wickednesſe, how ſeverely God will at length puniſh, the horrible example of Eſau teacheth us. ‡ Or, *way to change his minde.* g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kill him.

11 [8] But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſonnes.

12 [9] Wherefore lift up the hands which d hang down, and the feeble knees.

13 And make ‡ e ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

14 [10] Follow peace with all men, & holineſſe, without which no man ſhall ſee the Lord:

15 [11] Looking diligently, leſt any man ‡ fail of the grace of God, leſt any f root of bitterneſſe ſpringing up, trouble *you*, and thereby many be defiled:

16 [12] Leſt there be any fornicatour, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward when he would have inherited the bleſſing, he was rejected: for he found no ‡ g place of repen-

tance

12 Now he applieth the same exhortation to the prophetical and kingly office of Christ, compared with Moses, after this sort. If the majestie of the law was so great, how great think you that the glory of Christ and the gospel is? And this comparison he declareth also particularly.

h Which might be touched with hands, which was of a grosse and earthly matter.

i The shape and forme which he saw, which was no counterfeit and forged shape, but a true one.

tance, though he sought it carefully with tears.

18 [12] For ye are not come unto the mount that might be [h] touched, & that burned with fire, nor unto blacknesse, and darknesse, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the [i] sight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the citie of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the generall assembly and church of the first-born, which are ‡ written in heaven, and to God the judge of all, and to the spirits of just men, made [k] perfect,

‡ Or, *enrolled.*

k So he calleth them that are taken up into heaven, although one part of them doeth sleep in the earth.

24 And to Jesus the mediatour of the new ‡ covenant, and to the bloud of sprinkling, that speaketh better things than that of Abel.

‡ Or, *testament.*

25 [13] See that ye refuse not him that speaketh: for if they escaped not who refused him, that spake on earth, much more shall not we *escape*, if we turn away from him that *speaketh* from heaven.

13 The applying of the former comparison, If it were not lawfull to contemne his word which spake on the earth, how much lesse his voyce which is from heaven?

26 [14] Whose voice then shook the earth, but now he hath promised, saying, [l] Yet once more I shake not the earth onely, but also heaven.

14 He compareth the stedfast majestie of the gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the law.

l It appeareth evidently in this that the prophet speaketh of the calling of the Gentiles, that these words

27 And this *word*, Yet once more, signifieth the removing of those things that ‡ are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 [15] Wherefore we receiving a kingdome which cannot be moved, ‡ let us have grace, whereby we may serve God acceptably, with [m] reverence and godly [n] fear.

29 For our God is a consuming fire.

must be referred to the kingdome of God. ‡ Or, *may be shaken.* 15 A generall exhortation to live reverently and religiously under the most happie subjection of so mighty a king, who as he blesseth his most mightily, so doth he most severely revenge the rebellious. And this is the sum of a Christian life, respecting the first table. ‡ Or, *let us hold fast.* m By reverence is meant, that honest shamefastnesse which keepeth them in their duties. n He meaneth a filiall feare, without which the worship of God is not acceptable:

CHAP. XIII.

1 *Divers admonitions, as to charitie, 4 to honest life, 5 to avoid covetousnesse, 7 to regard Gods preachers, 9 to take heed of strange doctrines, 10 to confesse Christ, 16 to give almes, 17 to obey governours, 18 to pray for the apostle.* 20 *The conclusion.*

1 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

LEt [1] brotherly love continue.

2 Be not forgetfull to entertain strangers, for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversitie, [a] as being your selves also in the body.

a Be so much touched, as if their miserie were yours.

4 [2] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

2 He commendeth chaste matrimonie in all sorts of men, and threatneth utter destruction from God against whoremongers and adulterers.

5 [3] Let your conversation be without covetousnesse: and be content with such things as ye have. For [b] he hath said, * I will never leave thee, nor forsake thee.

3 Covetousnesse is condemned, against which is set a contended minde with that which the Lord hath given

b Even the Lord himself. * Josh. 1, 5.

6 So that we may boldly say, The Lord is my helper, and I will not fear what [c] man shall do unto me.

7 [4] Remember them which ‡ have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 [5] Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: [6] for it is a good thing that the heart be established with grace, not with [d] meats, which have not profited them that have been [e] occupied therein.

10 [7] We have an [7] altar whereof they have no right to eat, which [8] serve the tabernacle.

11 For the bodies of those beasts, whose bloud is brought into the sanctuary by the high priest for sinne, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctifie the people with his own bloud, suffered without the gate.

13 [9] Let us go forth therefore unto him without the camp, bearing his reproach.

14 * For here have we no continuing citie, but we seek one to come.

15 [9] By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, † giving thanks to his name.

16 But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.

17 [10] Obey them that ‡ have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

18 [11] Pray for us: for we trust we have a good conscience, in al things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the bloud of the everlasting ‡ covenant,

21 Make you [h] perfect in every good work to do his wil, ‡ [i] working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at libertie, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italie salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italie, by Timothy.

c He setteth man against God.

4 We have to set before us the example of valiant captains, whom we ought diligently to follow.

‡ Or, *are the guides.*

5 He repeateth the summe of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content our selves in Christ onely: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved after.

6 He toucheth them which mixed in externall worship and especially the difference of meats, with the gospel, which doctrine he plainly condemneth as clean repugnant to the benefits of Christ.

d By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremoniall worship.

e Which observed the difference of them superstitiously.

7 He refuteth their errour by an apt and fit comparison. They which in times past lived the tabernacle, did not eat of the sacrifices whose bloud was brought for sin into the holy place by the high priest. Moreover these sacrifices did represent Christ our offring. Therefore they cannot be partakers of him which serve the tabernacle, that is, such as stand in the service of the law: but let us not be ashamed to follow him out of Jerusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

f By the altar, he meaneth the offerings.

g Whereof they cannot be partakers which stubbornly retain the rites of the law.

8 He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must as

it were go out of the world bearing his crosse. * Mich. 2, 10. 9 Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberalitie, with which sacrifices indeed God is now delighted. † Gr. *confessing to.* 10 We must obey the warnings and admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them. ‡ Or, *guide.* 11 The last part of this epistle, wherein he commendeth his ministery to the Hebrews, and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath used but few words to comfort them, having spent the epistle in disputing: and saluteth certain brethren familiarly and friendly. ‡ Or, *testament.* h Make you fit or meet. ‡ Or, *doing.* i Hence cometh that saying of the father, that God crowneth his works in us.

210

9 Jacob.

21 [9] By faith Jacob when he was a dying, blessed both the sonnes of Joseph, and worshipped *leaning* upon the top of his staff.

10 Joseph. ‡ Or, *remembred.*

22 [10] By faith Joseph when he died, ‡ made mention of the departing of the children of Israel: and gave commandment concerning his bones.

11 Moses.

23 [11] By faith Moses when he was born, was hid three moneths of his parents, because they saw he was a proper childe, and they not o afraid of the kings commandment.

o They were not afraid to bring him up.

24 By faith Moses when he was come to yeares, refused to be called the sonne of Pharaohs daughter:

25 Choosing rather to suffer affliction with the people of God, than to enjoy the p pleasures of sinne for a season:

p Such pleasures as he could not enjoy, but he must needs provoke Gods wrath against him.

26 Esteeming the reproch ‡ of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

‡ Or, *for Christ.*

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

28 Through faith he kept the passeover, and the sprinkling of bloud, lest he that destroyed the first-born, should touch them.

12 The red sea.

29 [12] By faith they passed through the Red sea, as by dry land: which the Egyptians assaying to do, were drowned,

13 Jericho.

30 [13] By faith the walls of Jericho fell down, after they were compassed about seven dayes.

14 Rahab. q A notable example of Gods goodnesse. ‡ Or, *that were disobedient.* r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.

31 [14] By faith the q harlot Rahab perished not with them ‡ that beleeved not, when she had received the spies with r peace.

15 Gedeon, Barak, and other judges and prophets.

32 [15] And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae, of David also and Samuel, and of the prophets.

33 Who through faith subdued kingdomes, wrought righteousnesse, obtained ſ promises, stopped the mouthes of lions,

ſ The fruit of the promises.

34 Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to slight the armies of the aliens.

t He seemeth to mean the story of that woman of Sarepta, whose sonne Elias raised again from death, and the Shunamite, whose sonne Eliseus restored to his mother.

35 [t] Women received their dead raised to life again: and others were * u tortured, not accepting deliverance; that they might obtain a better resurrection.

* 2 Mac. 7, 7.

u He meaneth that persecution which Antiochus wrought.

36 And others had triall of cruell mockings, and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in x sheep-skins, & goat-skins, being destitute, afflicted, tormented.

x In vile and rough clothing, so were the Saints brought to extream povertie, and constrained to live like beasts in wildernesses.

38 Of whom the world was not worthy: they wandred in deserts, and in mountains, and in dens and caves of the earth.

16 An amplification taken of the circumstance of the time: then faith is so much the more to be marvel'ed at, by how much the promises of things to come were more dark yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours.

39 [16] And these all having obtained a good report through faith received y not the promise:

y But saw Christ afar off. ‡ Or, *foreseen.*

40 God having ‡ provided some better thing for us, that they z without us should not be made perfect.

z For their salvation did hang upon Christ, who was exhibited in our dayes.

Chap. XII.

1 An exhortation to constant faith, patience, and godlinesse, 22 A commendation of the new testament above the old.

1 [1] Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sinne which doth so easily ‡ beset us, and let us run with patience the race that is set before us,

1 An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.

a For sin besiegeth us on all sides, so that we cannot escape our.

2 [2] [a] Looking unto Jesus the ‡ authour and finisher of *our* faith, who for the joy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God.

2 He setteth before us, as the marke of this race, Jesus himself our captain, who willingly overcame all the roughnesse of the same way. ‡ Or, *beginner.* b As it were upon the mark of our faith. c Whereas he had all kind of blessednesse in his hand and power, yet suffered willingly the ignominie of the crosse.

3 [3] For consider him that endured such contradiction of sinners against himself, lest ye be wearried and faint in your mindes.

3 An amplification, taken of the circumstance of the persons and the things themselves, which he compareth betweene themselves: for how great is Jesus in comparison of us, and how farre more grievous things did he suffer than we?

4 [4] Ye have not yet resisted unto bloud, striving against sinne.

4 He taketh an argument of the profit which cometh to us by Gods chastisements, unlesse we be in fault. First of all, because sin, or that rebellious wickednesse of our flesh, is by this meanes tamed.

5 [5] And ye have forgotten the exhortation which speaketh unto you as unto children, My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

5 Secondly, because they are testimonies of his fatherly goodwill toward us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God.

6 For whom the Lord loveth he chasteneth, & scourgeth every sonne whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sonnes: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sonnes.

9 [6] Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, & live?

6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to that our Father, who is the author of the spirituall and everlasting life?

10 [7] For they verily for a few dayes chastened us after their own pleasure; but he for our profit, that we might be partakers of his holines.

7 An amplification of the same argument: Those fathers have corrected us after their fancie, for some frail and transitorie profit: but God chastened & instructeth us for our singular profit, to make us partakers of his holinesse: which thing although these one sences do not presently perceive, yet the end of the matter proveth it.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which are exercised thereby.

8 The conclusion, we must go forward courageously and keep always a right course, and (as far forth as we may) without any staggering or stumbling.

12 [d] Wherefore lift up the hands which d hang down, and the feeble knees.

d The description of a man that is out of heart, and clean discouraged. ‡ Or, *even.*

13 And make ‡ e straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

e Keep a right course, and so that you shew examples of good life for others to follow.

14 [9] Follow peace with all men, & holinesse, without which no man shall see the Lord:

9 We must live in peace and holinesse with all men.

15 [10] Looking diligently, lest any man ‡ fail of the grace of God, lest any f root of bitternesse springing up, trouble *you*, and thereby many be defiled:

10 We must studie to edifie one another, both in doctrine and example of life. ‡ Or, *fall from.* f That no heresie or backsliding be an offence.

16 [11] Lest there be any fornicatour, or profane person, as Esau, who for one morsel of meat sold his birth-right.

11 We must eschew fornication, and a prophane minde, that is such a minde as giveth not to God his due honour, which wickednesse, how severely God will at length punish, the horrible example of Esau teacheth us.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no ‡ g place of repen-

‡ Or, *way to change his minde.* g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.

tance

12 Now he applieth the same exhortation to the prophetical and kingly office of Christ, compared with Moses, after this sort. If the majestie of the law was so great, how great think you that the glory of Christ and the gospel is? And this comparison he declareth also particularly.
h Which might be touched with hands, which was of a grosse and earthly matter.
i The shape and forme which he saw; which was no counterfeit and forged shape, but a true one.

tance, though he sought it carefully with tears.

18 [12] For ye are not come unto the mount that might be [h] touched, & that burned with fire, nor unto blacknesse, and darknesse, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the [i] sight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the citie of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

‡ Or, *enrolled*.

23 To the generall assembly and church of the first-born, which are ‡ written in heaven, and to God the judge of all, and to the spirits of just men, made [k] perfect,

k So he calleth them that are taken up into heaven, although one part of them doeth sleep in the earth.

24 And to Jesus the mediatour of the new ‡ covenant, and to the bloud of sprinkling, that speaketh better things than that of Abel.

‡ Or, *testament*.

13 The applying of the former comparison, If it were not lawfull to contemne his word which spake on the earth, how much lesse his voyce which is from heaven?
14 He compareth the stedfast majestie of the gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the law.
l It appeareth evidently in this that the prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdome of God.

25 [13] See that ye refuse not him that speaketh: for if they escaped not who refused him, that spake on earth, much more shall not we *escape*, if we turn away from him that *speaketh* from heaven.

26 [14] Whose voice then shook the earth, but now he hath promised, saying, [l] Yet once more I shake not the earth onely, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that ‡ are shaken, as of things that are made, that those things which cannot be shaken may remain.

‡ Or, *may be shaken*.

28 [15] Wherefore we receiving a kingdome which cannot be moved, ‡ let us have grace, whereby we may serve God acceptably, with [m] reverence and godly [n] fear.

‡ Or, *let us hold fast*.

29 For our God is a consuming fire.

15 A generall exhortation to live reverently and religiously under the most happie subjection of so mighty a king, who as he blesseth his most mightily, so doth he most severely revenge the rebellious. And this is the sum of a Christian life, respecting the first table.
m By reverence is meant, that honest shamefastnesse which keepeth them in their dueties.
n He meaneth a filiall feare, without which the worship of God is not acceptable:

CHAP. XIII.

1 Divers admonitions, as to charitie, 4 to honest life, 5 to avoid covetousnesse, 7 to regard Gods preachers, 9 to take heed of strange doctrines, 10 to confesse Christ, 16 to give almes, 17 to obey governours, 18 to pray for the apostle. 20 The conclusion.

1 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

LEt [1] brotherly love continue.

2 Be not forgetfull to entertain strangers, for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversitie, [a] as being your selves also in the body.

a Be so much touched, as if their miserie were yours.

4 [2] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

2 He commendeth chaste matrimonie in all sorts of men, and threatneth utter destruction from God against whoremongers and adulterers.

5 [3] Let your conversation be without covetousnesse: and be content with such things as ye have. For [b] he hath said, * I will never leave thee, nor forsake thee.

3 Covetousnesse is condemned, against which is set a contended minde with that which the Lord hath given
b Even the Lord himself. * Josh. 1, 5.

6 So that we may boldly say, The Lord is my helper, and I will not fear what [c] man shall do unto me.

c He setteth man against God.

7 [4] Remember them which ‡ have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

4 We have to set before us the example of valiant captains, whom we ought diligently to follow.
‡ Or, *are the guides*.

8 [5] Jesus Christ the same yesterday, and to day, and for ever.

5 He repeateth the summe of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content out selves in Christ onely: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved after.

9 Be not carried about with divers and strange doctrines: [6] for it is a good thing that the heart be established with grace, not with [d] meats, which have not profited them that have been [e] occupied therein.

9 He toucheth them which mixed in externall worship, and especially the difference of meats, with the gospel, which doctrine he plainly condemneth as cleane repugnant to the benefits of Christ. Only this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremoniall worship.
e Which observed the difference of them superstitiously.

10 [7] We have an [7] altar whereof they have no right to eat, which [8] serve the tabernacle.

7 He refuteth their error by an apt and fit comparison. They which in times past served the tabernacle, did not eat of the sacrifices whose bloud was brought for sin into the holy place by the high priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the tabernacle; that is, such as stand in the service of the law: but let us not be ashamed to follow him out of Jerusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.
f By the altar, he meaneth the offerings.
g Whereof they cannot be partakers which stubbornly retain the rites of the law.

11 For the bodies of those beasts, whose bloud is brought into the sanctuary by the high priest for sinne, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctifie the people with his own bloud, suffered without the gate.

13 [9] Let us go forth therefore unto him without the camp, bearing his reproach.

14 * For here have we no continuing citie, but we seek one to come.

15 [9] By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, † giving thanks to his name.

16 But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.

17 [10] Obey them that ‡ have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

18 [11] Pray for us: for we trust we have a good conscience, in all things willing to live honestly

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the bloud of the everlasting ‡ covenant,

21 Make you [h] perfect in every good work to do his wil, [i] working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

8 He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must as it were go out of the world bearing his crosse.
* Mich. 2, 10. 9 Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberalitie, with which sacrifices indeed God is now delighted. † Gr. *confessing to*. 10 We must obey the warnings and admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them. ‡ Or, *guide*. 11 The last part of this epistle, wherein he commendeth his ministery to the Hebrews, and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath used but few words to comfort them, having spent the epistle in disputing: and saluteth certain brethren familiarly and friendly. ‡ Or, *testament*. h Make you fit or meet. ‡ Or, *doing*. i Hence cometh that saying of the father, that God crowneth his works in us.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at libertie, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italie salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italie, by Timothy.

The [a] generall Epistle of JAMES.

CHAP. I.

We are to rejoyce under the crosse, 5 to ask patience of God, 13 and in our trials not to impute our weaknesse, or sinnes unto him, 10 but rather to hearken to the word, to meditate in it, and to do thereafter: 26 other-wise men may seem, but never be truly religious.

a That is, written to no one man, citie, or country, but to all the Jews generally, being now dispersed.

IAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are [b] scattered abroad, greeting.

b To all the beleeving Jews, of what tribe soever they be, and are dispersed through the whole world.

2 [1] My brethren, [c] count it all joy [2] when ye fall into divers temptations,

c The first place or part touching comfort in afflictions, wherein we ought not to be cast down and be faint-hearted, but rather rejoyce and be glad.

3 [3] Knowing *this*, that the [d] trying of your faith worketh patience.

c Seeing their condition was miserable in that scattering abroad, he doeth well to begin as he doeth.

2 The first argument, because our faith is tryed through afflictions: which ought to be most pure, for so it is behoveable for us.

4 [4] But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

3 The second, because patience, a farre passing and most excellent vertue, is by this meanes ingendred in us.

5 [5] If any of you lack [e] wisdome, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

d That wherewith your faith is tryed, to wit, those manifold tentations.

6 But let him ask in faith, nothing [f] wavering: [6] for he that wavereth is like a wave of the sea, driven with the winde, and tossed.

4 The third argument propounded in manner of an exhortation, that true and continuall patience may be discerned from fained, and for a time. The crosse is as it were the instrument wherewith God doth polish and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in [g] all his wayes.

9 [7] Let the brother of [h] low degree [‡] rejoyce in that he is exalted:

10 [8] But the [i] rich, in that he is made low: [9] because as the flower of the grasse he shall passe away.

11 For the sunne is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his [k] wayes.

12 [10] Blessed is the man that endureth [l] temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

5 An answer to a privy objection. It is easily said, but is it not so easily done. He answereth that we need in this case a far other manner of wisedome, than the wisedome of a man, to judge those things best for us, which are most contrary to the flesh: but yet we shall easily obtain this gift of wisedome, if we ask it rightly, that is, with a sure confidence of God, who is most bountifull and liberall. e By wisedome, he meaneth the knowledge of that doctrine whereof mention is made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction. f Why then, what need other mediatours? 6 A digression, or going aside from his matter, against prayers which are conceived with a doubting mind, whereas we have a certain promise of God, and this is the second part of the epistle. g In all his thoughts and his deeds. 7 He returneth to his purpose, repearing the proposition, which is, that we must rejoyce in the crosse, for it doth not presse us down, but exalt us. h Who is afflicted with poverty, or contempt, or with any kinde of calamitie. ‡ Or, *glory*. 8 Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to use prosperitie, which is plentie of all things: to wit, so that no man therefore please himself, but be so much the more void of pride. i Who hath all things at his will. 9 An argument taken of the very nature of things themselves, for that they are most vain and uncertain. k Whatsoever he either purposeth in his minde, or doth. 10 The conclusion: therefore we must patiently bear the crosse: and he addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crown of life, but yet of grace according to the promise. l Affliction whereby the Lord tryeth him.

13 [11] Let no man say when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with [‡] evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth [n] sinne: and sinne when it is finished, bringeth forth death.

16 [13] Do not erre, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variablenesse, neither [p] shadow of turning.

18 [14] Of his own [q] will begat he us with the word of truth, that we should be a kinde of [r] first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to heare, slow to speak, slow to wrath.

20 For the wrath of man worketh not the [s] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with [t] meeknesse the engrafted word, which is able to save your souls.

22 [15] But be ye doers of the word, and not hearers onely, [16] deceiving your own selves.

23 [17] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [u] naturall face in a glasse.

24 For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of libertie, and continueth *therein*, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his [‡] [x] deed.

26 [18] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his [y] own heart, this mans religion is vain.

27 [19] Pure religion and undefiled before God and the Father, is this, To [z] visit the fatherlesse and widows in their affliction, *and* to keep himself unspotted from the world.

11 The third part of this epistle, wherein he descendeth from outward tentations, that is, from afflictions whereby God trieth us: to inward, that is, to those lusts whereby we are stirred up to doe evil. The summe is this: Every man is the author of these temptations to himself, and not God: for we bear about in our bosoms that wicked corruption, which taketh occasion by what meanes soever, to stir up evil motions in us, whence out at length proceed wicked doings, and in conclusion followeth death, the just reward of them.

m When he is provoked to doe evil.

12 Here is a reason shewed, why God cannot be the author of evil doing in us, because he desireth not evil.

‡ Or, *evils*.

n By sinne is meant in this place, actuall sinne.

13 Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himself: how then can he be thought to be the author of evil?

o From him who is the fountain and author of all goodnesse.

p He goeth on in the metaphore: for the sunne by his manifold and sundry kindes of turning, maketh houres, dayes, moneths, yeares, light and darknesse.

14 The fourth part, concerning the excellencie and fruit of the word of God, the summe is this: we must heare the word of God most carefully and diligently, seeing it is the seed, wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of his creatures. And the apostle condemneth two faults, which do greatly trouble us in this matter, to wit, for that we so please our selves, that we had rather speak our selves, then heare God speaking: yea we snuff and are angry when we are reprehended: against which faults, he setteth a peaceable and quiet minde, and such an one as is desirous of puritie. q This is it which Paul calleth gracious favour, and good will, which is the fountain of our salvation. r As it were an holy kinde of offering, taken out of the residue of men. ‡ That which God appointeth. t By meeknesse, he meaneth modestie, and whatsoever is contrarie to an haughty and proud stomack, Matth. 7, 21 Rom. 2, 13.

15 Another admonition: therefore is Gods word heard, that we may frame our lives according to the prescript thereof. 16 He addeth reasons, and those most weightie: First, because they, that do otherwise, do very much hurt themselves. 17 Secondly, because they lose the chiefest use of Gods word, which correct not by it the faults that they know. u He alludeth to the naturall spot, to which is contrary that puritie whereunto we are born again, the lively image whereof we behold in the law. ‡ *doing*. x Behaving himself so: for works do shew faith. 18 The third admonition, the word of God prescribeth a rule not only to do well, but also to speak well. y The fountain of all brabling, and cursed speaking, and sawcinesse, is this, that men know not themselves. 19 The fourth: the true service of God standeth in charitie toward our neighbours (especially such as need others help, as the fatherlesse and widowes) and puritie of life. z To have a care of them, and to help them as much as we can.

CHAP.

Chap. II.

It is not agreeable to Christian profession to regard the rich, and to despise the poore brethren: 13 rather we are to be loving and mercifull: 14 and not to boast of faith where no deeds are; 17 which is but a dead faith, 29 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY [1] brethren, have not the faith of our Lord Jesus Christ *the Lord* of [a] glory, with respect of persons.

2 For if there come unto your † assembly a man with a gold ring, in goodly apparel, and there come in also a poore man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‡ in [b] a good place; and say to the poore, Stand thou there, or sit here under my foot-stool:

4 Are ye not then partiall in [c] your selves, and are become judges of evil thoughts?

5 [2] Hearken my beloved brethren, Hath not God chosen the [d] poore of this world, rich in faith, and heirs of ‡ the kingdome, which he hath promised to them that love him?

6 But ye have despised the poore. [3] Do not rich men oppresse you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are [e] called?

8 [4] If ye fulfill the [f] royall law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sinne, *and* are convinced of the law as transgressours.

10 [5] For whosoever shall keep the whole law, and yet offend in one point, he is guilty of [g] all.

11 [6] For ‡ he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the law.

12 [7] So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgement without mercy, that hath shewed no mercy; and [h] mercy ‡ rejoyceth against judgement.

14 [8] What doth it profit, my brethren, though, a man say he hath faith, and have not works; can faith save him?

15 [9] If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needfull to the body: what doth it profit?

17 Even so faith, if it hath not works, is dead being † alone.

18 [i] Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‡ without thy works, and I will shew thee my faith by my works.

19 [10] Thou beleevest that there is one God, thou doest well: the devils also beleeve, and tremble.

20 [11] But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [k] justified by works, when he had offered Isaac his sonne upon the altar?

22 ‡ Seest thou how faith [l] wrought with his works, and by works was faith made [m] perfect?

23 And the scripture was [n] fulfilled which saith, * Abraham beleeved God, and it was imputed unto him for righteousnesse: and he was called the friend of God.

24 [12] Ye see then how that by works a man is [o] justified, and not by [p] faith onely.

25 [13] Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 [14] For as the body without the ‡ spirit is dead, so faith without works is dead also.

1 The fift: charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which he proveth plainly, by setting forth their example, who with the reproach or disdain of the poor, honour the rich.

a For if we knew what Christs glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is.

† Gr. *Synagogue.*

‡ Or, *well* or *seemly.*

b In a worshipfull and honourable place.

c Have ye not (which ye ought not to doe) by this meanes within your selves judged one man to be preferred before another?

2 He sheweth, that they are perverse and naughtie judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poor, whom he hath enriched with true riches, before the rich.

d The needie and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men.

‡ Or, *that.*

3 Secondly, he proveth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them have been alwayes, against whom he setteth the poore and abject.

e Word for word, which is called upon of you.

4 The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the kings high way.

f The law is said to be royall and like the kings high way, for that is plain and without turnings, and that the law calleth every one our neighbour without respect, whom we may help by any kinde of duetie.

5 A new argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honor others: for he doth not obey God, which cutteth off from the commandements of God, that that is not so commodious for him, nay he is rather guiltie generally of the breach of the whole law, although he observe the residue.

g Not that all sins are equall, but because he that breaketh one little of the law, offendeth the majestie of the law-giver.

6 A proof: because the law-maker is alwayes one and the self-same, & the body of the law cannot be divided.

‡ Or, *that* law *which said.*

7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercie of God, that in like sort we should maintain and cherish charity and good wil one towards another, and whoso doth not so, shall not taste of the grace of God.

h He that is hard and currish against his neighbour, or else helpeth him not, he shall finde God an hard and rough judge to himself ward.

‡ Or, *glorieth.*

8 The fift place, which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or else this, they are not justified by faith, which shew not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charitie: so if a man say, he beleeveth, and bringeth forth no works of his faith, this shal not be a true faith, but a certain dead thing set out with the name of faith, whereof no man hath to brag, unlesse he will openly incur reprehension, seeing that the cause is understood by the effect.

† Gr. *by itself.*

i Nay, thus may every man beat down thy pride.

‡ Some copies reade, *by thy works.*

10 Another reason taken of an absurditie: If such a faith were the true faith whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

11 The third reason taken from the example of Abraham, who no doubt had a true faith: but he in offering his son, shewed himself to have that faith which was not void of works, and therefore he received a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his works known and found to be justified? for he speaketh not here of the causes of justification, but by what effects we may know that a man is justified.

‡ Or, *thou seest.*

l Was effectuall and fruitfull with good works.

m That the faith was declared to be a true faith, and that by works.

n Then was the scripture fulfilled, when it appeared plainly, how truely it was written of Abraham.

* Gen. 15, 6. Rom. 4, 3. Gal. 3, 6.

12 The conclusion: He is onely justified that hath faith which hath works following it.

o Is proved to be just.

p Of that dead and fruitlesse faith which you boast of.

13 A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith.

14 The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith but a dead carcase.

‡ Or, *breath.*

Chap. III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerfull instrument of much good, and great harm. 13 They who be truly wise, be milde, and peaceable, without envying and strife.

MY [1] brethren, be not many masters, [2] knowing that we shall [a] receive the greater ‡ condemnation.

2 For in many things we offend all. [3] If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 [4] Behold, we put bits in the horses mouthes, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce windes, yet are they turned about with a very small helm, whithersoever the governour listeth.

5 Even so the tongue is a little member, and boasteth great things: [5] behold how great ‡ a matter a little fire kindleth.

6 And the tongue is a fire, [b] a world of iniquitie: so is the tongue amongst our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

1 The sixt part or place: Let no man usurp (as most men ambitiously do) authoritie to judge and censure others rigorously.

2 A reason, because they provoke Gods severitie against themselves, which do so curiously and rigorously condemne others, being themselves guiltie and faultie.

a Unlesse we surcease from this masterlike and proud finding fault with others.

‡ Or, *judgement.*

3 The seventh place, touching the bridling of the tongue joyned with the former, so that it is manifest that there is no man which may not justly be found fault with all, seeing it is a rare vertue to bridle the tongue.

4 He sheweth by two similitudes, the one taken from the bridles of horses, that other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.

5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue throughout the whole world, to the end that men may so much the more diligently give themselves to moderate it.

‡ Or, *wood.*

b An heap of all mischiefs.

c It is able to set the whole world on fire.

214

7 For every † kinde of beaſts and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of † mankinde,

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poiſon.

9 [6] Therewith bleſſe we God, even the Father: and therewith curſe we men, which are made after the [7] ſimilitude of God.

10 [8] Out of the ſame mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame ‡ place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain both yeeld ſalt water and fresh.

13 [9] Who is a wiſe man and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſſe of wiſdome.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

15 This wiſdome deſcendeth not from above but *is* earthly, ‡ ſenſuall, devilish.

16 For where envying and ſtrife is, there is † confuſion, and every evil work.

17 But the wiſdome that is from above is firſt pure, then peaceable, gentle, and eaſie to be intreated, [d] full of mercy and good fruits, ‡ without partiality, and without hypocriſie.

18 [10] And the fruit of righteouſneſſe is ſown in peace of them that make peace.

† Gr. *nature.*

† Gr. *nature of man.*

6 Amongſt other faults of the tongue, the apoſtle chiefly reproveth back-biting and ſpeaking evil of our neighbours, even in them eſpecially which otherwiſe will ſeem godly and religious.
7 He denyeth by two reaſons, that God can be praiſed by that man, that uſeth curſed ſpeaking, or to backbite: firſt, becauſe man is the image of God, which whoſoever doeth not honour reverenceth not God himſelf.
8 Secondly, becauſe the order of nature which God hath ſet in things will not ſuffer things that are ſo contrary the one to the other, to ſtand the one with the other.
‡ Or, *hole.*
9 The eighth part, which hangeth with the former, touching meekneſſe of minde, againſt which he ſetteth envy and a contentious mind. And in the beginning he ſtoppeth the mouth of the chief fountain of all theſe miſchiefs, to wit, a falſe perſwaſion of wiſedom, whereas notwithſtanding there is no true wiſedom but that is heavenly, and frameth our mindes to all kind of true moderation and ſimplicitie. ‡ Or, *naturall.* † Gr. *tumult*, or *unquietneſſe.* d He ſetteth mercie againſt the fierce and cruell nature of man, and ſheweth that heavenly wiſedom bringeth forth good fruits, for he that is heavenly wiſe, referreth all things to Gods glory, and the profit of his neighbours. ‡ Or, *without wrangling.* 10 Becauſe the world perſwadeth it ſelf that they are miſerable which live peaceably and ſimply: on the contrary ſide the apoſtle pronounceth that they ſhall at the length reap the harveſt of peaceable righteouſneſſe.

Chap. IIII.

1 We are to ſtrive againſt covetouſneſſe, 4 intemperance, 5 pride, 11 detraction and rash judgement of others: 13 and not to be confident in the good ſucceſſe of worldly buſineſſe, but mindfull ever of the uncertaintie of this life, to commit our ſelves and all our affairs to Gods providence.

1 He goeth on forward in the ſame argument, condemning certain other cauſes of warres, and contentions, to wit, unbridled pleaſures and immoderate luſts, by their effects, for ſo much as the Lord doth worthily make them void, ſo that they bring nothing elſe to them in whom they are, but incurable torments.
‡ Or, *brawlings.*
‡ Or, *pleaſures.*
2 He reprehendeth them by name, which are not aſhamed to go about to make God the miniſter and helper of their luſts and pleaſures, in asking things which either are of themſelves unlawfull, or being lawfull ask them to wicked purpoſe and uſes.
‡ Or, *pleaſures.* 3 Another reaſon, why ſuch unbridled luſts and pleaſures are utterly to be condemned, to wit, becauſe that he that giveth himſelf to the world, divorceth himſelf from God, and breaketh the band of that holy and ſpirituall marriage. 4 The taking away of an objection: In deed our mindes run headlong into theſe vices, but we ought ſo much the more diligently to take heed of them, which care and ſtudie ſhall not be in vain, ſeeing that God reſiſteth the ſtubborn, and giveth that grace to the modeſt and humble that ſurmounteth all thoſe vices. ‡ Or, *enviouſly.*

FRom [1] whence *come* warres and ‡ fightings among you? *come they* not hence, even of your ‡ luſts, that warre in your members?

2 Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and warre, yet ye have not, [2] becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſſe, that ye may conſume it upon your ‡ luſts.

4 [3] Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

5 [4] Do ye think that the ſcripture ſaith in vaine, The ſpirit that dwelleth in us luſteth ‡ to envie?

6 But he giveth more grace, wherefore he ſaith, * God reſiſteth the proud, but giveth grace unto the humble.

7 [5] Submit your ſelves therefore to God: reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purifie your hearts, ye double-minded.

9 [6] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to [a] heavineſſe.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

11 [7] Speak not evil one of another, brethren: he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

13 [*] [8] Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a yeare, and buy and ſell, and get gain:

14 Whereas ye know not what *ſhall be* on the morrow: for what is your life? ‡ It is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that ye ought to ſay, If the Lord will we ſhall live, and do this, or that.

16 But now ye rejoyce in your boaſtings: all ſuch rejoycing is evil.

17 [9] Therefore to him that knoweth to do good, and doeth it not, to him it is ſinne.

* Prov. 3. 34. 1 Pet. 5. 5.

5 The concluſion: We muſt ſet the contrary vertues againſt thoſe vices, and therefore whereas we obeyed the ſuggeſtions of the devil, we muſt ſubmit our mindes to God, & reſiſt the devil, with a certain and aſſured hope of victory. To be ſhort, we muſt employ our ſelves to come neare unto God by puritie and ſincerity of life.
6 He goeth on in the ſame compariſon of contraries, and ſetteth againſt theſe profane joys an earneſt ſorrow of minde, and againſt pride and arrogancie, holy modeſtie.
a By this word, the Grecians mean an heavineſſe joyned with ſhamefaſtneſſe, which is to be ſeene in a caſt down countenance, and ſetled as it were upon the ground.
7 He reprehendeth moſt ſharply another double miſchief of pride: the one is, in that the proud and arrogant will have other men to live according to their will and pleaſure, and therefore they do moſt arrogantly condemne whatſoever pleaſeth them not: which thing cannot be done without great injurie to our onely lawmaker, for by this means his laws are found fault withall, as not circumſpectly enough written, and men challenge that unto themſelves which properly belongeth to God alone, in that they lay a law upon mens conſciences. * Prov. 27, 1. 8 The other fault is this, That men do ſo confidently determine upon theſe and thoſe matters and buſineſſes, as though that every moment of their life did not depend of God. ‡ Or, *for it is.* 9 The concluſion of all the former treatiſe: The knowledge of the will of God, doeth not onely nothing at all profit, unleſſe the life be anſwerable unto it, but alſo maketh the ſins farre more grievous.

Chap. V.

1 Wicked rich men are to fear Gods vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear ſwearing, 13 to pray in adverſity, to ſing in proſperity: 16 to acknowledge mutually our ſeverall faults, to pray one for another, 19 and to reduce a ſtraying brother to the truth.

1 He denounceth utter deſtruction to the wicked and profane rich men, and ſuch as are drowned in their riotouſneſſe, mocking at their fooliſh confidence, when as there is nothing indeed more vaine than ſuch things.
a The Lord who is more mightie than ye are, hath heard them.
b Ye have pampered up yourſelves.
c The Hebrewes call a day that is appointed to ſolemn banketting, a day of ſlaughter, or feaſting.
‡ Or, *be long patient*, or *ſuffer with long patience.*
2 He applieth that to the poore, which he ſpake againſt the rich, warning them to wait for the Lords coming patiently, who will revenge the injuries which the rich men do them.

GO [1] to now ye rich men, weep & howl for your miſeries that ſhall come upon you.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you, & ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt dayes.

4 Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the [a] eares of the Lord of ſabaoth.

5 Ye haved lived in pleaſure on the earth, and been wanton: ye have [b] nourished your hearts, as in a [c] day of ſlaughter.

6 Ye have condemned *and* killed the juſt, *and* he doth not reſiſt you.

7 ‡ [2] Be patient therefore, brethren, unto the

coming

coming of the Lord: [3] behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 [4] [d] Grudge not one against another, brethren, lest ye be condemned: [5] behold, the judge standeth before the doore.

10 [6] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the [e] end of the Lord: that the Lord is very pitifull and of tender mercy.

12 [7] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, [f] be yea, and your nay, nay, lest ye fall into condemnation.

13 [8] Is any among you afflicted? let him pray. Is any merry? let him sing psalmes.

14 [9] Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with [g] oyl in the [h] name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed [i] sinnes, they shall be forgiven him.

16 [10] Confesse your faults one to another, and pray one for another, that ye may be healed: [11] the effectuall fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed [k] earnestly that it might not rain: and it rained not on the earth by the space of three yeares and six moneths.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 [12] Brethren, if any of you do erre from the truth, and one [k] convert him;

20 Let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sinnes.

3 The taking away of an objection, Although his coming seem to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not deferre the least jot of the time that he hath appointed.

4 Or, *grone*, or *grieve not*.

4 He commendeth Christian patience, for that whereas other through impatience use to accuse one another, the faithfull on the contrarie side, complain not, although they receive injurie.

d By grudging, he meaneth a certain inward complaining which betokeneth impatience.

5 The conclusion: the Lord is at the doore: who will defend his own, and revenge his enemies, and therefore we need not to trouble our selves. 6 Because most men are wont to object, that it is good to repell injuries by what means soever, he setteth against that the examples of the fathers, whose patience had a most happie end, because God as a most bountifull Father, never forsaketh his. e What end the Lord gave. 7 Because even the best men sometimes through impatience break out into oathes sometimes lesser, sometimes greater. the apostle warneth us to detest such wickednesse, and to accustom our tongues to simple and true talk. f That that you have to say or affirm, speak or affirm it simply, and without an oath: and that that you will deny, deny it simply and flatly. 8 He sheweth the best remedy against all afflictions, to wit, prayers which have their place both in sorrow and joy.

9 He sheweth peculiarly, to what physicians especially we must go, when we are diseased, to wit, to the prayers of the elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sick through their prayers and exhortation, remission of sinnes.

g This was a signe of the gift of healing: and now seeing we have the gift no more, the signe is no longer necessarie.

h By calling on the name of the Lord.

i He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which justifie themselves, therefore the apostle addeth, that we ought freely to confer one with another touching those inward diseases, that we may help one another with our prayers. 11 He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectuall than they are, so that they proceed from a pure minde. ‡ Or, *in his prayer*.

12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way. k Hath called him back from his way.

The first epistle generall of

PETER.

Chap. I.

1 He blesseth God for his manifold spirituall graces, 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born a new by the word of God.

PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father, through [b] sanctification of the Spirit unto obedience, and sprinkling of the bloud of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God, and Father of our Lord Jesus Christ, which according to his † abundant mercy, hath begotten us again unto a [c] lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ‡ for you,

5 [2] Who are kept by the power of God through faith unto salvation, ready to be revealed in the [d] last time.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavinesse through manifold temptations.

7 That the triall of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the [e] appearing of Jesus Christ.

8 Whom having nor seen, ye love: in whom though now ye see *him* not, yet beleeving, ye rejoyce with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

1 Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christians actions, rising farre higher than nature, and carrying us also farre above the same. For he sheweth that we which are otherwise of nature sinners, through the free mercy of God the Father, first chosen from everlasting, then according to that everlasting decree, were by a certain second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose bloud we are also reconciled, to the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory. a Or, according to the purpose of God, who never altereth nor changeth the same. b That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God, Ephes. 1, 5. † Gr. *much*.

c Everlasting hope.

‡ Or, *for us*.

1 Now he sheweth by what way we come unto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh us so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith, are unspeakably joyfull: because all such things as they are but for a time, so are they not applyed unto us to destroy us, but as it were by fire to purge us, and to make us perfit, that at the length we may obtain salvation. d This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures look for, Rom. 8, 19. e He speaketh of the second coming of Christ.

216

10 [3] Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you.

11 Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost [f] sent down from heaven, which things the angels desire to look into.

13 [4] Wherefore [g] gird up the loyns of your minde, be sober, and [5] hope † [h] to the end, for the grace that is to be [6] brought unto you at the [7] revelation of Jesus Christ.

14 [i] As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 [k] Because it is written, * Be ye holy, for I am holy.

17 [10] And if ye [l] call on the Father, who without respect of persons judgeth according to every mans work, passe the time of your sojourning here in fear:

18 [11] Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious bloud of Christ, as of a Lambe without blemish and without spot.

20 [12] Who verily was foreordained before the [k] foundation of the world, but was manifest in these last times for you;

21 Who by him do beleeve in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 [13] Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 [l] [14] For all [l] flesh *is* as grasse, and all the glory of man, as the flower of grasse: the grasse withereth, & the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

He deborteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates: 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

WHerefore [1] laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speakings,

2 [2] As [a] new born babes desire the sincere milk of the word, that ye may grow thereby:

3 [3] If so be ye have tasted that the Lord is gracious.

4 [4] To whom coming, *as* unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spirituall house, [5] an holy priesthood to offer up spirituall sacrifices, acceptable to God by Jesus Christ.

6 [6] Wherefore it is contained in the scripture, * Behold, I lay in Sion a chief corner-stone, elect, precious; and he that beleeveth on him shall not be confounded.

7 [7] Unto you therefore which beleeve he is † precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a stone of stumbling, and a rock of offence, *even to them*, which stumble at the word, being disobedient, whereunto also they were appointed.

9 [8] But ye are a chosen generation, a royall priesthood, an holy nation, † a peculiar people, that ye should shew forth the † prayses of him, who hath called you out of darkenesse into his marvellous light:

---

3 He putteth a difference between true faith, that is to say, that faith which onely hath an eye to the doctrine of the prophets and apostles, and false faith: Afterward he maketh two degrees of one and the self-same faith, according to the manner of divers revelations, when as in deed it is but one onely faith. Thirdly, he saith, that the preaching of the apostles, is the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for of the very angels.

f He alludeth to the prophesie of Joel, which was exhibited upon the day of Pentecost, in the apostles, as it were in the first fruits of the holy Ghost. which this same our Peter declareth, Acts 2,16.

4 He goeth from faith to hope: which is indeed a companion that cannot be sundered from faith: and he useth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

g This is a borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travell, unlesse they girded up themselves: and hence it is that Christ said, Let your loyns be girded up.

5 He setteth forth very briefly, what manner of hope ours ought to be, to wit, continuall untill we enjoy the thing we hope for: then what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the gospel, and not that that men doe rashly and fondly promise to themselves.

† Gr. *perfectly*. h Soundly and sincerely. 6 An argument to stirre up our mindes seeing, that God doeth not wait till we seek him, but causeth so great a benefit to be brought even unto us. 7 He setteth out the end of faith, lest any should promise himself, either soon or later, that full salvation, to wit, the latter coming of Christ, and therewithall warneth us, not to measure the dignitie of the gospel according to the present estate, seeing that that which we are now, is not yet revealed. 8 He passeth from faith and hope to the fruits of them both, which are understood in the name of obedience. And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindnesse wherein all men are born: but holinesse proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition. 9 He sheweth that sanctification doeth necessarily follow adoption.

= Lev. 11, 44. and 19, 2. and 20, 7. 10 As before he distinguished true faith and hope from false, so doeth he now obedience, setting the quick and sharp sight of God, against an outward mark, and earnest reverence against vain severity. i If you will be called the sons of that father. 11 An exhortation, wherein he setteth forth the excellency and greatnesse of the benefit of God the Father in sanctifying us by the death of his own Son. And he partly setteth the purifyings of the law against the thing it self, that is, against the bloud of Christ, and partly also mens traditions, which he condemneth as utterly vain and superstitious, be they never so old and ancient. 12 The taking away of an objection: what was done to the world, before that Christ was sent into the world; was there no holinesse before, and was there no church? The apostle answereth, that Christ was ordained and appointed to redeem and deliver mankinde, before that mankinde was: much lesse was there any church without him before his coming in the flesh: yet we are happiest above the rest, to whom Christ was exhibited in deed in this that he having suffered and overcome death for us, doeth now most effectually work in us by the vertue of his Spirit to create in us faith, hope, and charitie. k From everlasting, 13 He commendeth the practise of obedience, that is, charitie: earnestly beating into their heads again, that he speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the word, laid hold on by faith, and ingendreth also in us a spirituall and everlasting life, as God himself is most pure and truely living.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

‡ Or, *for that*.

24 A reason why we have need of this heavenly generation, to wit, because, that men, be their glory never so great, are of nature void of all true and sound goodnesse.

l The word (flesh) sheweth the weaknesse of our nature, which is chiefly to be considered in the flesh it self.

25 Again, lest any man should seek that spirituall force and vertue in fained imaginations, the apostle calleth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which onely we must rest.

1 Having laid for that foundation the Spirit of God, effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the first member whereof is, that we flee and eschew both secret and also open malice.

2 The second is that being newly begotten & born of the new seed of the uncorrupt word, drawing and sucking greedily the same word as milk, we should more and more as it were grow up in that spirituall life. And he calleth it, sincere, not onely because it is a most pure thing, but also that we should take heed of them which corrupt it.

a As it becometh new men.

3 He commendeth that spirituall nourishment for the sweetnesse and profite of it.

4 He goeth on forward in the same exhortation, but useth another kinde of borrowed speech, alluding to the temple. Therefore he saith, that the company of the faithfull is, as it were, a certain holy and spirituall building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyned unto him, with his living vertue, and knitting them together with himself, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth us now to priests, placed to this end in that spirituall temple, that we should serve him with a spirituall worship, that is, with holinesse and righteousnesse: but as the temple, so is the priesthood built upon Christ, in whom onely all our spirituall offerings are accepted. 6 He proveth it by the testimonie of the prophet. Esai. 28, 16. * Psal. 118, 22. Matth. 21, 42. Act. 4, 11. 7 By setting the most blessed condition of the beleevers, and the most miserable of the rebellious, one against the other, he pricketh forward the beleevers, and triumpheth over the other, and also preventeth an offence which ariseth hereof, that none doe more resist this doctrine of the gospel, than they which are chiefest amongst the people of God, as were at that time that Peter wrot these things, the priests, and elders, and scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornesse, as though it were a strange matter, seeing we have been forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certain to this self-same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his church and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbornes, which cometh between Gods decree and the execution thereof, of their condemnation, and is the true and proper cause of their destruction.

† Or, *to honour*. * Isa. 8, 14. The contrary member, to wit, he describeth the singular excellencie of the elect, and also lest any man should doubt whether he be chosen or not, the apostle calleth us back to the effectuall calling, that is, to the voice of the gospel sounding both in our eares and mindes, by the outward preaching and sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercie of God, who freely useth and calleth us. Therefore this onely remaineth, saith he, that by all means possible we set forth so great goodnesse of the most mightie God.

‡ Or, *a purchased people*. ‡ Or, *vertues*.

10 Which in time past were not a people, but are now the people of God: * which had not obtained mercie, but now have obtained mercie.

* Hos. 2, 23.

11 [9] Dearly beloved, [10] I beseech you as strangers and pilgrims, [11] abstain from fleshly lusts, which [12] warre against the soul:

12 [13] Having your conversation honest among the Gentiles, that ‡ whereas they speak against you as evil doers, they [14] may by *your* good works which they shall behold, glorifie God in the day of [b] visitation.

13 [15] Submit your selves to [c] every ordinance of man [16] for the Lords sake, [17] whether it be to the king, as supreme,

14 Or unto governours, as unto them that are sent by him [18] for the punishment of evil doers, and for the praise of them that do well.

15 [19] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not † using yor liberty for a cloke of maliciousnesse, but as the servants of God.

17 [20] [d] Honour all men. Love the [e] brotherhood. Fear God. Honour the king.

18 [21] Servants be subject to your masters with all fear, not onely to the good and gentle, but also to the froward.

19 [22] For this is thank-worthy, if a man for [f] conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is ‡ acceptable with God.

21 [23] For even hereunto were ye called: because Christ also suffered ‡ for us, leaving us an [g] example, that ye should follow his steps.

22 Who did no sinne, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he suffered, he threatned not, but ‡ [24] committed *himself* to him that [25] judgeth righteously.

24 [26] Who his own self bare our sinnes in his own body ‡ on the tree, that we being dead to sinne, should live unto righteousnesse; by whose stripes ye were healed. *

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

9 He returneth to that generall exhortation. 10 A reason why we ought to live holily, to wit, because we are citizens of heaven, and therefore we ought to live according to the laws not of this world, which is most corrupt, but of the heavenly citie, although we be strangers in the world. 11 Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to beare rule in us. 12 The third argument: For although those lusts flatter us, yet they cease not to fight against our salvation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also we provide for our good name and estimation, whilest we compell them at length to change their mindes, which speak evil of us. ‡ Or, *wherein*. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that meanes, whilest by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him. b When God shall have mercy on them. 15 That which he spake generally, he now expoundeth by parts, describing severally every mans dutie. And first of all he speaketh of obedience, which is due both to the laws, and also to the magistrates both higher and lower. c By ordinance, is meant the framing and ordering of civil governement, which he calleth ordaining of man, not because man invented it, but because it is proper to men. 16 The first argument: because the Lord is the authour and revenger of this policie of men, that is, which is set amongst men: and therefore the true servants of the Lord must above all others be diligent observers of this order. 17 He preventeth a cavil which is made by some, that say they will obey kings and the higher magistrates, and yet comtemn their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things, least, or not all, consist herein, to wit, to cast off the bridle of laws, (as at that time some altogether unskilfull in the kingdome of God reported) but rather in this, that living holily according to the will of God, we should make manifest to all men, that the gospel is not a cloak for sinne and wickednesse, seeing we are in such sort free, that yet we are still the servants of God, and not of sinne. † Gr. *having*. 20 He divideth the civil life of man, by occasion of those things which he spake, into two generall parts: to wit, into those dueties which private men owe to private men, and especially the faithfull to the faithfull, and into that subjection whereby inferiours are bound to their superiours: but so, that kings be not made equall to God, seeing that fear is due to God, and honour to kings. d Be charitable and dueifull towards all men. ‡ Or, *esteem*. e The assembly and fellowship of the brethren, as Zech. 11, 12. 21 He goeth to the duetie of servants towards their masters, which he describeth with these bounds, that servants submit themselves willingly, and not by constraint, not only to the good and courteous, but also to the froward and sharp masters. 22 The taking away of an objection: indeed the condition of servants is hard, especially if they have froward masters: but this their subjection shall be so much the more acceptable to God, if his will prevail more with servants, than the masters injuries. f Because he maketh a conscience of it, to offend God, by whose good will and appointment he knoweth this burden is layd upon him. ‡ Or, *thank*. 23 He mitigateth the grievousnesse of servitude, while he sheweth plainly that Christ died also for servants, that they should beare so much the more patiently this inequality betwixt men which are of one self-same nature: moreover setting before them Christ that Lord of Lords for an ensample, he signifieth that they cannot but seem too delicate, which shew themselves more grieved in bearing of injuries, than Christ himself who was most just, and most sharply of all afflicted, yet was most patient. g A borrowed kinde of speech taken of painters and school-masters. ‡ Some reade *for you*.

themselves a master and judge in heaven, who will justly revenge the injuries done to servants without any respect of persons. 24 He calleth the servants back from the consideration of the injuries which they are constrained to beare, to think upon the greatnesse and the end of the benefit received of Christ. ‡ Or, *to*.

Chap. III.

1 He teacheth the duty of wives and husband to each other; 8 exhorting all men to unitie and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

Likewise, [1] ye wives, be in subjection to your own husbands, [2] that if any obey not the word, they also may without the word be wonne by the conversation of the wives:

2 While they behold your chaste conversation *coupled* with fear.

3 [3] Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel,

4 But *let it be* the [a] hidden man of the heart: in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the [b] sight of God of great price.

5 [4] For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose † daughters ye are as long as ye do well, and are [5] not afraid with any amazement.

7 [6] Likewise ye husbands, [c] dwell with them according to [d] knowledge, [7] giving [e] honour unto the wife as unto the weaker [f] vessel, and as being [g] heirs together of the [g] grace of life, [9] that your prayes be not hindred.

8 [10] Finally, *he ye* all of one minde, having compassion one of another, ‡ love as brethren, be pitifull, be courteous:

9 [11] Not rendring evil for evil, or railing for railing: but contrariwise blessing, [12] knowing that ye are thereunto called, that ye should inherit a blessing.

1 In the third place he setteth forth the wives dueties to their husbands, commanding them to be obedient. 2 He speaketh, namely, of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chaste conversation, they may gain them to the Lord. 3 He condemneth the riot and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meek and quiet spirit. a Who hath his seat fastened in the heart: so that the hid man is set against the outward decking of the body. b Precious in deed, and so taken of God. 4 An argument taken out of the example of women, and especially of Sara, which was the mother of all beleevers. ‡ Gr. *children*. 5 Because women are of nature fearefull, he giveth them to understand that he requireth of them that subjection, which is not wrung out of them either by force or feare. 6 He teacheth husbands also their dueties, to wit, that the more understanding and wisedome they have, the more wisely and circumspectly they behave themselves. c Do all the dueties of wedlock. d The more wisedome the husband hath, the more circumspectly he must behave himself in bearing those discommodities, which through the womans weakenes oftimes cause trouble both to the husband and the wife. 7 The second argument, because the wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man, made to far more excellent uses: whereupon it followeth that she is not therefore to be neglected, because she is weak, but on the contrary part she ought to be so much the more cared for. e Having an honest care of her. f The woman is called a vessel after the manner of the Hebrews, because the husband useth her as his fellow and helper, to live faithfully before God. 8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise are unequall as touching the governance and conversation at home, and therefore they are not to be despised although they be weak. g Of that gracious and free benefit whereby we have everlasting life given us. 9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God, whereunto both the husband and wife are equally called. 10 He returneth to common exhortations, and commandeth concord, and whatsoever things pertain to the maintenance of peace and mutuall love. ‡ Or, *loving to the brethren*. 11 We must not only not recompense injurie for injurie, but we must also recompense them with benefits. 12 An argument taken of comparison: Seeing that we our selves are called of God whom we offend so often, to so great a benefit, (so farre is he from revenging the injuries which we do unto him) shall we rather make our selves unworthy of so great bountifulnesse, than forgive one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort us valiantly to beare afflictions.

218

10 [13] For * he that will love life, and [h] ſee good dayes, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him eſchew evil and do good, let him ſeek peace, and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his eares *are open* unto their prayers: but the [i] face of the Lord *is* † againſt them that do evil.

13 [14] And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſſe ſake, happy *are ye*, and be not * [15] afraid of their [k] terrour, neither be troubled:

15 But [l] ſanctifie the Lord God in your hearts, and [16] *be* ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and ‡ fear:

16 Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

17 [17] For it is better, if the will of God be ſo, that ye ſuffer for well doing, than for evil doing.

18 [18] For Chriſt alſo hath once ſuffered for ſinnes, the [19] juſt for the unjuſt: ([20] that he might bring us to God) [21] being put to death in the [m] flesh, but quickened by the Spirit:

19 [22] By which alſo he went and preached unto the ſpirit in priſons;

20 Which ſome time were diſobedient, when [n] once the long-ſuffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight [o] ſouls, were ſaved by water.

21 [23] The like figure whereunto, even baptiſme, doth alſo now ſave us, (not the putting away of the filth of the flesh, but the anſwer of a good conſcience towards [p] God) by the [24] reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

13 A ſecret objection: But this out patience ſhall be nothing elſe but a fleshing and hardening, of the wicked in their wickedneſſe, to make them ſet upon us more boldly and deſtroy us. Nay, (ſaith the apoſtle by the words of David) to live without doing hurt and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing juſtly, the Lord maketh all things, and will in his time deliver the godly, which crie unto him, and will deſtroy the wicked.

* Pſal. 34, 13. &c.

h Lead a bleſſed and happie life.

i This word (Face) after the manner of the Hebrews, is taken for (anger.)

† Gr. *upon.*

14 The ſecond argument: when the wicked are provoked, they are more wayward: therefore they muſt rather be overcome with good turns. And if they cannot be gotten by that meanes alſo, yet notwithſtanding we ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake.

* Iſa. 8, 12, 13.

15 A moſt certain counſel in afflictions, be they never ſo terrible, to be of a conſtant mind, and to ſtand faſt. But how ſhall we attain unto it? If we ſanctifie God in our mindes and hearts, that is to ſay, if we reſt upon him as one that is Almighty, that loveth mankinde, that is good and true indeed.

k Be not diſmayed as they are.

l Give him only all praiſe and glory.

16 He will have us, when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any ſuch meanes: but rather to give an account of our faith boldly, and yet with a meek ſpirit: and full of godly reverence, that the enemies may not have any thing juſtly to object, but may rather be aſhamed of themſelves.

‡ Or, *reverence.*

17 A reaſon which ſtandeth upon two generall rules of Chriſtianie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully than rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the will of our God.

18 A proof of either of the rules, by the example of Chriſt himſelf our chief pattern, who was afflicted not for his own ſins (which were none) but for ours; and that according to his Fathers decree.

19 An argument taken of compariſon: Chriſt the juſt, ſuffered for us that are unjuſt, and ſhall it grieve us which are unjuſt, to ſuffer for the juſts cauſe?

20 Another argument being partly taken of things coupled together, to wit, becauſe Chriſt bringeth us to his Father that ſame way that he went himſelf, and partly from the cauſe efficient: to wit, becauſe Chriſt is not only ſet before us for an example to follow, but alſo holdeth us up by his vertue in all the difficulties of this life, untill he bring us to his Father.

21 Another argument, taken of the happie end of theſe afflictions, wherein alſo Chriſt goeth before us both in example and vertue, as one who ſuffered moſt grievous torments even unto death, although but in one part onely of him, to wit, in the flesh, or mans nature: but yet became conqueror by the vertue of his divinitie.

m As touching his manhood, for his body was dead, and his ſoul felt the ſorrows of death.

22 A ſecret objection: Chriſt in deed might do this, but what is that to us? Yes (ſaith the Apoſtle) for Chriſt hath ſhewed forth his vertue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to revenge the rebellion of his enemies, as it appeareth by the hiſtorie of the floud: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent, not in corporall preſence, but by his divine vertue, preaching repentance, even by the mouth of Noah himſelf, who then prepared the ark, to thoſe diſobedient ſpirits which are now in priſon, waiting for the full recompence of their rebellion, and ſaved thoſe few, (that is, eight onely perſons) in the water.

n This word (once) ſheweth that there was a furthermoſt day appointed, and if that were once paſt, there ſhould be no more.

o Men.

23 A proportionall applying of the former example to the time which followed the coming of Chriſt: for that preſervation of Noah in the waters was a figure of our baptiſme, not as though the materiall water of baptiſme ſaveth us, as thoſe waters which bare up the ark ſaved Noah, but becauſe Chriſt with his inward vertue, which the outward baptiſme ſhadoweth, preſerveth us being waſhed, ſo that we may call upon God with a good conſcience.

p The conſcience being ſanctified, may freely call upon God.

24 That ſelf-ſame vertue, whereby Chriſt roſe again, and now being carried up into heaven, hath received all power, doeth at this day defend and preſerve us.

Chap. IIII.

He exhorteth them to ceaſe from ſinne by the example of Chriſt, and the conſideration of the generall end that now approacheth: 12 and comforteth them againſt perſecution.

FOraſmuch [1] then as Chriſt hath ſuffered for us in the flesh, arm your ſelves likewiſe with the ſame minde: for he that hath ſuffered in the flesh, hath ceaſed from ſinne:

2 That he no longer ſhould live the [a] reſt of *his* time in the flesh, to the luſts of men, but to the will of God.

3 [2] For the time paſt of our life may ſuffice us to have wrought the [b] will of the Gentiles, when we walked in laſciviouſneſſe, luſts, exceſſe of wine, revellings, banquetings, and abominable idolatries:

4 [3] Wherein they think it [c] ſtrange that you run not with them to the ſame exceſſe of riot, ſpeaking evil of you:

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 [4] For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the ſpirit.

7 [5] But the end of all things is at hand: be ye therefore ſober and watch unto prayer.

8 [6] And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſinnes.

9 [7] Uſe hoſpitalitie one to another without grudging.

10 [8] As every man hath received the gift, *even ſo* miniſter the ſame one to another, [9] as good ſtewards of the manifold grace of God.

11 [10] If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 [11] Beloved, think it not [d] ſtrange [12] concerning the fiery triall, which is to try you, as though ſome ſtrange thing happened unto you.

13 [13] But rejoyce in as much as ye are partakers of Chriſts ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 [14] If ye be reproached for the name of

1 Having ended his digreſſion, and ſliding from his matter now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the flesh, that is to ſay, to leave off from our wickedneſſe, and viciouſneſſe: and to riſe again to God, that is to ſay, to be renewed by the vertue of the Holy Ghoſt, that we may lead the reſt of our life which remaineth, after the will of God.

a So much of this preſent life as remaineth yet to be paſſed over.

2 By putting us in minde of the diſhoneſtie of our former life led in the filth of ſin, he calleth us to earneſt repentance.

b Wickedly and licentiouſly after the manner of the gentiles.

3 That we be not moved with the enemies perverſe and ſlanderous judgements of us, we have to ſet againſt them that laſt judgement of God which remaineth for them: for none, whether, they be then found living, or were dead before, ſhall eſcape it.

c They think it a new and ſtrange manner.

4 A digreſſion: becauſe he made mention of the laſt generall judgement. And he preventeth an objection, that ſeeing Chriſt came very lately, they may ſeem to be excuſeable which died before. But this the apoſtle denieth:

for (ſaith he) this ſelf-ſame goſpel was preached unto them alſo (for he ſpeaketh unto the Jews) and that to the ſame end that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelves to be governed by the vertue of the ſpirit of God.

5 He returneth to his purpoſe, uſing an argument taken from the circumſtance of the time. Becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray, with true ſobrietie of minde.

6 He commendeth charitie of one towards another, becauſe it doeth as it were burie a multitude of ſins, and therefore preſerveth and maintaineth peace and concord: for they that love one another, do eaſily forgive one another their offences.

7 Of all the dueties of charitie, he commendeth one, namely, which was at that time moſt neceſſarie, to wit, hoſpitalitie, which he will have to be voluntarie, and moſt courtious and bountifull.

8 He ſheweth the uſe of charitie, to wit, that every man beſtow that gift which he hath received, to the profit of his neighbour.

9 A reaſon: Becauſe that whatſoever gift we have, we have received it of God upon this condition, to be his diſpoſers and ſtewards.

10 He reckoneth up two kindes of theſe gifts as chief, to wit, the office of teaching in the church, and the other eccleſiaſticall functions, wherein two things eſpecially are to be obſerved: to wit, that the pure word of God be taught, and whatſoever is done, be referred to the glory of God the Father in Chriſt, as to the proper mark.

11 Becauſe the croſſe is joyned with the ſincere profeſſion of religion, the apoſtle, fitly repeateth that which he touched before, warning us not to be troubled at perſecutions and afflictions, as at a new and ſtrange thing.

d As though ſome new thing had befallen you, which you never thought of before.

12 The firſt reaſon: Becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſſe, and make us perfit.

13 Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory.

14 Secondly, becauſe that although the infidels think far otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed upon, are honoured of God with the true ſpirituall glory, and their adoption is ſealed to them by the Spirit of God.

Chriſt

Christ, happy *are ye*; for the [c] spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 [15] But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busie body in other mens matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 [16] For the time *is come* that judgement must begin at the house of God: and if it [17] first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 [18] Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithfull Creatour.

c By spirit he meaneth the gifts of the Spirit.
15 The third difference, for the godly are not afflicted for their evil doings, but for righteousnesse sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimony unto them of faith and righteousnesse, ministreth to them not an occasion of sorrow, but of unspeakable joy: now the apostle propounded this third difference under the form of an exhortation.
16 The third reason: Because the Lord of all the world being especially carefull for them of his houshold, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severitie: and as he hath alwayes used to do heretofore, so doth he now, especially when as he exhibited himself in person to his church. 17 Lest the godly should be offended and stumble at that vain shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evil, the apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nourtureth them under the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to utter destruction. 18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward notwithstanding in the way of holinesse and well doing, commending themselves to God their faithfull Creator, that is to say, their Father.

Chap. V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchfull and constant in the faith: 9 to resist the cruel adversary the devil.

THe [1] elders which are among you [2] I exhort, who am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 [3] [a] Feed the [4] flock of God ‡ which is [5] among you [6] taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready minde.

3 Neither as ‡ being lords over *Gods* [b] heritage: but being ensamples to the flock.

4 [7] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 [8] Likewise ye younger, submit your selves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: [9] for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore [10] under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him: for he careth for you.

8 [11] Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about seeking whom he may devoure.

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren that are in the world.

10 [13] But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 [14] By Silvanus a faithfull brother unto you, (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 [15] The *church that is* at [d] Babylon elected together with you, saluteth you, and *so doth* Marcus my sonne.

14 Greet ye one another with a kisse of charity: Peace be with you all that are in Christ Jesus. Amen.

1 He describeth peculiarly the office of the elders, that is to say, of them that have the care of the church.
2 He useth a preface touching the circumstance of his own person: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doth still take the same pains, and also hath one self-same hope together with them. 3 The first rule: He that is a shepherd let him feed the flock. a He saith not, offer for the quick and the dead, and sing patched shreds in a strange tongue, but (feed.) 4 The second: Let the shepherds consider, that the flock is not his, but Gods. ‡ Or, *as much as in you is.* 5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God had committed unto them. 6 Let the shepherds govern the church with the word, and example of godly and unblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his ministers.

‡ Or, *overruling.*
b Which is the Christian people.
7 That the shepherds mindes be not overcome either with the wickednesse of men, or their cruelty, he warneth them to cast their eyes continually upon that chief shepherd, and the crown which is laid up for them in heaven.
8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnesse and pride of that age.
9 Because pride seemeth to many to be the way unto the glory of this life, the apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.
10 Because those proud and loftie spirits threaten the modest and humble, the apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence.
11 The cruelty of Satan, who seeketh by all means to overcome by watchfulnesse and faith.
12 The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole church, and therefore we must suffer that patiently, wherein we have such and so many fellowes of our conflicts and combats. c Amongst your brethren, which are dispersed throughout the world. 13 He sealeth up as it were with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: to wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life. 14 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength. Now the sum of the Apostles doctrine, is salvation freely given of God.
15 Familiar salutations. d In that famous citie of Assyria, where Peter the apostle of the circumcision then was.

The ſecond Epiſtle generall of

P E T E R.

CHAP. I.

1 *Confirming them in hope of the increaſe of Gods graces, 5 he exhorteth them by faith and good works, to make their calling ſure: 12 whereof he is carefull to remember them, knowing that his death is at hand: 16 and warneth them to be conſtant in the faith of Chriſt, who is the true Sonne of God, by the eye-witneſſe of the apoſtles beholding his majeſtie, and by the teſtimonie of the Father, and the prophets.*

SImon [1] Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the [a] righteouſneſſe of God, and our Saviour Jeſus Chriſt:

1 A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelfſame faith which is grounded upon the righteouſneſſe of Jeſus Chriſt, our God and Saviour.
a In that that God ſtanding to his promiſes, ſhewed himſelf faithfull, and therefore juſt unto us.

2 Grace and peace be multiplied unto you [2] through the knowledge of God, and of Jeſus our Lord.

2 Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſſe iſſueth and floweth.

3 [3] According as his [b] divine power hath given unto us all things that *pertain* unto [c] life and godlineſſe, through the [d] knowledge of him that hath called us ‡ to glorie and vertue:

3 Chriſt ſetteth forth himſelf unto us plainly, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlineſſe, in that he doth furniſh us with true vertue.
b He ſpeaketh of Chriſt, whom he maketh God, and the only Saviour.
c Unto ſalvation.
d This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.
‡ Or, *by.*

4 [4] Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the [e] divine nature, having eſcaped the corruption that is in the [f] world through [g] luſt.

4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God and his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked luſts which we carrie about us) and are made after a ſort, like unto God himſelf.
e By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us.
f In men.
g For luſt is the ſeat of corruption, and hath it's place even in our very bowels and inmoſt parts.

5 [5] And beſides this, giving all diligence, [h] adde to your faith, vertue; and to vertue, knowledge;

6 [6] And to knowledge, temperance; and to temperance, patience; and to patience, godlineſſe;

7 And to godlineſſe, brotherly kindneſſe, and to brotherly kindneſſe, charity.

8 [7] For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blinde, and [i] cannot ſee farre off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

5 Having laid the foundation, (having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our mindes wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God, and he warneth us to have it full fraught with vertue, (that is to ſay, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.
h Supply alſo and ſupport or aide.
6 He reckoneth up certain other principall vertues, whereof ſome pertain to the firſt table of the law, others to the laſt.
7 As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelf is foſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received.
i He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heavenly things.
8 The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdome of Chriſt, it remaineth that we caſt our mindes wholly that way.

11 For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdome of our Lord and Saviour Jeſus Chriſt.

12 [9] Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

9 An amplifying of the concluſion joyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death which is at hand.
k In this body.

13 Yea, I think it meet, as long as I am in this [k] tabernacle, to ſtirre you up, by putting you in remembrance.

14 Knowing that ſhortly I muſt put off this my tabernacle, even as * our Lord Jeſus Chriſt hath ſhewed me.

* John 21, 18.

15 Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things alwayes in remembrance.

16 [10] For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye witneſſes of his majeſtie.

10 Another amplification taken both of the great certaintie, and alſo excellencie of his doctrine, as whereof our Lord Jeſus Chriſt the Son of God is authour, whoſe glory the apoſtle himſelf both ſaw and heard.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Sonne in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 [11] We have alſo a more ſure word of propheſie, [12] whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day [l] dawn, and the [m] day-ſtarre ariſe in your hearts:

11 The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.
12 The doctrine of the apoſtles doth not ſhut out the doctrine of the prophets, for they confirm: each other, by each others teſtimonies, but the prophets were as candles which gave light unto the blinde, untill the brightneſſe of the Goſpel began to ſhine.
l A more full and open knowledge, than was under the ſhadowes of the law.
m That clearer doctrine of the goſpel.

20 [13] Knowing this firſt, that no propheſie of the [n] ſcripture is of any [o] private interpretation.

21 For the propheſie came not ‡ in old time by the will of man: but [p] holy men of God ſpake as they were [q] moved by the holy Ghoſt.

13 The prophets are to be read, but ſo, that we aſk of God the gift of interpretation, for he that is the authour of the writings of the prophets, is alſo the interpreter of them.
n He joyneth the ſcripture and propheſie together, to diſtinguish true prophecies from falſe.
o For all interpretation cometh from God.
‡ Or, *at any time.*
p The Godly interpreters and meſſengers.
q In ſpirit of God: and theſe their motions were in very good order, and not ſuch as were the motions of the profane ſoothſayers, and foretellers of things to come.

CHAP. I.

1 *He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers: 7 from which the godly ſhall be delivered, as Lot was out of Sodom: 10 and more fully deſcribeth the manner of thoſe profane and blaſphemous ſeducers, whereby they may be the better known and avoided.*

BUt [1] there were falſe prophets alſo among the [a] people, even as there ſhall be falſe

1 As in times paſt there were two kinds of prophets, the one true, the other falſe, ſo Peter foretelleth them, that there ſhall be ſome true, and ſome falſe teachers in the church, in ſo much that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer.
a Under the law while the ſtate and policie of the Jews was yet ſtanding.

teachers

teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 [a] And many shall follow their ‡ pernicious wayes, by reason of whom the way of truth shall be evil spoken of.

3 [b] And through covetousnesse shall they with fained words make [b] merchandise of you; [c] whose judgement now of a long time lingreth not, and their damnation slumbreth not.

4 For if God spared not the angels that sinned, but cast them down to [c] hell, *and* delivered them into [d] chains of darknesse, to be reserved unto judgement:

5 And spared not the [e] old world, but saved Noe the eighth *person*, [f] a preacher of righteousnesse, bringing in the floud upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in [g] seeing and hearing, [h] vexed his righteous soul from day to day, with *their* unlawfull deeds)

9 The Lord [i] knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished:

10 [k] But chiefly them that walk after the flesh in the lust of uncleannes, and despise ‡ government, * presumptuous *are they*, self willed, they are not afraid to speak evil of [k] dignities.

11 Whereas angels which are greater in power and might, bring no railing accusation ‡ against them before the Lord.

12 [l] But these, as naturall brute beasts, [l] made to be taken and destroyed, speak evil of the things that they understand not, *and* shall utterly perish in their [m] own corruption;

13 *And* shall receive the reward of unrighteousnesse, *as* they that count it pleasure to riot in the day time: spots *they are* and blemishes, sporting themselves with their own deceivings, while they [n] feast with you:

14 [l] Having eyes full of † adultery and that cannot cease from sinne, beguiling unstable souls, an heart they have exercised with covetous practises: cursed children.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the sonne* of Bosor, who loved the wages of unrighteousnesse:

16 But was rebuked for his iniquity: the dumbe asse speaking with mans voice, forbad the madnesse of the prophet.

17 [g] These are [o] wells without water, clouds that are carried with a tempest, to whom the [p] mist of darknesse is reserved for ever.

18 For when they speak great [q] swelling *words* of vanity, they [r] allure through the lusts of the flesh, through much wantonnesse, those that were ‡ [s] clean escaped from them who live in errour.

19 While they promise them libertie, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 [t] For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, *and* overcome; the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousnesse, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

Chap. III.

He assureth them of the certainty of Christs coming to judgement, against those scorners who dispute against it: 8 warning the godly for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them from the expectation thereof, to all holinesse of life: 15 and again, to think the patience of God to tend to their salvation.

THis [1] second epistle (beloved) I now write unto you, in both which I stirre up your pure mindes by way of remembrance:

2 That ye may be mindfull of the words which were spoke before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 [a] Knowing this first, that there shall come in the last dayes [a] scoffers, walking after their own lusts,

4 [3] And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 [4] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the [b] earth † standing out of the water, and in the water.

6 [4] Whereby the world that then was, being overflowed with [c] water, perished.

7 [6] But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

8 [7] But

---

a There shall not onely be heresies, but also many followers of them. ‡ Or, *lascivious wayes*, as some copies reade.

b Covetousnesse for the most part is a companion of heresie, and maketh merchandise even of souls.

b They will abuse you, and sell you, as they sell cattel in a faire.

c A comfort for the godly: God who cast the angels that fell away from him, headlong into the darknesse of hell, at length to be judged: and who destroyed the old world with the flood, and preserved Noe the eight person: and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous.

c So the Grecians called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in.

d Bound them with darknesse, as it were with chains: and by darknesse, he meaneth that most miserable state of life that is full of horrour.

e Which was before the floud: not that God made a new world, but because the world seemed new.

f For he ceased not the space of an hundred and twenty yeares to warn the wicked both by word and deed, what wrath of God hanged over their heads.

g Which way soever he looked, and turned his eares.

h He had a troubled soul, and being vehemently grieved, lived a painfull life.

i Hath been long practised in saving and delivering the righteous.

k He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the church, which are wickedly given, and do seditiously speak evil of the authority of magistrates (which the angels themselves that ministet before God, do not dispraise.) A true and lively description of the Romish clergy (as they call it.) ‡ Or, *dominion*. * Jude 8. k Princes and great men, be they never so high in authority. ‡ Some reade, *against themselves*. 6 A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies: for their is no greater ignorance than is in these men: although they most impudently finde fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly. l Made to this end to be a prey to others: So do these men willingly cast themselves into Satans snares. m Their own wicked manners shall bring them to destruction. n When as by being amongst the Christians in the holy banquets which the church keepeth, they would seem by that means to be true members of the church, yet they are indeed but blots of the church. 7 He condemneth those men, as shewing, even in their behaviour and countenance an unmeasurable lust, as making merchandise of the souls of light persons, as men exercised in all the crafts of covetousnesse, to be short, as men that sell themselves for money, to curse the sons of God after Balaams example, whom the dumbe beast reproved. † Gr. *an adulteresse*.

1 The remedy against those wicked enemies, both of true doctrine & holines, is to be sought for by the continuall meditation of the writings of the prophets and apostles.

2 He voucheth the second coming of Christ against the epicures by name.

a Monstrous men, who would seem wise by their contempt of God and wicked boldnesse.

3 The reason which these mockers pretend, because the course of nature is all one, as it was from the beginning, therefore the world was from everlasting, and shall be for ever.

4 He setteth against them the creation of heaven and earth by the word of God, which these men are willingly ignorant of.

b Which appeared, when the waters were gathered together into one place. † Gr. *consisting*. 5 Secondly he setteth against them the universall floud, which was the destruction, as it were, of the whole world. c For the waters returning into their former place, the world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth perished. 6 Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) than it was for him in times past to make them with his onely word, and afterward to overwhelm them with water.

8 Another note, whereby they may be well known what manner of men they are, because they have inwardly nothing but either utter vain or very hurtfull, although they make a shew of some great goodnes, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of sinne.

o Which boast of knowledge, and have nothing in them.

p Most grosse darknesse.

q They deceive men with vain and swelling words.

r They take them as fishes are taken with the hook.

‡ Or, *for a little*, or *a while*, as some reade.

s Unfainedly and indeed, clean departed from idolatry.

9 It were better to have never known the way of righteousnesse, than to turn back from it to the old filthinesse: and men that do so, are compared to dogs and swine.

8 7 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thouſand yeares, and a thouſand yeares as one day.

9 8 The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſſe) 9 but is long-ſuffering to us-ward, not willing that any ſhould perish, but that all ſhould come to repentance.

10 10 But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſſe away with a great [d] noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.

11 11 Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſſe,

12 Looking for and [e] ‖ haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat?

13 Nevertheleſſe we, according to his promiſe, look for new heavens and a new earth, [f] wherein dwelleth righteouſneſſe.

14 Wherefore (beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in [g] peace, without ſpot, and blameleſſe.

15 And account that the long-ſuffering of our Lord is ſalvation, 12 even as our beloved brother Paul alſo, according to the wiſdome given unto him, hath written unto you.

16 As alſo in all his epiſtles, ſpeaking in them of theſe things, 13 [h] in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſſe.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory both now and for ever. Amen.

7 The taking away of an objection: In that he ſeemeth to deferre this judgement a long ſeaſon: in reſpect of us it is true but not before God, with whom there is no time either long or ſhort.

8 The Lord will ſurely come, becauſe he hath promiſed: and that neither ſooner nor later than he hath promiſed.

9 A reaſon why the latter day cometh not out of hand, becauſe God doth patiently wait till the elect be brought to repentance, that none of them may perish.

10 A very ſhort deſcription of the laſt deſtruction of the world, but in ſuch ſort as nothing could be ſpoken more gravely.

d With the violence as it were of a hiſſing ſtorm.

11 An exhortation to puritie of life, ſetting before us that horrible judgement of God, both to bridle our wantonneſſe, and alſo to comfort us, ſo that we be found watching, and ready to meet him at his coming.

e He requireth patience of us, yet ſuch patience as is not ſlothfull.

‖ Or, *haſting the coming*.

12 Pauls epiſtles are allowed by the expreſſe teſtimony of Peter.

13 There be certain of theſe things obſcure and dark, whereof the unlearned take occaſion to overthrow ſome men that ſtand not faſt, wreſting the teſtimonies of the ſcripture to their own deſtruction. But this is the remedy againſt ſuch deceit, to labour that we may daily more and more grow up and increaſe in the knowledge of Chriſt.

h That is to ſay, among the which things: for he diſputeth not here whether Pauls epiſtles be plain or dark, but ſaith, that amongſt thoſe things which Paul hath written of in his epiſtles, and Peter himſelf in theſe two of his own, there are ſome things which cannot be ſo eaſily underſtood, and therefore are of ſome drawn to their own deſtruction: and this he ſaith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end ſhould they have written vain ſpeculations?

f In which heaven.

g That you may try to your profit, how gentle and peaceable he is.

The firſt Epiſtle generall of JOHN.

CHAP. I.

1 He deſcribeth the perſon of Chriſt in whom we have eternall life by a communion with God: 5 to which we muſt adjoyn holineſſe of life, to teſtifie the truth of that our communion and profeſſion of faith, as alſo to aſſure us of the forgiveneſſe of our ſinnes by Chriſts death.

1 THat [1] which was from the beginning, which we have [a] heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the [b] word of life:

2 (For the life was manifeſted, and we have ſeen it, and bear witneſſe, and [c] ſhew unto you that eternall life which was with the Father, and was manifeſted unto us)

3 That which we have ſeen and heard, declare we unto you, [2] that ye alſo may have fellowship with us; and truly our fellowship *is* with the Father, and with his Sonne Jeſus Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 3 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all.

6 If we ſay that we have fellowship with him, and walk in darkneſſe, we lie, and do not the truth:

7 But if we walk in the [d] light as he is in the light, we have fellowship one with another, and [4] the bloud of Jeſus Chriſt his ſonne cleanſeth us from all ſinne.

8 5 If we ſay that we have no ſinne, we [e] deceive our ſelves, and the [f] truth is not in us.

9 6 If we confeſſe our ſinnes, he is [g] faithfull, and juſt to [h] forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.

10 7 If we ſay that we have not ſinned, we make him a [i] liar, and his [k] word is not in us.

1 He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from everlaſting (for he was with the Father from the beginning, and is that eternall life) and alſo made true man, whom John himſelf and his companions both heard, and beheld, and handled.

a I heard him ſpeak, I ſaw him my ſelf with mine eyes, I handled with mine hands him that is very God, being made very man and not I alone, but others alſo that were with me.

b That ſame everlaſting word by whom all things are made, and in whom onely there is life.

c Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as have thought of it, if it had not been thus ſhewed.

2 The uſe of this doctrine is this, that all of us being coupled and joyned together with Chriſt by faith, might become the ſons of God: in which thing onely conſiſteth all happineſſe.

3 Now he entreth into a queſtion, whereby we may underſtand that we are joyned together with Chriſt to wit, if we be governed with his light, which is perceived by the ordering of our life. And thus he reaſoneth: God is in himſelf moſt pure light, therefore he agreeth well with them which are light-ſome, but with them that are darkſome he hath no fellowship.

d God is ſaid to be light of his own nature, and to be in light, that is to ſay, in that everlaſting infinite bleſſednesse:

and we are ſaid to walk in light in that the beams of that light do ſhine unto us in the word.

4 A digreſſion, or going from the matter he is in hand with, to the remiſſion of ſinnes: for this our ſanctification which walk in the light, is a teſtimony of our joyning and knitting together with Chriſt: but becauſe this our light is very dark, we muſt needs obtain another benefit in Chriſt, to wit, that our ſinnes may be forgiven us being ſprinkled with his bloud: and this in concluſion is the prop and ſtay of our ſalvation.

5 There is none but needeth this benefit, becauſe there is none that is not a ſinner.

e This place doth fully refute that perfitneſſe and works of ſupererogation, which the Papiſts dream of.

f So then, John ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeed.

6 Therefore the beginning of ſalvation is to acknowledge our wickedneſſe, and to require pardon of him, who freely forgiveth all ſinnes, becauſe he hath promiſed ſo to do, and he is faithfull and juſt.

g So then our ſalvation hangeth upon the free promiſes of God, who becauſe he is faithfull and juſt, will perform that which he hath promiſed.

h Where are then our merits? for this is our true felicity.

7 A rehearſall of the former ſentence, wherein he condemned all of ſinne without exception: inſomuch that if any man perſwade himſelf otherwiſe, he doth as much as in him lieth, make the word of God himſelf vain, and to no purpoſe, yea, he maketh God a liar: for to what end, either in times paſt needed ſacrifices, or now Chriſt and the goſpel, if we be not ſinners?

i They do not onely deceive themſelves, but are blaſphemous againſt God.

k His doctrine ſhall have no place in us, that is, in our hearts.

CHAP.

Chap. II.

1 He comforteth them against the sinnes of infirmity. 3 Rightly to know God, is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe.

MY [1] little children, these things write I unto you, that ye sinne not. And if any man sinne, we have an [a] advocate with the Father, Jesus Christ the righteous:

2 And he is the [b] propitiation for our sins: and not for ours onely, but also for *the sinnes of* the [c] whole world.

3 [2] And hereby we do know that we [d] know him, [e] if we keep his commandments.

4 [3] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 [4] But whoso keepeth his word, in him verily is the [f] love of God perfected: hereby know we that we are in [g] him.

6 [5] He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 [6] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, [h] which thing is true in him and in you: because the darkneſſe is paſt, and the true light now shineth.

9 [8] He that saith he is in the light, and hateth his brother, is in darknes even untill now.

10 He that loveth his brother abideth in the light, and there is none † occasion of stumbling in him.

11 But he that hateth his brother, is in darkneſſe, and walketh in darkneſſe, and knoweth not whither he goeth, because that darkneſſe hath blinded his eyes.

12 [9] [i] I write unto you, little children, because your sins are forgiven you for his [k] names sake.

13 [10] I write unto you, fathers, because ye have known him that is from the beginning, [11] I write unto you, young men, because ye have overcome the wicked one. [12] I write unto you, little children, because ye have known the Father.

14 [13] I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 [14] Love not the [l] world, neither the things that are in the world. If any man love the world, the [m] love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 [15] And the world passeth away and the lusts thereof: but he that doeth the will of God, abideth for ever.

18 [16] [n] Little children, [17] it is the last time, and as [18] ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they would no doubt have continued with us: [20] but *they went out*, that they might be made manifest, that they were not all of us.

20 [21] But ye have an [p] unction from the [q] holy One, and ye know all things.

21 [22] I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 [23] Who is a liar but he that denieth that Jesus is the [r] Christ? he is Antichrist that denieth the Father and the Sonne.

23 [s] Whosoever denieth the Sonne, the same hath not the Father: *but he that acknowledgeth the Sonne, hath the Father also.*

24 [24] Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised us, *even* eternall life.

26 [25] These things have I written unto you, concerning them that seduce you.

27 But the [t] anointing which ye have received of him, abideth in you: and ye [u] need not that any man teach you: But, as the same [x] anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

28 [26] And now, little children, abide in him,

1 It followeth not hereof, that we must give our wicked nature the bridle, or sinne so much the more freely, because our sinnes are cleansed away by the bloud of Christ, but we must rather so much the more diligently resist sin. And yet we must not despaire because of our weakneſſe, for we have an advocate and a purger, Christ Jesus the just, and therefore acceptable unto his Father.

a In that he nameth Christ, he shutteth forth all other.

b Reconciliation and intercession go together, to give us to understand, that he is both advocate and high priest.

c For men of all sorts, of all ages, and all places, so that this benefit belongeth, not to the Jews onely, of whom he speaketh as appeareth verse 7, but also to other nations.

2 He returneth to the testimony of our conjunction with God, to wit, to sanctification, declaring what it is to walk in the light, to wit, to keep Gods commandements. Whereby it followeth that holiness doth not consist in those things which men have devised, neither in a vain profession of the Gospel.

d This must be understood of such a knowledge as hath faith with it, and not of a common knowledge.

e For the tree is known by the fruit.

3 Holiness, that is, a life ordered according to the prescript of Gods commandements, how weak so ever we be, is of necessitie joyned with faith, that is, with the true knowledge of the Father in the Son. 4 He that keepeth Gods commandement, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him. f Wherewith we love God. g He meaneth our conjunction with Christ. 5 He that is one with Christ, must needs live his life, that is, must walk in his steps. 6 The apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holines, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in minde of that same law which God gave in the beginning, to wit, by Moses, at that time that God began to make laws to his people. 7 He addeth that the doctrine indeed is old, but it is now after a sort new, both in respect of Christ, and also of us, in whom he through the gospel, engraveth his law effectually, not in tables of stone, but in our mindes. h Which thing, (to wit, that the doctrine is now which I write unto you) is true in him, and in you. 8 Now he cometh to the second table, that is, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandereth miserably in darkneſſe, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himself headlong into hell. † Gr. *scandal.*

9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation. i Therefore I write unto you, because you are of their number whom God hath reconciled to himself. k For his own sake: And in that he nameth Christ, he shutteth out all other, whether they be in heaven or earth. 10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them. 11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combate set here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as sure of the victory as if they had already gotten it. 12 Finally, He sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the gospel. 13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrot even now, that the everlasting Sonne of God is revealed to us. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God which dwelleth in you.

14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father, Therefore the Father & the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.

l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, John 3, 16. that is to say, those whom he chose out of the world.

m Wherewith the Father is loved.

15 He sheweth how much better it is to obey the Fathers will, than the lusts of the world, by both their natures and unlike event.

16 Now, he turneth himself to little children which notwithstanding are well instructed in the sum of religion: and willeth them by divers reasons to shake off slothfulneſſe which is too familiar with that age.

n He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words.

17 First, because the last time is at hand, so that the matter suffereth no delay.

18 Secondly, because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and warileſſe age of that danger.

19 A digression against certain offences and stumbling blocks wherat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. o So then the elect can never fall from grace. 20 Secondly, he sheweth that these things fall out to the profit of the church, that hypocrites may be plainly known. 21 Thirdly, he comforteth them, to make them stand fast, insomuch as they are annointed of the holy Ghost with the true knowledge of salvation. p The grace of the holy Ghost, and this is a borrowed kinde of speech taken from the anointings used in the law. q From Christ who is peculiarly called Holy. 22 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea so far forth that they are able to discerne truth from falshood. 23 He sheweth now plainly that false doctrin of the Antichrists, to wit, that either they fight against the person of Christ or his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the father also is denyed. r Is the true Messias. s They then are deceived themselves, and also deceive other which say that the Turks and other infidels worship the same God that we do. 24 The whole preaching of the prophets and apostles is contrary to that doctrine. Therefore it is utterly to be cast away, and this whol'y to be holden, and kept, which leadeth us to seek eternall life in the free promise, that is to say, in Christ alone, who is given us of the Father. 25 The same Spirit which indueth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end. t The Spirit which you have received of Christ, and which hath led you into all truth. u You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know. x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise.

that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 [27] If ye know that he is righteous, † ye know that every one that doeth righteousnesse, is born of him.

27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to go up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects: And this is the sum of this argument, God is the fountain of all righteousnesse, and therefore they that give themselves to righteousnesse, are known to be born of him, because they resemble God the Father. † Or, *know ye*.

CHAP. III.

1 He declareth the singular love of God towards us, in making us his sonnes: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEhold, [1] [a] what manner of love the Father hath bestowed upon us, that we should be [b] called the sons of God: [2] therefore the world knoweth us not, because it knew him not.

2 [3] Behold, now are we the sonnes of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be [c] like him: for we shall see him [d] as he is.

3 [4] And every man that hath this hope in him, purifieth himself, even [e] as he is pure.

4 [5] Whosoever [f] committeth sinne, transgresseth also the law: for [g] sinne is the transgression of the law.

5 [6] And ye know that he was manifested to take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever [h] sinneth, hath not seen him, neither known him.

7 [7] Little children, let no man deceive you: he that doeth righteousnesse, is righteous, even as he is righteous.

8 [8] He that committeth sinne, is of the [i] devil: for the devil [k] sinneth from the [l] beginning: for this purpose the Sonne of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sinne: for his seed [m] remaineth in him & he cannot sinne, because he is born of God

10 [9] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousnesse, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the † message that ye heard from the beginning, that we should love one another.

12 [12] Not as [n] Cain, *who* was of that wicked one, and slew his brother: [13] and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 [14] We [o] know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.

15 [15] Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 [16] Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 [17] But whoso hath this [p] worlds good, and seeth his brother have need, and [q] shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word neither in tongue, but in deed and in truth.

19 [19] And hereby we know that we are of the truth, and shall † [20] assure our hearts before him.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 [22] And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should beleeve on the name of his Sonne Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the [s] Spirit which he hath given us.

1 He beginneth to declare this agreement of the Father and the Son, as the highest cause, to wit, as that free love of God toward us, wherewith he so loveth us, that also he adopteth us to be his children.
a What a gift, of how great love.
b That we should be the Sons of God, and so that all the world may perceive we are so.
2 Before he declareth this adoption, he saith two things: the one, that this so great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself.
3 The other, this dignity is not fully made manifest to us our selves, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that we shall be like unto the Son of God himself, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding this is deferred untill his next coming.
c Like, but not equall.
d For now we see as in a glasse, 1 Cor. 13, 12.
4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Son of God, endeavoureth to resemble the Father in purity. e This word signifieth a likenesse, but not an equality. 5 The rule of this purity can from no whence else be taken but from the law of God, the transgression whereof is that which is called sin. f Giveth not himself to pureness. g A short definition of sin. 6 An argument taken from the materiall cause of our salvation: Christ in himself is most pure, and he came to take away our sins by sanctifying us with the Holy Ghost. Therefore whosoever is truely partaker of Christ, doth not give himself to sin, and contrariwise he that giveth himself to sin, knoweth not Christ. h He is said to sin, that giveth not himself to pureness, and in him sin reigneth: but sin is said to dwell in the faithfull, and not to reigne in them. 7 Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God. 8 An argument taken of contraries, the devil is the authour of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil, that serveth sin: and if he be the devils son then is he not Gods son, for the devil and God are so contrary the one to the other, that even the Son of God was sent to destroy the works of the devil. Therefore on the contrary side, whosoever resisteth sin, is the Son of God, being born again of his Spirit as of new seed, in so much, that of necessity he is now delivered from the slavery of sin. i Resembleth the devil, as the childe doth the father, and is governed by his Spirit. k He saith not sinned, but sinneth, for he doth nothing else but sin. l From the very beginning of the world. m The Holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men. 9 The conclusion: By a wicked life they are known, which are governed by the spirit of the devil: and by a pure life, which are Gods children. 10 He beginneth to commend charity towards the brethren, as another mark of the sons of God. 11 The first reason taken of the authority of God which giveth the commandement. ‡ Or, *commandement*.

12 An amplification taken of the contrary example of Cain which slew his brother. n He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the sons of the devil, and what state and condition remaineth for us in this world, and what shall be the end of both at length.
13 A short digression: Let us not marvell that we are hated of the world for doing our duety; for such was the condition of Abel, who was a just person: and who would not rather be like him than Cain?
14 The second reason: because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death: and whosoever nourisheth it, doth as it were foster death in his bosome.
o Love is a token that we are translated from death to life, forasmuch as by the effects the cause is known.
15 A confirmation: whosoever is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore is in death. And thereupon followeth the contrary: He that loveth his brother hath passed to life, for indeed we are borne dead.
16 Now he sheweth how farre Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himself, to provide for, and help his brethren. 17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers necessitie with our goods and substance. p Wherewith this life is sustained. q Openeth not his heart to him, nor helpeth him willingly and cheerfully. 18 Christian charitie standeth not in words but in deed, and proceedeth from a sincere affection. 19 He commendeth charitie, by a triple effect: for first of all, by it we know that we are indeed the Sons of God, as he shewed before. Gr. *persuade*. 20 Therefore it commeth that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or els very rarely, quiet, for God hath a farre quicker sight than we, and judgeth more severely. r If an evil conscience convinceth us, much more ought the judgement of God condemne us, who knoweth our hearts better than we our selves do. 21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification, which is proper to the elect. 22 The conclusion, That faith in Christ, and love one towards another, are things joyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimonie of the Spirit given unto us. s He meaneth the Spirit of sanctification, whereby we are born a new and live unto God.

CHAP. IIII.

1 He warneth them not to beleeve all teachers who boast of the Spirit, but to trie them by the rules of the catholick faith: and by many reasons exhorteth to brotherly love.

BEloved, [1] beleeve not every [a] spirit, but trie the spirits whether they are of God: because many false prophets are gone out into the world.

1 Taking occasion left by the name of the Spirit, love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrists. And he will have us here to take heed of two things, the one is, that seeing there be many false prophets, we do not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore beleeve any. We must then observe a mean, that we may be able to discern the Spirit of God which are altogether to be followed, from impure spirits which are to be eschewed. a This is spoken by the figure Metonymie, and it is, as if he had said, Beleeve not every one that saith, that he hath a gift of the Holy Ghost to do the office of a prophet.

2 He giveth a certain and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the divine or humane nature of Christ, or the true uniting of them together be denied: or if the least jot that may be be derogated from his offiee, who is our onely King, Prophet, and everlasting high priest.

2 [2] Hereby know ye the Spirit of God: [b] every spirit that confesseth that [c] Jesus Christ is come in the [d] flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof you have heard that it should come, and even now already is it in the world.

b He speaketh simply of the doctrine, and not of the person.
c The true Messias.
d Is true man.

4 [3] Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

3 He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.

5 [4] They are of the world: therefore speak they of the world, and the world heareth them.

4 He bringeth a reason, why the world receiveth these teachers more willingly than the true: to wit, because they breath out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

6 [5] We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the [e] Spirit of truth, and the spirit of errour.

5 He testifieth unto them, that his doctrine, and the doctrine of his followers, is the assured word of God, which of necessity we have boldly to set against all the mouthes of the whole world, and thereby discerne the truth from falshood.

7 [6] Beloved let us love one another: [7] for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God, [8] for God is [f] love.

e True prophets, against whom are set false prophets, that is, such as erre themselves, and lead other into errour.

9 In this was manifested the love of God towards us, because that God sent his onely begotten Sonne into the world, that we might live through him.

6 He returneth to the commending of brotherly love and charitie.

10 Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our sinnes.

11 [9] Beloved, if God so loved us, we ought also to love one another.

7 The first reason: Because it is a very divine thing, and therefore very meet for the sons of God: so that whosoever is void of it, can not be said to know God aright.

12 [10] No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is [g] perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

8 A confirmation, for it is the nature of God to love men, whereof we have a most manifest proof above all other, in that, that of his onely free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlasting glory. f In that he calleth God, Love, he saith more than if he had said that he loveth us infinitely. 9 Another reason by comparison: if God so loved us, shall not we his children love one another? 10 A third reason: Because God is invisible. therefore by this effect of his spirit, to wit, by charitie, he is understood, yea, and to be not out of us, but joyned with us, and in us, in whom he is so effectually working. g Is surely in us in deed, and in truth. 11 He underlayeth this charitie with another foundation, to wit, faith in Jesus, which joyneth us indeed with him, even as charity witnesseth that we are joyned with him. Furthermore he testifieth of Christ, as who had seen him with his eyes. h With such is confession as cometh from true faith, and is accompanied with love, so that there be an agreement of all things. 12 A fourth reason: God is the fountain and well-spring of charity, yea charity it self, therefore whosoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth love, for that, seeing that by our agreement with God in this thing; we have a certain testimony of our adoption, it cometh thereby to passe, that without fear we look for that latter day of judgement, so that trembling, and that torment of conscience is cast out by this love. ‡ Or *love with us*. i This signifieth a likenesse, not an equalitie. k If we understand by love, that we are in God, and God in us, that we are sons, and that we know God, and that everlasting life is in us: he concludeth aright, that we may well gather peace and quietnesse thereby.

13 Herein is † our love made perfect, that we may have boldnesse in the day of judgement: because [i] as he is, so are we in this world.

18 There is [k] no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19 [14] We love him: because he first loved us. 225

14 Lest any man should think that peace of conscience proceedeth from our love, as from the cause, he goeth back to the fountain, to wit, to the free love wherewith God loveth us, although we deserved and doe deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that there withall we love God who loved us first, and then for his sake our neighbours also. 15 As he shewed that the love of our neighbour cannot be separate from the love wherewith God loved us, because this last engendreth the other: so he denieth that the other kinde of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth, that they lie impudently, which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and love God, to wit, because that he that cannot love his brother, whom he seeth: how can he love God whom he seeth not? 17 A second reason, why God cannot be hated; and our neighbour loved, because the self same law-maker commandeth both to love him and our neighbour.

20 [15] If a man say, I love God, and hateth his brother, he is a liar: [16] for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 [17] And this commandment have we from him, that he who loveth God, love his brother also.

Chap. v.

He that loveth God, loveth his children, and keepeth his commandment: 4 which to the faithfull are light, and not grievous. 9 Jesus is the Sonne of God, able to save us, 14 and to heare our prayers, which we make for our selves, and for others.

1 He goeth on forward in the same argument, shewing how both those loves come into us, from that love wherewith God loveth us, to wit, by Jesus our Mediatour, laid hold on by faith, in whom we are made the children of God, and doe love the Father, of whom we are so begotten, and also our brethren, which are begotten with us.

WHosoever [1] beleeveth that Jesus is the [a] Christ, is born of God: and every one that loveth him that begat, [b] loveth him also that is begotten of him.

a Is the true Messias.
b By one he meaneth all the faithfull.

2 [2] By this we know that we love the children of God, when we love God and keep his [c] commandments.

2 The love of our neighbour doth so hang upon the love wherewith we love God, that this last must needs go before the first: whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we respect not Gods commandement.

3 [3] For this is the love of God, that we keep his commandments, [4] and his commandments are [d] not grievous.

c There is no love where there is no true doctrine.

4 [5] For whatsoever is born of God, overcometh the world, [6] and this is the victorie that [e] overcometh the world, even our [f] faith.

5 [7] Who is he that overcometh the world, but he that beleeveth that Jesus is the Sonne of God?

6 [8] This is he that came by water and bloud, even Jesus Christ, [9] not by water onely, but by water and bloud: and it is the [g] Spirit that beareth witnesse, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the [h] Word, and the holy Ghost: and these three are [i] one.

8 And there are three that bear witnesse in earth, the spirit, and the water, and the bloud: and these three agree in one.

9 [10] If we receive the witnesse of men, the

3 The reason: for to love God, is to keep his commandements, which being so, and seeing that both the loves are commanded of one and the self-same Lawmaker, (as he taught before) it followeth also, that we do not love our neighbours, when we break Gods commandements. 4 Because experience teacheth us, that there is no abilitie in our flesh, neither yet will to perform Gods commandements, therefore lest the apostle should seem, by so often putting them in minde of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grievous or burdensome, that we can be oppressed with the burden of them. d To them that be regenerate, that is to say, born anew, which are led by the Spirit of God, and are through grace delivered from the curse of the law. 5 A reason: Because by regeneration we have gotten strength to overcome the world, that is to say, whatsoever striveth against the commandements of Gods. 6 He declareth what that strength is, to wit, faith. e He useth the time that is past, to give us to understand, that although we be in the battel, yet undoubtedly we shall be conqueror, and are most certain of the victory. f Which is the instrumentall cause, and as a mean and hand whereby we lay hold on him, who indeed doeth perform this, that is, hath and doth overcome the world, even Christ Jesus. 7 Moreover, he declareth two things, the one, what true faith is, to wit, that which resteth upon Jesus Christ the Son of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Jesus Christ the Son of God. 8 He proveth the excellencie of Christ, in whom onely all things are given us, by six witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are the Father, who sent the Son, the word it self, which became flesh, and the Holy Ghost, The earthly witnesses are water (that is, our sanctification) bloud (that is, our justification) the Spirit (that is, acknowledging of God the Father in Christ by faith through the testimonie of the holy Ghost.) 9 He warneth us not to separate water from bloud (that is sanctification from justification, or righteousnesse begun, from righteousnesse imputed) for we stand not upon sanctification, but so farre forth as it is a witnesse of Christs righteousnesse imputed unto us: and although this imputation of Christs righteousnesse be never separated from sanctification, yet is it the only matter of our salvation. g Our spirit which is the third witnesse, testifieth that the holy Ghost is truth, that is to say, that that is true which he telleth us, to wit, that we are the sons of God. h Look John 8. 14. i Agree in one. 10 He sheweth by an argument of comparison, of what great weight the heavenly testimony is, that the Father hath given of the Son, unto whom agreeth both the Son himself and the holy Ghost.

14 Lest any man should think that peace of conscience proceedeth from our love, as from the cause, he goeth back to the fountain, to wit, to the free love wherewith God loveth us, although we

witnesse

witnesse of God is greater: [k] for this is the witnesse of God, which he hath testified of his Sonne.

10 [11] He that beleeveth on the Son of God, hath the witnesse in himself: he that beleeveth not God, hath made him a liar, because he beleeveth not the record that God gave of his Sonne.

11 [12] And this is the record, that God hath given to us eternall life: and this life is in his Sonne.

12 He that hath the Sonne, hath life; and he that hath not the Sonne of God, hath not life.

13 [13] These things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Sonne of God.

14 [14] And this is the confidence that we have [‡] in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he heare us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 [15] If any man see his brother sinne a sinne *which is* not unto death, he shall [l] ask, and he shall give him life for them that sinne not unto death. There is a sinne unto death: I do not say that he shall pray for it.

17 [16] All unrighteousnesse is sinne, and there is a sinne not unto death.

18 [17] We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 [18] And we know that we are of God, and the whole world lieth in wickednesse.

20 And we know that the Sonne of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Sonne Jesus Christ. This is the true [m] God, and eternall life.

21 [19] Little children, keep your selves from idols. Amen.

k I conclude thus aright: For that testimony which I said is given in heaven, cometh from God, who setteth forth his Son.
11 He proveth the sureness of the earthly witnesses by every mans conscience, having that testimony in it self, which conscience he saith, cannot be deceived, because it consenteth to the heavenly testimonie which the Father giveth of the Son: for other wise the Father must needs be a lyar, if the conscience which accordeth and assenteth to the Father, should lie.
12 Now at length he sheweth what this testimonie is, that is confirmed with so many witnesses, to wit, that life, or everlasting felicity is the meer and onely gift of God, and proceedeth from him unto us, which by faith are joyned with him, so that without him, life is no where to be found. 13 The conclusion of the epistle, wherein he sheweth first of all, that even they which already beleeve, do stand in need of this doctrine, to the end that they may grow more and more in faith: that is to say, to the end that they may be daily more and more certified of their salvation in Christ, through faith.
14 Because we do not yet in effect obtain that which we hope for, the apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain. ‡ Or, *concerning him.*
15 We are to make prayers not onely for our selves, but also for our brethren which do sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, or the sin against the Holy Ghost, that is to say, an universall and willfull falling away from the known truth of the Gospel.
l This is as much as if he said, let him desire the Lord to forgive him, and he will forgive him being so desired.
16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin: but yet we must not despaire therefore, because every sin is not deadly, and without hope of remedy. 17 A reason why not all, nay rather why no sin is mortall to some: to wit, because they be born of God, that is to say, made the sons of God in Christ, and being indued with his Spirit, they do not serve sin, neither are deadly wounded of Satan. 18 Every man must particularly applie to himself the generall promises, that we may certainly perswade our selves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his son unto us, of whom we are lightned with the knowledge of the true God and everlasting life. m The divinitie of Christ is most plainly proved by this place.
19 He expresseth a plain precept of taking heed of idols: which he setteth against the onely true God, that with this seal as it were he might seal up all the former doctrine.

The second Epistle of JOHN.

He exhorteth a certain honourable matrone with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THe elder unto the [a] elect [b] ladie, and her children [1] whom I love in the truth: and not I onely, but also all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercie, and peace from God the Father, and from the Lord Jesus Christ the Sonne of the Father, in [c] truth and love.

4 [2] I rejoyced greatly, that I found of thy children walking [d] in truth, as we have received a commandment from the Father.

5 And now I beseech thee ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 [3] For many deceivers are entred into the world, who confesse not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist:

8 [4] [c] Look to your selves, that we lose not those things which we have [‡] wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ, he hath both the Father and the Sonne.

10 [5] If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak [‡] face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

a This is no proper name, but to be taken as the word soundeth, that is to say, to the worthy and noble lady.
b Excellent and honourable dame.
1 The bond of Christian conjunction, or linking together, is the true and constant profession of the truth.
c With true knowledge which hath alwayes love joyned with it, and following it.
2 This true profession consisteth both in love one towards another, which the Lord hath commanded, and also especially in wholsome and sound doctrine, which also is delivered unto us: for the commandement of God is a sound and sure foundation, both of the rule of manners, and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them.
3 Antichrists, fighting against the person and office of Christ, were already crept into the church in the time of the apostles.
4 He that maketh shipwrack of doctrine, loseth all.
c Beware, and take good heed.
‡ Or, *gained.* Some copies reade, *which ye have gained, but that ye receive, &c.*
5 We ought to have nothing to do with them that defend perverse doctrine.
‡ Or, *mouth to mouth.*

The

The third Epiſtle of
J O H N.

He commendeth Gaius for his piety, 5 and hoſpitiality, 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide, 11 whoſe evil example is not to be followed: 12 and giveth ſpeciall teſtimonie to the good report of Demetrius.

1 THE [1] elder unto the welbeloved Gaius, whom I love [‡] in the truth:

2 Beloved, I [‡] wish above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth,

3 For I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater [a] joy than to heare that my children walk in truth.

5 Beloved, thou doeſt [b] faithfully whatſoever thou doeſt to the brethren, and to ſtrangers:

6 Which have born witneſſe of thy charitie before the church: whom if thou [c] bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his names ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be [d] fellow-helpers to the truth.

9 [2] I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not [e] ſeen God.

12 Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak [†] face to face. Peace be to thee. Our friends ſalute thee. Greet the friends by name.

1 An example of a Chriſtian gratulation.
‡ Or, *truly.*
‡ Or, *pray.*
a Than theſe joyes.
b As becometh a beleever, and a Chriſtian.
c He commendeth to Gaius, either thoſe ſelf ſame men whom he had entertained before, returning now again to him, about the affairs of the church, or elſe ſome other which had like buſineſſe.
d That we our ſelves may help ſomewhat to the preaching of the truth.
2 Ambition and covetouſneſſe, two peſtilent plagues (eſpecially in them which have any eccleſiaſticall function) are condemned in Diotrephes perſon.
e Hath not known God.
† Gr. *mouth to mouth.*

The generall Epiſtle of
J U D E.

He exhorteth them to be conſtant in the profeſſion of the faith. 14 Falſe teachers are crept in to ſeduce them: for whoſe damnable doctrine and manners, horrible puniſhment is prepared: 20 whereas the godly by the aſſiſtance of the holy Spirit, and prayers to God, may perſevere, and grow in grace, and keep themſelves, and recover others out of the ſnares of thoſe deceivers.

1 JUde the ſervant of Jeſus Chriſt, and [a] brother of James, to them that are ſanctified [b] by God the Father, and [c] preſerved in Jeſus Chriſt, and called:

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation: it was needfull for me to write unto you, and exhort you that ye ſhould [e] earneſtly contend for the faith which was [f] once delivered unto the ſaints.

4 [2] For there are certain men crept in unawares, who were before of old ordained to this condemnation, [3] ungodly men, turning the grace of our God into laſciviouſneſſe, and denying the onely Lord God, and our Lord Jeſus Chriſt.

5 [4] I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that beleeved not.

6 [5] And the angels which kept not their [‡] firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to [g] fornication, and going after [†] [h] ſtrange flesh, are ſet forth for an example, ſuffering the vengeance of eternall fire.

8 Likewiſe alſo theſe filthy [i] dreamers defile the flesh, [‡] deſpiſe [k] dominion, and ſpeak evil of dignities.

a This is put to make a difference between him and Judas Iſcarioth.
b Of God the Father.
c Set apart by the everlaſting counſel of God to be delivered to Chriſt to be kept.
1 The end and mark whereat he ſhooteth in this epiſtle, is that he confirmeth the godly againſt certain wickedmen, both in wholeſome doctrine and good manners.
d Of thoſe things that pertain to the ſalvation of all of us.
e That ye ſhould defend the faith by all the might you can, both by true doctrine and good example of life. f Which was once ſo given, that it may never be changed. 2 It is by Gods providence and not by chance: that many wicked men creep into the church.
3 He condemneth this firſt in them, that they take a pretence or occaſion to wax wanton, by the grace of God: which cannot be, but the chief empire of Chriſt muſt be abrogated, in that ſuch men give up themſelves to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertines.
4 He ſetteth forth the horrible puniſhment of them which have abuſed the grace of God to follow their own luſts.
5 The fall of the angels was moſt ſeverely puniſhed; how much more then will the Lord puniſh wicked and faithleſſe men?
‡ Or, *principalitie.*
g Following the ſteps of Sodom and Gomorrha.
† Gr. *other.*
h Thus he covertly ſetteth forth their horrible and monſtrous luſts. i Which are ſo blockiſh and void of reaſon, as if all their ſenſes and wits were in a moſt dead ſleep. 6 Another moſt pernicious doctrin of theirs, in that they take away the authoritie of magiſtrates, and ſpeak evil of them, as at this day the Anabaptiſts do. k It is a greater matter to deſpiſe government than the governours, that is to ſay the matter it ſelf, than the perſons.

228

9 [7] Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, * The Lord rebuke thee.

10 [8] But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves.

11 [9] Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gainſaying of Core.

12 [10] Theſe are ſpots in your [l] feaſts of charity, when they feaſt with you, feeding themſelves without [m] fear: clouds they are without water, carried about of windes; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foming out their own ſhame; wandring ſtarres, to whom is reſerved the [n] blackneſſe of darkneſſe for ever.

14 And Enoch alſo the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord [o] cometh with ten thouſands of his ſaints,

15 To excute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

17 [11] But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts,

19 [12] Theſe be they who ſeparate themſelves, ſenſuall, having not the Spirit.

20 But ye beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt.

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.

22 [13] And of ſome have compaſſion, making a difference:

23 And others ſave with [p] fear, pulling them out of the fire: hating even the [q] garment ſpotted by the flesh.

24 [14] Now unto him that is able to keep you from falling, and to preſent you faultleſſe before the preſence of his glory with exceeding joy,

25 To the onely wiſe God our Saviour, be glory and majeſty, dominion and power, now and ever. Amen.

7 An argument of comparison: Michael one of the chiefeſt angels, was content to deliver Satan, although a moſt curſed enemy, to the judgement of God to be punished and theſe ſervers men are not aſhamed to ſpeak evil of the powers which are ordained of God. * Zech. 3, 2.

8 The concluſion, Theſe men are in a double fault, to wit both for their raſh folly in condemning ſome, & for their impudent and ſhameleſſe contempt of that knowledge, which when they had gotten, yet notwithſtanding they lived as bruit beaſts, ſerving their bellies.

9 He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameleſſe malice, Balaams filthy covetouſneſſe, and to be ſhort, Cores ſeditious and ambitious head.

10 He rebuketh moſt ſharply with many other notes and marks, both their diſhoneſty, or, filthineſſe and their ſawcineſſe, but eſpecially, their vain bravery of words and moſt vain pride, joyning therewithall a moſt grave and heavy threatning out of a moſt ancient propheſie of Enoch touching the judgement to come. l The feaſts of charitie were certain banquets, which the brethren which were members of the church kept altogether, as Tertullian ſetteth them forth in his Apologie, chap. 39. m Impudently, without all reverence either to God or man. n Moſt groſſe darkneſſe. o The preſent time, for the time to come.

11 The riſing up of ſuch monſters was ſpoken of before, that we ſhould not be troubled at the newneſſe of the matter.

12 It is the property of Antichriſts to ſeparate themſelves from the Godly, becauſe they are not governed by the Spirit of God: and contrariwiſe, it is the property of Chriſtians to edifie one another through godly prayers, both in faith, and alſo in love, untill the mercy of Chriſt appeare to their full ſalvation.

13 Amongſt them which wander and go aſtray, the godly have to uſe this choiſe, that they handle ſome of them gently, and that otherſome being even in the very flame, they endevour to ſave with ſevere and ſharp inſtruction of the preſent danger: yet ſo, that they do in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew even the leaſt contagion that may be. p By fearing them, and holding them back with godly ſeverity. q An amplification, taken from the forbidden things of the law which did defile. 14 He commendeth them to the grace of God, declaring ſufficiently that it is God, onely that can give us that conſtancie which he requireth of us.

The order of time whereunto the contents of this book are to be referred.

The yeare of Chriſt. 1, &c. THe dragon watcheth the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her ſelf, whileſt Chriſt was yet upon the earth.

The dragon perſecuteth Chriſt aſcending into heaven, he fighteth and is thrown down: and after perſecuteth the church of the Jews.

34 The church of the Jews is received into the wilderneſſe, for three yeares and an half.

79 When the church of the Jews was overthrown, the dragon invaded the Catholike church: all this is in the 12 chap.

70 The dragon is bound for a thouſand yeares, chap. 20.

The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havock of the Catholike church and her prophets for 1260 yeares after the paſſion of Chriſt, chap. 13 and 11.

97 The ſeven churhes are admonished of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come under Trajane for ten yeares, chap. 2. and 3.

God by word and ſignes provoketh the world, and ſealeth the godly, chap. 6. and 7.

He ſheweth forth exemplars of his wrath upon all creatures, mankinde excepted, chap. 8.

1073 The dragon is let looſe after a thouſand yeares, and Gregory the ſeventh, being pope, rageth againſt Henry the third, then emperour, chap. 20.

1217 The dragon vexeth the world 150 yeares unto Gregory the ninth, who writ the decretals, and moſt cruell perſecuted the emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the church, and putteth the godly to death, chap. 9.

1295 The dragon killeth the prophets after 1260 yeares, when Boniface the 8 was pope, who was the author of the ſixt book of the decretals: he excommunicated Philip the French King.

Boniface celebrateth the jubile.

1300 About this time was a great earthquake, which overthrew many houſes in Rome.

1301 Prophecie ceaſeth for three yeares and a half, untill Benedict the ſecond ſucceeded after Boniface the eight.

1305 Prophecie is revived, Chap. 11.

The dragon and the two beaſts oppugne prophecie, chap. 13.

Chriſt defendeth his church in word and deed, chap. 14.

With threats and armes, chap. 16.

Chriſt giveth his church victory over the harlot, chap. 17, 18.

Over the two beaſts, Chap. 19.

Over the dragon, and death, chap. 20.

The church is fully glorified in heaven with eternall glory, in Chriſt Jeſus, chap. 21 and 22.

THE

THE REVELATION OF S. JOHN THE DIVINE.

CHAP. I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majestie.

THE [1a] Revelation of [b] Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophesie, and keep those things which are written therein: for the time is at hand.

4 [2] John to the seven churches in Asia, Grace *be* unto you, and peace, [3] from him * [c] which is, and which was and which is to come, and [4] from the seven spirits which are [d] before his throne:

5 And from Jesus Christ, *who* [5] *is* the faithfull witnesse, and the * first begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, * and washed us from our sinnes in his own bloud,

6 And hath * made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever Amen.

7 * Behold, he cometh with clouds, and every [e] eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 [6] I am [f] Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almightie.

9 [7] I John, who also am your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the isle that is called [g] Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the [h] Spirit on the [i] LORDS day, and heard behinde me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 [8] And I turned to [k] see the voice that spake with me. [9] And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, *one* like unto the Sonne of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wooll as white as snow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharp

---

1 This chapter hath two principall parts, the title or inscription which standeth in stead of an exordium: and a narration going before the whole prophesie of this book. The inscription is double, generall and particular. The generall containeth the kinde of prophesie, the authour, end, matter, instruments, and manner of communicating the same, in the first verse: the most religious faithfulnesse of the apostle as a publick witnesse, verse 2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, vers. 3.

a As opening of a hid and secret thing.

b Which the Son opened to us out of his Fathers bosome by angels.

2 This is the particular or singular inscription, wherein salutation is written unto certain churches by name, which represent the church Catholick: and the certaintie and truth of the same is declared, from the authour thereof unto the eight verse.

3 That is from God the Father; eternall, immortall, immutable: whose unchangeablenesse, Saint John declareth by a form of speech which is undeclined. For there is no incongruitie in this place, where of necessity the words must be attemper'd unto the mysteries, and not the mysteries corrupted or impaired by the words. * Exod. 3: 14.

c By these three times, Is, Was, and Shall be, is signified this word Jehovah, which is the proper name of God.

4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his substance: but in communication of his vertue and in demonstration of his divine works in those seven churches, doth so perfectly manifest himself, as if there were so many spirits, every one perfectly working in his own church. Wherefore after Chap. 5: 6. they are called the seven horns and seven eyes of the Lambe, as much to say, as his most absolute power and wisedome: and Chapter 3: 1. Christ is said to have those seven Spirits of God, and chap. 4: 5. it is said, that seven lamps do burn before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved. For first, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in respect of the most high Deitie. Secondly, he is placed between the Father and the Sonne, as set in the same degree of dignitie and operation with them, besides, he is before the throne, as of the same substance with the Father and the Sonne: as the seven eyes and the seven horns of the Lambe, moreover, these Spirits are never said to adore God, as all other things are. Finally, that is, the power whereby the Lambe openeth the book, and looseth the seven seals thereof, when none could be found amongst all creatures by whom the book might be opened, chap 5. Of these things long ago Master John Luide of Oxford wrote learnedly unto me, Now the holy Ghost is set in order of words before Christ, because there was in that which followeth a long processe of speech to be used concerning Christ.

d These are the seven spirits, which are afterward, chap 5. vers. 6. called the horns and eyes of the Lambe, and are now made as a guard waiting upon God.

5 A most ample and grave commendation of Christ, first, from his offices, the priest hood and kingdom: secondly, from his benefits, as his love toward us, & washing us with his bloud, in this verse, & communication of his kingdome, and priest hood with us: thirdly, from his eternall glory and power, which is alwayes to be celebrated of us, verse 6. Finally, from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth, verse 7. * 1 Cor. 15: 20. Coloss. 1: 18. * Hebr. 9: 14. * 1 Petr. 2: 5.

* Matth. 24: 30.

e All men.

6 A confirmation of the salutation aforegoing, taken from the words of God himself: in which he avoucheth his operation in every singular creature, the immutable eternitie that is in himself, and his own potencie in all things: and concludeth in the unitie of his own essence, that Trinity of persons which was before spoken of.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made, and shall remain though all they should perish.

7 The narration, opening the way to the declaring of the authority and calling of Saint John the Euangelist in this singular Revelation, and to procure faith and credit unto this prophesie. This is the second part of this Chapter, consisting of a propositon, and an exposition, sheweth, first who was called unto this Revelation, in what place, and how occupied, vers. 9. Then at what time, and by what meanes, namely, by the spirit, and the word, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians unto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the authour that calleth him, and what is the sum of his calling.

g Patmos is one of the Isles of Sporas, whither John was banished, as some write.

h That is that holy ravishment expressed, wherewith the prophets were ravished, and being as it were carried out of he world, were conversant with God: and so Ezekiel saith often, that he was carried from place to place of the Lords spirit, and that the spirit of the Lord fell upon him.

i He calleth it the Lords day, which Paul calleth the first day of the week, 1 Cor. 16: 2.

8 The exposition declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken, first, of the Authour of his calling, unto the 17 verse. secondly, of the calling it self, unto the end of the chapter. And first of all the occasion is noted in this verse, in that Saint John turned himself towards the vision: after is set down the description of the Authour, in the verses following, 13. 14, 15. 16.

k To see him whose voice I had heard.

9 The description of the Authour, which is Christ: by the candlesticks that stand about him, that is, the churches that stand before him, and depend upon his direction in this verse by his properties, that he is one furnished with wisdome and dexterity to the atchieving of great things, verse 13. with ancient gravity and most excellent sight of the eye, verse 14. with strength invincible, and with a mighty word, verse 15. By his operations that he ruleth the ministery of his servants in the church, giveth effect thereunto by the sword of his word, and enlightening all things by his countenance, doth most mightily provide for every one by his divine providence, verse 16.

two edged sword: and his countenance was as the sunne shineth in his strength.

17 [10] And when I saw him, I fell at his feet as dead: [11] and he laid his right hand upon me, saying unto me, Fear not, [12] I am the first and the last.

18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.

19 [13] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 [14] The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlesticks. The seven starres are the [1] angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.
11 A divine confirmation of this calling, partly by signes, and partly by word of power. * Isa. 41: 4. and 44: 6.
12 A most elegant description of this calling contained in three things, which are necessary unto a just vocation: First, the authority of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is eternall and omnipotent, verse 18. Secondly, the sum of this propheticall calling and revelation, verse 19. Lastly, a declaration of those persons unto whom this prophesie is by the commandement of God, directed in the description thereof, verse 20. 13 The sum of this prophesie, that the apostle must write whatsoever he should see, adding nothing, not taking away any thing, verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and thirtd chapter: the other part is of those things which were to come, contained in the rest of this book. 14 That is the thing which was mysticall, signified by the particulars of the vision before going. 1 By angels he meaneth the ministers of the church.

CHAP. II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*: 18 *Thyatira*: *and what is commended, or found wanting in them.*

UNto [1] the angel of the church of Ephesus, write, [2] These things saith he that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden candlesticks:

2 [3] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars.

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* [a] against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 [4] He that hath an eare, let him heare what the spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the [5] midst of the [b] paradise of God.

8 [6] And unto the angel of the church in [c] Smyrna, write, These things saith the first and the last, which was dead, and is alive,

9 [7] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have [8] tribulation ten dayes: be thou faithfull unto death, and I will give thee a crown of life.

11 [9] He that hath an eare, let him heare what the Spirit saith unto the churches, He that overcometh, shall not be [10] hurt of the second death.

12 [11] And to the angel of the church in [d] Pergamos, write, These things saith he, which hath the sharp sword with two edges,

13 [12] I know thy works, and where thou dwellest, *even* where Satans seat is, and thou holdest fast my name, and hast not denied my faith, even in those [e] dayes wherein Antipas *was* my faithfull martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of * Balaam, who taught Balac to cast a stumbling block before the children of Israel, to [f] eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the [13] Nicolaitans; which thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 [14] He that hath an eare, let him heare what the spirit saith unto the churches, To him that covercometh will I give to eat [15] of the hidden [g] manna, and will give him a [h] white stone, and in the stone a [16] new name written, which no man knoweth, saving he that receiveth it,

18 [17] And unto the [18] angel of the church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brasse,

19 I know thy [19] works, and charity, and service, and faith, and thy patience, and thy works, and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman * Jezebel, which calleth her self a pro-

1 The former part of this book is comprised in a narration of those things which then were, as S. John taught us, Chap. 1: 19. it belongeth wholly unto instruction, and in these two next chapters, containeth seven places, according to the number and condition of those churches which were named before, Chap. 1: 11. figured verse 12. and distributed most aptly into their pastours and flocks, verse 20. which verse of that chapter is as it were a passage unto the first part. Every one of these seven places hath three principall members: an exordium taken from the person of the authour: a proposition, in which is praise and commendation of that which is good, reprehension of that which is evil; and instruction, containing either an exhortation alone, or withall a dissuasion opposite unto it, and a conclusion stirring up unto attention, by divine promises. And this first place is unto the pastors of the church of Ephesus. 2 The exordium, wherein are contained the speciall praises of Christ Jesus the authour of this prophecie, out of the 6 and 13 verses of the first chapter. 3 The proposition, first commending the pastour of this church, vers. 2, 3. then reproving him, verse 4, after informing him, and withall threatning that he will translate the church to another place, vers. 5. This commination, or threat, Christ mitigateth by a kinde of correction, calling to minde the particular vertue and piety of that church, which God never leaveth without recompense, vers. 6. Concerning the Nicolaitanes, see after upon the 15 verse. a To deal with thee for. 4 The conclusion containing a commandment of attention, and a promise of everlasting life, shadowed out in a figure, of which Gen. 2: 9. 5 That is, in Paradise after the manner of the Hebrew phrase. b This Christ speaketh as he is Mediatour. 6 The second place is unto the pastours of the church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first chapter. c Smyrna was one of the cities of Jonia in Asia.

7 The proposition of praise is in this verse, and of exhortation joyned with promise, is in the next verse.

8 That is, of ten yeares. For so commonly both in this book, and in Daniel, yeares are signified by the name of dayes that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint John wrote this book in the end of Domitian the emperour his reigne, as Justinus and Ireneus doe witnesse, it is altogether necessary that this should be referred unto that persecution which was done by the authority of the emperour Trajan, who began to make havock of the Christian churches in the tenth yeare of his reigne, as the Historiographers do write: and his bloudy persecution continued untill Adrian the Emperour had succeeded in his place: The space of which time is precisely ten yeares, which are here mentioned.
9 The conclusion, verse 7.
10 See chap. 20: 6.
11 The third place is unto the pastours of Pergamos. The exordium is taken out of the 16 verse of the first chapter.
d Pergamos was the name of a famous city in old time in Asia, where the kings of the Attalians were alwayes resident.
12 The proposition of praise, is in this verse, of reprehension in the two following, and of exhortation joyned with a conditionall threat, vers. 16. Now this Antipas was the angel or minister of the church of Pergamos, as Aretas writeth.
e The faith of them of Pergamos is so much the more highly commended, because they remained constant even in the very heat of persecution. * Num. 25.
f That which is here spoken of things offered to idols, is meant of the same kinde which Paul speaketh of, 1 Cor. 10: 14.
13 Which follow the footsteps of Balaam, and such as were abandoned unto all filthinesse: as he shewed in the verse aforegoing, and is here signified by a note of similitude. And thus also must the first verse be understood. For this matter especially, Ireneus must be consulted withall.
14 The conclusion, standing of exhortation as before, and of promise.
15 The bread of life, invisible, spirituall, and heavenly, which is kept secretly with God, from before all eternitie, g He alludeth to that sermon which we read of, Joh. 6. and to the place we finde, Psal. 105: 40. h Aretas writeth, that such a stone was wont to be given to wrestlers at games, or else that such stones did in old time witnesse the quitting of a man.
16 Which is a signe and witnesse of forgivenesse and remission of sins, of righteousnesse and true holinesse, and of puritie incorrupted, after that the old man is killed,
17 A signe and testimony of newnesse of life in righteousnesse and true holinesse, by putting on the new man, whom none doeth inwardly know, save the spirit of man, which is in himself, the praise whereof is not of men, but of God, Romanes 2: 28.
18 The fourth place is unto the pastours of Thyatira. The exordium is taken out of the fourteenth and fifteenth verses of the first chapter.
19 The proposition of praise is in this verse of reprehension, for that they tolerated with them the doctrine of unrighteousnesse and ungodlinesse, is verse 20. the authours whereof, though they were called back of God, yet repented not, verse 21. wherunto is added a most heavy threatning, verse 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth, in the two verses following. i So he calleth those offices of charitie which are done to the Saints. * 1 Kings 16: 31.

phetesse,

pheteſſe, to teach and to ſeduce my ſervants to commit [k] fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and she repented not.

22 Behold, I will caſt her into a bed; and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches ſhall know that * I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrine, and which have not known the [l] depths of Satan, as they ſpeak, I will [m] put upon you none other burden.

25 But that which ye have already, hold faſt till I come.

26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give [21] power over the nations:

27 (* And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to shivers) even as I received of my Father.

28 And I will give him the [22] morning-ſtarre.

29 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

k By fornication, is oftentimes in the ſcripture idolatrie meant.

* Jer. 11: 20. and 17: 10.

l He pointeth out the bragging of certain men, which boaſted of their deep, that is, plentifull and common knowledge, which notwithſtanding is devilish.

m I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.

20 The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdome and glory in this verſe, and that following: and commandeth an holy attention in the laſt verſe.

21 That is, I will make him a king, by communion with me, and my fellow heire, as it is promiſed, Matth. 19: 23. and 25: 34. Rom. 8: 17. and 1 Corinth. 6: 3. Epheſ. 2: 6. and 2 Tim. 2: 12. and Apoc. 3: 21. and 4: 4. * Pſalm 1: 9. 22 The brightneſſe of greateſt glory and honor, neareſt approching unto the light of Chriſt, who is the Son of righteouſneſſe, and our head, Matth. 4.

Chap. III.

1 *The angel of the church of Sardis is reproved.* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia.* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea rebuked, for being neither hot nor cold,* 19 *and admoniſhed to be more zealous.* 20 *Chriſt ſtandeth at the doore, and knocketh.*

AND [1] unto the angel of the church in [a] Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtarres, [2] I know thy works, that thou haſt a [b] name that thou liveſt, and art dead.

2 Be watchfull, and ſtrengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. * If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what houre I will come upon thee.

4 Thou haſt a few names even in Sardis, which have [3] not defiled their garments, and they ſhall walk with me in [4] white: [5] for they are [d] worthy.

5 He that overcometh; the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the * book of life, but I will confeſſe his name before my father, and before his angels.

6 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

7 [6] And to the angel of the church in Philadelphia write, Theſe things ſaith he that is holy, he that is true, he that hath the [e] key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth;

8 [7] I know thy works: behold I have ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them [f] of the ſynagogue of Satan (which ſay they are Jews, and are not, but do lie) behold, I will make them to come and [8] worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt [8] kept the word of my patience, I alſo will keep thee from the houre of temptation, which ſhall come upon all the world, to trie them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: & I will [10] write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

14 [11] And unto the angel of the church [i] of the Loadiceans, write, Theſe things ſaith the [h] Amen, the faithfull and true witneſſe, the [i] beginning of the creation of God,

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and [13] poore, and blinde, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſſe do not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 * As many as I love, I rebuke and chaſten, be [k] zealous therefore and repent

20 Behold, I ſtand at the doore, and knock: [14] if any man heare my voice, and open the

1 The firſt place is unto the paſtours of Sardis. The exordium is taken out of the 4 and 16 verſes of the firſt chapter.

a Sardis is the name of a moſt flouriſhing and famous citie, where the kings of Lydia kept their courts.

2 The propoſition of the proof is in this verſe: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there verſe 2.

b Thou art ſaid to live, but art dead indeed.

c Other things, whoſe ſtate is ſuch, that they are now going, and unleſſe they be confirmed, will periſh forthwith. * 1 Theſſ. 5. verſ. 2. 2 Petr. 3: 10. 3 That is, who have with all religion guarded themſelves from ſinne and contagion, even from the very ſhew of evil, as Saint Jude exhorteth, verſe 23.

4 Pure from all ſpot, and ſhining with glory. So it is to be underſtood alwayes here after, as in the next verſe.

5 The concluſion ſtanding upon a promiſe and a commandement, as before.

d They are meet and fit, to wit, becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo as the tree bringeth forth the fruit, Look Rom 8: 18, * Phil. 4: 3. Chap. 20: 12.

6 The ſixt place is unto the paſtors of Philadelphia. The exordium is taken out of the 18 verſe of the firſt chapter.

e All power of rule in commanding and forbidding in delivering and puniſhing. And the houſe of David is the church, and the continuall promiſe of Davids kingdome belongeth to Chriſt.

7 The propoſition of praiſe is in this verſe: of promiſes, to bring home again them that wander, verſe 9. and to preſerve the godly, verſe 10. and of exhortation, verſe 11.

f I will bring them of that race.

8 That is, fall down and worſhip, either thee civilly, or Chriſt religiouſly at they feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.

g Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.

9 The concluſion which containeth a promiſe and commandement.

10 That is, the new man ſhall be termed after his father, mother, and head, Chriſt.

11 The ſeventh place is unto the paſtours of the church of Laodicea. The exordium is taken out of the 15 verſe of the firſt chapter.

i Or, *in Laodicea.*

h Amen, ſoundeth as much in the Hebrew tongue, as Truly, or Truth it ſelf.

i Of whom all things that are made, have their beginning.

12 The propoſition of reproof is in this verſe, whereunto is adjoyned a threatning, verſe 16. with a confirmation declaring the ſame, verſ. 17. and of exhortation unto faith and repentance, verſ. 18, 19. whereunto is adjoyned a conditionall promiſe, verſe 20. 13 The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are matched, as correſpondent, thoſe remedies which are offered, verſ 18. * Prov. 3: 11. Hebr. 12: 5. k Zeal is ſet againſt them which are neither hot nor cold. 14 This muſt be taken after the manner of an allegorie, as John 14: 23.

232

doore, I will come in to him, and will sup with him; and he with me.

12 The conclusion consisting of a promise, as chap. 2. verse 26. and of an exhortation, hitherto hath been the first part of the book of the Apocalypse.

21 [12] To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an eare, let him heare what the Spirit saith unto the churches.

CHAP. IV.

2 John seeth the throne of God in heaven. 4 The foure and twenty elders. 6 The foure beasts full of eyes before and behinde. 10 The elders lay down their crowns, and worship him that sat on the throne.

1 Here after followeth the second part of this book, altogether prophetical, foretelling those things which were to come, as was said before, chap. 1:19. This is divided into two histories: one common unto the whole world, unto the 9 chapter: and another singular of the church of God thence unto the 22 chap. and these histories are said to be described in severall books, chap. 5: 1. and 10. vers. 2. Now this first verse, is as it were a passage from the former part unto the second: where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice of a trumpet sounded in heaven, to stirre up the apostle, and call him to the understanding of things to come. The first historie hath two parts: one of the causes of things done, and of this whole Revelation, in this and the next Chapter. Another of the acts done in the next foure chapters. The principall causes according to the distinction of persons in the unitie of the divine essence, and according to the œconomie or dispensation thereof, are two: one the beginning, which none shall approach unto, that is, God the father, of whom is spoken in this chapter. The other, the Son, who is the mean cause, easie to be approached unto, in respect that he is God and man in person, of whom. Chap. 5. 2 The manner of Revelation, as before, 1: 10. a Look chap. 1: 10. 3 A description of God the father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company attending, effect, instruments, and events that follow afterwards. In this verse he is presented in office a Judge, as Abraham said, Gen. 18. which is declared by his throne, as an ensigne of judgement, and his sitting thereupon. 4 By his nature, in that he is the father, most glorious in his own person, and with his glory overshining all other things. 5 By the company attending about him, in that, as that most high Judge, he is accompanied with the most honorable attendance of prophets and apostles, both of the old and new church, whom Christ hath made to be priests and kings, Chap. 1: 6. and 5: 10. 6 By effects, in that most mightily he maketh all things by his voice, and word, as Psal. 29: 3. and with the light of his spirit and prudence perviseth and passeth through all. 7 By instruments used, in that he both hath a most ready treasury, and as it were a work house excellently furnished with all things, unto the executing of his will, which things flow from his commandement, as is repeated, Chap. 15: 2. and hath also the angels most ready administers of his counsels and pleasure, unto all parts of the world, continually watching (in this verse) working by reason, otherwise than the instruments without life last mentioned, couragious as lions, mighty as buls, wise as men, swift as eagles, verse 7 most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits alwayes in continuall motion, vers. 8. b Every beast had six wings. † Or, *they have no rest.* 8 By events in that for all the causes before mentioned, God is glorified, both of angels, as holy, Judge, omnipotent, eternall, and immutable vers. 8. and also after their example he is glorified of holy men, vers. 9. in signe and in speech, vers. 10: 11. * Isa. 6: 3. c God is said to have glory, honour, kingdome, and such like given unto him, when we godly and reverently set forth that which is properly and onely his.

After [1] this I looked, and behold, a doore was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And [2] immediately I was in the [a] spirit: [3] and behold, a throne was set in heaven, and *one* sat on the throne,

3 [4] And he that sat, was to look upon like a jasper, and a sardine stone: and there was a rain-bow round about the throne, in sight like unto an emerald.

4 [5] And round about the throne were foure and twenty seats, and upon the seats I saw foure and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 [7] And before the throne there was a sea of glasse like unto crystall: and in the midst of the throne, and round about the throne, were foure beasts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the [b] foure beasts had each of them six wings about him, & they were full of eyes within, and † they rest not [8] day and night, saying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give [c] glory, and honour, and thanks to him that sat on the throne, who liveth for ever, and ever,

10 [9] The foure and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [10] * Thou art worthy, O Lord, to [11] receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

9 Three signes of divine honour given unto God: prostration or falling down, adoration and casting their crowns before God: in which the godly, though made kings by Christ, do willingly empty themselves of all glory, moved with a religious respect of the majestie of God. 10 The summe of their speech: that all glory must be given unto God: the reason, because he is the eternall beginning of things, from whose onely will they have their being, and are governed: and finally, in all respect are that which they are. * Chap. 5: 12. 11 That is, that thou shouldst challenge the same of thy self alone. But as for us we are unworthy, that even by thy goodnesse we should be made partakers of this glorie. And hitherto hath been handled the principall cause unapproachable which is God,

CHAP. V.

1 The book sealed with seven seals: 9 which onely the Lambe that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confesse that he redeemed them with his bloud.

And [1] I saw in the [2] right hand of him that sat on the throne, a [3] book written within, and on the backside sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

3 [4] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open, and to reade the book, neither to look thereon.

5 [5] And one of the elders saith unto me, Weep not: behold, * the [6] lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the [7] midst of the throne, and of the foure beasts, and in the midst of the elders stood a Lambe as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 [8] And he came and took the book out of the right hand of him that sat upon the throne.

8 [9] And when he had taken the book, the foure beasts, and foure and twenty elders fell down before the Lambe, having every one of them [10] harps, and golden vials full of † odours, which are the [a] prayers of saints.

9 And they sung a [b] new [11] song, saying, [12] Thou

1 A passing unto the second principall cause which is the Son of God, God and man, the mediatour of all, as the eternall word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsall of the occasions that did occurre in the first 4 verses. Another, the history of the Revelation of Christ, thence unto the end of the chapter. 2 That is, in the very right hand of God. 3 Here are shewed the occasions for which the principall cause, and this Revelation was also necessarie: the same are three, the first a present vision of the book of the counsels of God, concerning the ogvernment of this whole world, which book is said to be laid up with the Father as it were in his hand: but shut and unknown to all creatures, in this verse. The second is a religious desire of the angels of God to understand the mysteties of this book, verse 2. whereof see 1 Petr. 1: 12. The third is a lamentation of S. John and all the godly, moved by the same desire, vers. 4. when they saw that it was a thing unpossible for any creature to effect: which is declared in vers. 3. 4 Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole: For of the creatures, one sort is in heaven, above the earth: another in the earth, and another under the earth in the sea, as is afterward declared, Verse 13. 5 The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first an history, of the manner how God prepared S. John to understand this Revelation, in this verse. Secondly, the Revelation of the Sonne himself, unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech, in this verse: another within, by opening the eyes of S. John (which before were held) that he might see, in the verse following. * Gen. 49: 9. 6 That is, the most mighty and most approved prince: according to the use of the Hebrew speech. 7 The summe of this Revelation, Christ the mediatour taketh and openeth the book, vers. 6, 7. Therefore in this Revelation is described the person of Christ, in this verse. His fact in the next verse. The person in thus described: Christ the mediatour between God, angels, and men, as the eternall word of God, and our redeemer: as the Lamb of God, standing as slain, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the spirit of God in his own person, that is, with the power and wisedome of God effectually unto the government of this whole world. 8 The fact of Christ the Mediatour: that he cometh unto the throne of the father, of which chap. 4. and taketh the book out of his hand to open it. For that he opened it, it is first expressed, chap. 6: 1. &c. 9 Now follow in the end the accidents of the Revelation last spoken of: that all the holy angels and men did sing unto him: both the chief, verse 9, 10. and the common order of angels, verse 11, 12. and of all things created, verse 13. the princes of both sorts agreeing thereunto, verse 14. 10 The symbol, or signes of praise, sweet in savour and acceptable unto God, see chap. 8: 3. † Or, *incense.* a Look chap. 8: 3. b No common song. 11 That is, composed according to the present matter, the Lambe having received the book as it were with his feet, and opened it with his horns, as it is said in the Canticle. 12 The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ, and confirmation of the same from his benefits, both which we have received of himself (as are the suffering of his death, our redemption upon the crosse by his bloud, and in this verse: and our communion with him in kingdome and priest-hood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, in the verse following.

art

art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation:

10 * And hast made us unto our God kings and priests, and we shall reigne on the earth.

11 [13] And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, [14] and the number of them was [c] ten thousand times ten thousand, and thousands of thousands.

12 Saying with a loud voice, Worthy is the Lambe that was slain, to [d] receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing.

13 [15] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lambe for ever and ever.

14 [16] And the foure beasts said, Amen. And the foure & twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

1 *The opening of the seals in order, and what followed thereupon, containing a propheſie to the end of the world.*

AND [1] I saw when the Lambe opened one of the seals, and I heard, as it were the noise of thunder, one of the foure beasts, saying, Come, and see.

2 And I saw, and [2] behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 [3] And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 [4] And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the foure beasts say, ‡ [a] A measure of wheat for a peny, and three measures of barley for a penie, and see thou hurt not the [5] oyl and the wine.

7 [6] And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given ‡ unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 [7] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimonie which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the earth?

11 And [8] white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be [b] fulfilled.

12 [9] And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sunne became black as [c] sackcloth of hair, and the moon became as bloud,

13 And the starres of heaven fell unto the earth, even as a fig-tree casteth her ‡ untimely figs when she is shaken of a mighty winde.

14 * And the heaven departed as a scrole when it is rolled together, and every mountain and island were moved out of their places:

15 [10] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains,

16 And said to the mountains and rocks, [11] Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe:

17 For the great day of this wrath is come, and who shall be able to stand?

CHAP. VII.

3 *An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number, 9 of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the bloud of the Lambe.*

AND [1] after these things, I saw foure angels standing on the [2] foure corners of the

---

2 This is the second part of this first historie (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the foresignifying, the caution, and the execution of all the evils, which God powreth out upon this world, which hath most hardly deserved of him. The foresignifying is set down in this chapter, the caution for preserving the church is in the next chapter, and the execution is described, chap. 8: 9. In every part of the foresignifying, there are three branches: the severall and expresse calling of Saint John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals: the signe, and the word expounding the signe: And albeit the expresse calling of S. John, be used onely in four of the signes, yet the same is also to be understood in the rest that follow. The author of the fore-signifyings, is the lambe, as that word of the father made the Mediator, opening the seals of the book. The instruments are the angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. John to mark the opening of the first seal. 2 The first signe joyned with declaration is that God for the sinnes and horrible rebellion of the world, will invade the same: and first of all will as afar off: with his darte of pestilence most suddenly, mightily, and gloriously, beat down the same as Judge, and triumph over it as conquerour. 3 The second signe joyned with words of declaration (after the expresse calling of S. John as before) is, that God being provoked unto wrath by the obstinacie and hard heartednesse of the world, not repenting for the former plague: as setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is that God will destroy the world with famine, withdrawing all provision: which is by the figure synecdoche comprehended in wheat, barley, wine, and oil. ‡ *The word* chœnix *signifieth a measure containing one wine quart, and the twelfth part of a quart.* a Hereby is signified what great scarcitie of corn there was, for the word here used, a kinde of measure of dry things, which is in quantitie but the eight part of a bushel, which was an ordinary portion used to be given to servants for their stint of meat one day. 5 I had rather distinguish and read the words thus, *and the wine and the oyl thou shalt not deal unjustly.* In this sense likewise the oil and the wine shall be sold a very little for a peny. Thou shalt not deal unjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, That who withholdeth the corn, shall be cursed of the people, Prov. 11: 26. 6 The fourth signe joyned with words of declaration, is that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all those meanes at once, by which before severally and in order he had recalled their mindes unto amendment. Unto these are also added the wilde & cruel beasts of the earth, out of Lev. 26: 22. Thus doth God according to his wisedom, dispense the treasures of his power, justly towards all, mercifully towards the good & with patience or long sufferance toward his enemies, all commotion, flee away for fear, and hide himself, in this verse, and wish unto himself most bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly but of the wicked, whose portion is in this life, as the psalmist speaketh, Psal. 17: 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that wordly sorrow that bringeth death, 2 Cor 7: 9. as their wishings do declare: for this history of the whole world, is severed from the history of the church, as I have shewed before, Chap. 4: 1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments; the presence of God, and of the lambe provoked to wrath against the world, in this verse: and the conscience of their own weaknesse, whereby men feel that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Esay 14: 27. Luke 23. verse 30.

‡ Or, *to him.*

7 The fifi signe is, that the holy martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeal to advance his kingdome, and not of any private perturbation of the minde, in this and the next verse, and that God will in deed signe, and work comfort in them, verse. 11.

8 As before 3, 4.

b Untill their number be fulfilled.

9 The sixt signe, and the event. The signe is, that the earth, heaven, and the things that are in them, for horrot of the sins of the world upon these most heavie foretellings of God, and complaint of the Saints shall be shaken most vehemently, trembling in horrible manner, and losing their light, *in this* verse: falling from on high, verse 13. withdrawing themselves, and flying away for the greatnesse of the trouble, verse. 14. So holily do all creatures depend upon the will of God, and content themselves in his glory.

c So they called in old time those woven works that were of haire.

‡ Or, *green figs.*

* Isa. 34: 4.

10 The event of the signe afore going: that there is no man that shall not be astonished at that gene-

1 The second member of this part, is a preventing of danger, as we distinguished the same before, chap 6: 1. that is, of the caution whereby God took care before hand and provided for his, that after the example of the Israelites of old, Exod. 2: 23. the faithfull might be exempted from that plague of this wicked world. This whole place is a certain interlocution and bringing in for this whole chapter by occasion of the prediction and argument of the sixt seal. For first that evil is prevented in the elect, unto the 9 verse. Then thanks are given by the elect for that cause verse 10, 11, 12. Lastly, the accomplishment of the things is set forth unto the end of the chapter. The first verse is a transition, speaking of the angels which keep the inferiour parts from all evil, untill God do command. For (as it is excellently figured by Ezek. chap. 1: 11, 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth not out of the way, that is, they depart not so much as a foot breadth from that path commanded them of God. 2 On the four quarters or coasts of the earth.

234

earth, holding the foure winds of the earth, that the winde ſhould not blow on the earth, nor on the ſea [2] nor on any tree.

2 [3] And I ſaw [4] another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the foure angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: and there were ſealed, [5] an hundred and fourtie and foure thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand.

6 Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephthali were ſealed twelve thouſand Of the tribe of Manaſſes were ſealed twelve thouſand.

7 Of the tribe of Simeon were ſealed twelve thouſand. [6] Of the tribe of [b] Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand.

8 Of the tribe of Zabulon were ſealed twelve thouſand. Of the tribe of [c] Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

9 After this I beheld, and lo, a great multitude, which [7] no man could number, of all nations, and kindreds, and people, and tongues, [8] ſtood before the throne, & before the Lambe, clothed with white robes, and palms in their hands:

10 [9] And cryed with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lambe.

11 And all the angels ſtood round about the throne, and about the elders, and the foure beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdome, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 [10] And one of the elders anſwered, ſaying unto me, What are theſe which are arayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, [11] Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the bloud of the Lambe.

15 Therefore are they before the throne of God, and ſerve him [d] day and night in his temple: and he that ſitteth on the throne ſhall * dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more neither ſhall the ſunne light on them, nor any heat.

17 For the Lambe which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: * * and God ſhall wipe away all tears from their eyes.

Chap. VIII.

1 *At the opening of the ſeventh ſeal, 2 ſeven angels had ſeven trumpets given them. 6 Foure of them ſound their trumpets, and great plagues follow. 3 Another angel putteth incenſe to the prayers of the ſaints on the golden altar.*

And [1] when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an houre.

2 [2] And I ſaw the ſeven angels which [a] ſtood before God, and to them were given ſeven trumpets.

3 [3] And another angel came and ſtood at the altar, having a golden cenſer, and there was given unto him much incenſe, that he ſhould † offer it with the prayers of all ſaints upon the golden altar, which was before the throne.

4 And the ſmoke of the incenſe which came with the prayers of the ſaints, [b] aſcended up before God, out of the angels hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 [4] And the ſeven angels which had the ſeven trumpets, prepared themſelves to ſound.

7 [5] The firſt angel ſounded, and there followed hail, and fire mingled with bloud, and they were caſt upon the earth, and the third part

---

a That is, neither into the aire, into which the tops of trees are advanced.

3 Now God provideth againſt the danger of his elect, by his commandement, verſ. 2 and 3. and by ſigne or figure, both for thoſe of the nation of the Jews, thence unto the 8 verſe, and alſo of the Gentiles, verſe 9.

4 Not onely another, or differing in number from the common angels of God, but alſo in eſſence, office and operation exceeding all angels: that is, Ghriſt Jeſus the eternall angel or word of God, and mediatour of the covenant. So here after Chap. 8: 3. and 10: 1.

5 That is, of the Jews, a number certain in it ſelf before God, and ſuch as may be numbred of us: for which cauſe alſo the ſame is here ſet down as certain. But of the elect which are of the Gentiles, the number indeed is in it ſelf certain with God, but of us not poſſibly to be numbered, as God, Gen. 15: 5. and often elſewhere, and Eſay figured moſt excellently, chap. 49. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for an uncertaine. Conferre this with verſ. 9.

6 Here the tribe of Levi is reckoned up in common with the reſt, becauſe all the Iſraelites were equally made prieſts with them in Chriſt by his prieſt-hood, Chap. 1: 6. and 5. 10. Rom. 12: 1. and 1 Petr. 2: 9. The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowship of Gods people, unto the part of the Gentiles: which evil many ages before Jacob foreſaw, Gen. 49. verſ. 18. for which cauſe alſo there is no mention made of this tribe in the firſt book of the Chronicles.

b He skipped Dan, and reckoneth Levi. c Of Ephraim who was Joſephs other ſonne, and had the birthright given him, whereof he is called Joſeph. 7 See before upon the 4 verſe. 8 As prieſts, kings, and glorious conquerours by martyrdome: which things are noted by their proper ſignes in this verſe. 9 The praiſe of God, celebrated firſt by the holy men in this verſe, then by the heavenly angels, in the two verſes following. 10 A paſſage over unto the expounding of the viſion, of which the angel enquireth of S. John to ſtir him up withall, in this verſe, and John in the form of ſpeech, both acknowledgeth his own ignorance, attributing knowledge unto the angel, and alſo in moſt modeſt manner requeſteth the expounding of the viſion. 11 The expoſition of the viſion, wherein the angel telleth firſt the Acts of the Saints, that is, their ſufferings and work of faith in Chriſt Jeſus, in this verſe. Secondly, their glory, both preſent, which conſiſteth in two things, that they miniſter unto God, and that God proteeteth them, verſe 15. and to come in their perfect deliverance from all annoyances, verſe 16. and in participation of all good things, which even the memory of former evils ſhall never be able to diminish, verſe 17. The cauſe efficient, and which containeth all theſe things, is onely one, even the Lambe of God, the Lord, the Mediator, and the Saviour Jeſus Chriſt.

d He alludeth to the Levites, which ſerved day and night, for elſe there is no night in heaven.

* Chap. 21: 3.

e Or, upon them whereby is meant Gods defence and protection, as it were toward them, who are as ſafe, as men in the Lords tents.

+ Iſa. 49: 10.

* Iſa. 25: 8. Chap. 21: 4.

1 He returneth to the hiſtory of the ſeals of the book, which the Lambe opened. The ſeventh ſeal is the next foreſignification, and a preciſe commandement of the execution of the moſt heavie judgements of God upon this wicked world, which foreſignification being underſtood by the ſeal, all things in heaven are ſilent, and in horrour through, admiration, untill commandement of execution be ſeverally given of God unto the miniſters of his wrath. So he paſſeth unto the third member, of which I ſpake before in Chap. 6. verſ. 1. which is of the execution of thoſe evils wherewith God moſt juſtly determined to afflict the world.

2 Now followeth the third branch of the common hiſtory, as even now I ſaid: which is the executions of the judgements of God upon the world. This is the firſt, generally prepared unto the 6 verſe: then by ſeverall parts expounded according to the order of thoſe that adminiſtred the ſame unto the end of the chapter following. Unto the preparation of this execution, are declared theſe things: firſt, who are the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the prince and angels, giving order for this execution, thence unto the 5 verſe. and of his adminiſters in the 6 verſe. The adminiſters of the execution are ſaid to be ſeven angels: their inſtruments, trumpets, whereby they ſhould, as it were, ſound the alarm at the commandement of God. They are propounded ſeven in number, becauſe it pleaſed God not at once to powre out his wrath upon the rebellious world, but at divers times, and by piecemeal, and in ſlow order, and as with an unwilling minde to exerciſe his judgements upon his creatures ſo long called upon both by word and figures, if happily they had learned to repent.

a Which appeareth before him as his miniſters. 3 This is that great Emperour the Lord Jeſus Chriſt, our King and Saviour, who both maketh interceſſion to God the father for the Saints, filling the heavenly ſanctuarie with moſt ſweet odour, and offering up their prayers, as the calves and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as every one of them (ſo powerfull is that ſweet ſavour of Chriſt, and the efficacie of his ſacrifice) are held in reconcilement with God and themſelves, made moſt acceptable unto him, verſe 4. And then alſo out of his treaſurie, and from the ſame ſanctuarie powereth forth upon the world the fire of his wrath, adding alſo divine tokens thereunto: and by that meanes (as of old the heralds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world. † Or, *addeth to the prayers.* b Our prayers are nothing worth unleſſe that true and ſweet ſavour of that onely oblation be eſpecially and before all things with them, that is to ſay, unleſſe we being firſt of all juſtified through faith in his Son be acceptable unto him. 4 This is the work of the adminiſters. The angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as heralds) doe effectually call forth the inſtruments of the wrath of God, through his power. Hitherto have been things generall. Now followeth the narration of things particular, which the angels ſix in number wrought in their order, ſet out in the 10 verſe of the next chapter, and is concluded with the declaration of the event which followed upon theſe things done in the worlds end, in the 10 and 11 chapters. 5 The firſt execution at the ſound of the firſt angel, upon the earth that is, the inhabitants of the earth (by metonymie) and upon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9 verſe doth not obſcurely declare.

of

of trees was burnt up, and all green grasse was burnt up.

6 The second execution upon the sea, in this verse, and all things that are therein, in the next verse.

8 [6] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became bloud:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

7 The third execution upon the flouds and fountains, that is, upon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitternesse of waters, in the verse following.

10 [7] And the third angel sounded, & there fell a great starre from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

8 This is spoken by a metaphore, of the name of a most bitter herb, and commonly known: unlesse perhaps a man following those that note the derivation of words had rather expound it adjectively, for that which by reason of bitternesse cannot be drunk, or which maketh the liquor into which it is powred more bitter, than that any man can drink the same.

11 And the name of the starre is called [8] Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

9 The fourth execution upon these lightsome bodies of heaven, which minister unto this inferiour world.

12 [9] And the fourth angel sounded, and the third part of the sunne was smitten, and the third part of the moon, and the third part of the starres, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

10 A lamentable prediction or foretelling of those parts of the division of the next chapter.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, [10] Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

execution which yet are behinde, which also is a passage unto the argument Of all these things in a manner, Christ himself expressly foretold in the 21 chapter of S. Luke, vers. 24, &c. and they are common plagues generally denounced, without particular note of time.

Chap. IX.

1 At the sounding of the fifth angel, a starre falleth from heaven, to whom is given the key of the bottomlesse pit. 2 He openeth the pit, and there came forth locusts like scorpions. 12 The first wo past. 13 The sixth trumpet soundeth. 14 Foure angels are let loose, that were bound.

1 The fift execution upon the wicked men inhabiting the earth (as a little before the angel said) wrought by the infernall powers is declared in this place unto vers. 11. and after the sixt executing thence unto vers. 19. And lastly, is shewed the common event that followed the former execution in the world, in the two last verses.

AND [1] the fifth angel sounded, and I saw a [2] starre fall from heaven unto the earth: and [3] to him was given the key of the [a] bottomlesse pit.

2 [4] And he opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sunne and the aire were darkened, by reason of the smoke of the pit.

3 [5] And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

7 A description of the malignant spirits invading the world, taken from their nature, power, form, and order. From their nature, for that they are like unto certain locusts, in quicknesse, subtilty, hurtfulnesse, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth of secret force to do hurt: for our battel is not here with flesh and bloud, but with powers, &c. Ephes. 6: 12. This place of the power of the devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 [6] And it was commanded them that they should not hurt the grasse of the earth, neither any green thing, neither any tree, but onely those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seek death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 [7] And the shapes of the locusts *were* like unto horses prepared unto battel, and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had brest-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battel.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five moneths.

11 [8] And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ‡ Apollyon.

6 Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God: both because they hurt not all men, but onely the reprobate (for the godly and elect in whom their part is any of a better life, God guardeth by his decree) whom Christ shall not have sealed, in this verse: and also because they neither had all power, nor at all times, no not over those that are their own, but limited in manner and time, by the prescript of God, vers. 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was prescribed unto them, that they should not slay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty dayes, that is, for so many yeares, in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpunished licence of killing, which afterwards they usurped, when the sixt angel had blown his trumpet, as shall be said upon vers. 13. Now this space is to be accounted from the end of the thousand yeares, mentioned Chap. 20: 3. and that is from the popedome of that Gregorie the 7. a most monstrous necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the emperour Henry the fourth: went about by all manner of treacherie to set up and put down empires and kindomes as liked himself, and doubted not to set Rodolph the Sweden over the empire in stead of Henry before named, sending unto him a crown, with this verse annexed unto it: *Petra dedit Petro, Petrus diadema Rodolpho*: That is, the rock to Peter gave the crown, and Peter Rodolph doth renown. Finally, he so finally bestirred himself in his affaires, as he miserably set all Christendom on fire, and conveyed over unto his successours the burning brand of the same: who enraged with like ambition, never ceased to nourish that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdomes set together by the eares amongst themselves by most expert cut-throats, came to ruine, whiles they miserably wounded one another. This tenn of an hundred and fifty yeares, taketh end in the time of Gregory the 9. or Hugolinus Anaguiensis (as he was before called) who caused to be compiled by one Raimond his chapleine and confessour, the body of decretals, and by sufferance of the kings and princes, to be published in the Christian world, and established for a law: for by this slight at length the popes arrogated unto themselves licence to kill whom they would, whiles others were unwares: and without fear established a butchery out of many of the wicked canons of decretals, which the trumpet of the fift angel had expressly forbidden, and had hindered untill this time. The effects of these bloudy actions are declared upon he sixt verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and preferre the same before life, by reason of the grievousnesse of the miseries that oppressed them. 7 The form of these hellish spirits and administers is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that whersoeeve they are in the world, the kingdome is theirs: that they manage all their affaires with cunning and skill in this verse: that making shew of mildnesse and tender affection to draw on men with all, they most impudently rage in all mischief: that they are most mighty to do hurt, vers. 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authority of priviledge: that they fill all things with horrour, verse the 9. that they are fraudulent: that they are venemous and extremely noysome, though their power be limited, vers. 10. All which things are properly in the infernall powers, and communicated by them unto their ministers and vassals. 8 The order of powers of malitiousnesse: that they are subject to one infernall king, whom thou mayest call in English, The destroyer: who driveth that whole world both Jews and Gentiles into the destruction that belongeth unto himself. And I cannot tell whether this name have respect unto the Etymologicall interpretation of Hildebrand, by a figure often used in the holy scripture: which albeit it may otherwise be turned of the Germanes (as the sence of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldest call, The firebrand, that is, he that setteth on fire those that be faithfull unto him. ‡ That is, to say, *a destroyer*.

1 At the sounding of the fifth angel, a starre falleth from heaven, to whom is given the key of the bottomlesse pit. 2 He openeth the pit, and there came forth locusts like scorpions. 12 The first wo past. 13 The sixth trumpet soundeth. 14 Foure angels are let loose, that were bound.

2 That is, that the angel of God glittering with glory, as a starre fell down from heaven. Whether thou take him for Christ, who hath the keyes of hell of himself, and by princely authority, Chap. 1. vers. 18. or whether for some inferiour angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministery here, and chap. 21. so the word, falling is taken, Gen. 14: 10. and 24. vers. 46. and Hebr. 6: 6. 3 The key was given to this star. For those powers of wickednesse are thrust down into hell, and bound with chains of darknesse: and are there kept unto damnation, unlesse God for a time do let them loose, 2 Petr. 2: 4. Jude 6. and of this book, Chap. 21: 20. the historie of which chapters hath agreement of time with this present chapter. a By the bottomlesse pit, he meaneth the deepest darknesse of hell. 4 Unto this is added, the smoke of the hellish and infernall spirits, all dark, and darkening all things in heaven and in earth, the spirituall darknesses are the causes of all disorder and confusion. For the devill at a certain time (whereof verse the fift) sent these darknesses into his kingdome, that he might at once and with one impression overthrow all things, and pervert, if it were possible the elect themselves. By this darknesse, all spirituall light, both active as of the sunne, and passive, as of the aire which is lightened by the sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.

12 [9] One wo is paſt, and behold there come two woes more hereafrer.

13 [10] And the ſixth angel ſounded, and I [11] heard a voice from the [b] foure horns of the golden altar, which is before God.

14 Saying to the ſixth angel which had the trumpet, [12] Looſe the foure angels which are bound in the great river Euphrates.

15 [13] And the foure angels were looſed, which were prepared [‡] for an houre, and a day, and a moneth, and a yeare, for to ſlay the third part of men.

16 And the number of the armie of the horſemen were two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone, and the heads of the horſes were as the heads of lions, and out of their mouthes iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouthes.

19 For their power is in their mouth, and in their tails, [14] for their tails were like unto ſerpents, and had heads, and with them they do hurt.

20 [15] And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, * and idols of gold and and ſilver, and braſſe, and ſtone, and of wood: which neither can ſee, nor heare, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

9 A paſſage unto the next point and the hiſtorie of the time following.

10 The ſixt execution done upon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is, in moſt cruel manner executing their tyrannous dominion through the whole world: and killing the miſerable people without punishment, which before was not lawfull for them to do in that ſort, as I ſhewed upon the fourth verſe, This narration hath two parts: a commandment from God, in the 14 verſe, and an execution of the commandment, in the verſe following.

11 The commandement given by Chriſt himſelf, who is governour over all.

c He alludeth to the altar of incenſe, which ſtood in the court which the prieſts were in over againſt the ark of the covenant, having a vail betwixt them.

12 As if he ſhould have ſaid, theſe hitherto have been ſo bound by the power of God, that they ſhould not freely run upon all men as themſelves luſted, but were ſtayed and reſtained at that great floud of Euphrates, that is, in their ſpirituall Babylon (for this is a periphraſis of the ſpirituall Babylon, by the limites of the viſible Babylon long ſince overthrown) that they might not commit thoſe hortible ſlaughters, which they long breathed after. Now, go to, let looſe thoſe four angels, that is, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the foure quarters of the world: ſtirre them up, and give them the bridle, that rushing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publique authoritie ſtablished for law, his own decretals, by which he might freely lay trains for the life of ſimple men. For who is that that ſeeth not the laws decretals, moſt of them as ſnares to catch ſouls withall? Since that time (O good God) how great ſlaughters have been? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the chief of that crew which are moſt prompt unto all aſſayes, in this verſe, as their multitudes both moſt copious, of which a number certain is named for a number infinite, verſ. 16. and in themſelves by all meanes fully furnished to hide and to hurt, verſe the 17. as being armed with fire, ſmoke and brimſtone, as appeareth in the colour of this amour, which dazleth the eyes of all men, and have the ſtrength of lyons to hurt withall, from which (as out of their mouth) the ſirie, ſmokie, and ſtinking darts of the pope are ſhot out, verſe 18. The other point is, that theſe butchers have effected the commandement of God by fraud and violence, in the two verſes following. ‡ Or, *at*.

14 That is, they are harmfull every way: on what part ſoever thou put thine hand unto them, or they touch thee, they doe hurt. So the former are called ſcorpions, verſe 3.

15 Now remaineth the event (as I ſaid upon the firſt verſe) which followed of ſo many and ſo grievous judgements in the moſt wicked world, namely, an impenitent obſtirmation of the ungodly in their impietie and unrighteouſneſſe, though they feel themſelves moſt vehemently preſſed with the hand of God, for their obſtinate ungodlineſſe is ſhewed in this verſe: and their unrighteouſneſſe in the verſe following. Hitherto hath been the generall hiſtorie of things to be done univerſally in the whole world, which becauſe it doeth not ſo much belong to the church of Chriſt, is therefore not ſo expreſſly diſtinguished by certaintie of time, and other circumſtances, but is woven, as they ſay, with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeventh angel is paſſed over in this place, than for that the ſame more properly appertaineth unto the hiſtory of the church. But this is more diligently ſet out according to the time thereof, chap. 11. and 16. as ſhall appear upon thoſe places. * Pſal. 115: 4. and 135: 15.

Chap. X.

A mighty ſtrong angel appeareth with a book open in his hand. 6 He ſweareth by him that liveth for ever, that there ſhall be no more time. 9 John is commanded to take and eat the book.

1 And [1] I ſaw [2] another mightie angel come down from heaven, clothed with a cloud, and a rain bow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand [3] a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, [a] Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, [5] that there ſhould be [c] time no longer:

7 But in the dayes of the [6] voice of the ſeventh angel, when he ſhall begin to ſound, the myſterie of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 [7] And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, * Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angels hand, and ate it up, & it was in my mouth ſweet as honey, and aſſoon as I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſie again before many peoples, and nations, and tongues, and kings.

1 Now S. John paſſeth unto the other propheticall hiſtorie which is of the church of God, as I ſhewed that this book ſhould be diſtinguished, chap. 4. verſ. 1. This ſtorie reacheth hence unto the two and twentieth chapter. And this whole chapter is but a tranſition from the common hiſtory of the world unto that which is particular of the church. There are in this tranſition or paſſage, two preparatives, as it were, unto the church ſtorie compriſed in this whole chapter. One is the authoritie of Chriſt, revealing his myſteries, and calling his ſervant unto the ſeventh verſe. The other is S. John his calling proper unto this place, and repeated from before unto the end of this chapter. Authoritie is given unto this Revelation, by theſe things: firſt, by the appearing from heaven in this habite and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotencie, verſ. 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, ſet fourth unto the eye, to ſignifie the ſame unto the ſea, and land, as the Lord over all, verſ. 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets do) but crying out with a loud voice unto them which ſleep, and with a lionish & terrible noiſe rouſed up the ſecure: the very thunders themſelves giving teſtimonie thereunto, verſe 3. Laſtly, for that he confirmed all by an oathe, verſ. 5, 6, 7.

2 Chriſt Jeſus, ſee chapter 7. verſ. 2.

3 Namely, a ſpeciall book of the affairs of Gods church: For the book that containeth things belonging unto the whole world, is ſaid to be kept with the Creatour, chapter 5, verſe 1. but the book of the church, with the Redeemer: and out of this book is taken the reſt of the hiſtorie of this Apocalyps.

4 A godly care is laudable, but muſt be joyned with knowledge Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly.

a Keep them cloſe.

b This was a geſture uſed of one that ſweareth, which men do now a dayes uſe.

5 Neither time it ſelf, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie, and beyond all times.

c There ſhall never be any more time.

6 Whereof chap. 11: 15. and 16: 17.

7 The other part of this chapter, concerning the particular calling of S. John to the receiving of the propheſie following, which is enjoyned him, firſt by ſigne, in three verſes, then in plain words in the laſt verſe. Unto the ſetting down of the ſigne, belong theſe things: That S. John is taught from heaven to demand the book, of the propheeie in this verſe, for theſe motions and deſires God doeth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe whereof is expounded verſe the ninth, (as in the ſecond chapter of Ezekiel, and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that S. John at the commandement of Chriſt took the book, and found by experience, that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that it foretelleth the afflictions of the church, it was moſt bitter unto his ſpirit. * Ezek 2: 8. and 3: 3.

8 A ſimple and plain declaration of the ſigne before going, witneſſing the divine calling of S. John and laying upon him the neceſſitie thereof.

Chap.

CHAP. XI.

3 *The two witneſſes propheſie:* 6 *they have power to ſhut heaven, that it rain not.* 7 *The beaſt ſhall fight againſt them, and kill them.* 8 *They lie unburied,* 11 *and after three dayes and an half riſe again.* 14 *The ſecond wo is paſt.* 15 *The ſeventh trumpet ſoundeth.*

1 The authority of the intended revelation being declared, together with the neceſſitie of that calling which was particularly impoſed upon S. John: hereafter followeth the hiſtory of the eſtate of Chriſt his church, both conflicting or warfaring, and overcoming in Chriſt. For both the true church of Chriſt is ſaid to fight againſt that which is falſly ſo called, over the which antichriſt ruleth, Chriſt Jeſus overthrowing antichriſt by the ſpirit of his mouth: and Chriſt is ſaid to overcome moſt gloriouſly, untill he ſhall ſlay the antichriſt by the appearance of his coming, as the apoſtle excellently teacheth, 2 Theſſ. 2: 8. So this hiſtory hath two parts: one of the ſtate of the church conflicting with the temptations, unto the 16 chap. the other of the ſtate of the ſame church obtaining victory, thence unto the 20 chapt. The firſt part hath two members moſt conveniently diſtributed into their times, whereof the firſt containeth an hiſtory of the Chriſtian church for 1260 yeares, what time the Goſpel of Chriſt was as it were taken up from amongſt men into heaven: the ſecond containeth an hiſtory of the ſame church unto the victory perfected. And theſe two members are briefly, though diſtinctly, propounded in this chapter, but are both of them more at large diſcourſed after in due order. For we underſtand the ſtate of the church conflicting, out of chapters 12 and 13. and of the ſame growing out of afflictions, out of the 14, 15. and 16 chapters. Neither did S. John at unawares joyne together the hiſtory of theſe two times in this chapter, becauſe here is ſpoken of propheſie, which all confeſſe to be but one juſt and immutable in the church, and which Chriſt commanded to be continuall. The hiſtory of the former time reacheth unto the 14 verſe: the latter is ſet down in the reſt of this chapter. In the former are ſhewed theſe things, the calling of the ſervants of God in 4 verſes: the conflicts which the faithfull muſt undergo in their calling for Chriſt and his church, thence unto the 10 verſe, and their reſurrection, & receiving up into heaven, unto the fourteenth verſe. In the calling of the ſervants of God are mentioned two things: the begetting and ſetling of the church in two verſes, and the eduction thereof in two verſes. The begetting of the church is here commended unto S. John by ſigne, and by ſpeech: the ſigne is a meaſuring rod, and the ſpeech a commandement to meaſure the temple of God, that is, to reduce the ſame unto a new form: becauſe the Gentiles are already entred into the temple of Jeruſalem, and ſhall ſhortly defile and overthrow the ſame utterly. 2 Either that of Jeruſalem, which was a figure of the church of Chriſt, or that heavenly exemplar whereof verſe 19. but the firſt liketh me better, and the things following do all agree thereunto. The ſenſe thereof is, Thou ſeeſt all things in Gods houſe, almoſt from the paſſion of Chriſt, to be diſordered: and that not onely the city of Jeruſalem, but alſo the court of the temple is trampled underfoot of the nations, and of profane men whither Jews or ſtrangers: and that onely the temple, that is, the body of the temple, with the altar, and a ſmall company of good men which truly worship God, do now remain, whom God doth ſanctifie and confirm by his preſence. Meaſure therefore this, even this true church, or rather the true type of the true church, omitting the reſt, and ſo deſcribe all things from me, that the true church of Chriſt may be as it were a very little center, and the church of antichriſt as the circle of the center, every way in length & breath compaſſing about the ſame, that by way of propheſie thou mayeſt ſo declare openly, that the ſtate of the temple of God, and the faithfull which worship him, that is, of the church, is much more ſtreight than the church of antichriſt. 3 As if he ſhould ſay, It belongeth nothing unto thee, to judge thoſe which are without, 1 Cor. 5: 12. which are innumerable: look unto thoſe of the houſhold onely, or unto the houſe of the living God. a He ſpeaketh of the outer court which was called the peoples court, becauſe all might come into that. † Gr. *caſt out.* b That is, counted to be caſt out, which in meaſuring is refuſed as profane. 4 To profane perſons, wicked and unbeleevers, adverſaries unto the church. 5 Or a thouſand two hundred and threeſcore dayes, as is ſaid in the next verſe, that is, a thouſand two hundred and threeſcore years, a day for a year, as often in Ezechiel and Daniel, which things are noted before 2, 10. The beginning of theſe thouſand two hundred and threeſcore years, we account from the paſſion of Chriſt, whereby (the partition wall being broken down) we were made, of two, one, Epheſ. 2: 14. I ſay, one flock, under one ſhepherd, John 10: 16. and the end of theſe yeares preciſely falleth into the popedome of Boniface the eight, who a little before the end of the year of Chriſt, a thouſand two hundred ninety foure, entred the popedome of Rome in the feaſt of Saint Lucie (as Bergomenſis ſayeth) having put in priſon his predeceſſour Celeſtinus, whom by fraud, under colour of oracle he deceived: for which cauſe that was well ſaid of him, *Intravit ut vulpes, regnavit ut leo, mortuus eſt ut canis:* That is, He entred like a fox, reigned like a lion, and died like a dog. For if from a thouſand two hundreth ninetie four yeares, thou ſhalt take the age of Chriſt, which he lived on the earth, thou ſhalt finde there remaineth juſt one thouſand two hundreth and threeſcore yeares, which are mentioned in this place and many others. 6 I had rather tranſlate it *illud* than *illam*, the temple, than the citie: for God ſaith, I will give that temple, and commit it unto my two witneſſes, that is, unto the miniſters of the word, who are few in deed, weak and contemptible: but yet two, that is, of ſuch a number as one of them may help another, and one confirm the teſtimonie of another unto all men, that from the mouth of two or three witneſſes every word may be made good amongſt men, 2 Corinth. 13: 1. ‡ Or, *I will give unto my two witneſſes that they may propheſie.* 7 They ſhall exerciſe their office enjoyned by me, by the ſpace of thoſe thouſand two hundred and ſixtie yeares, in the midſt of afflictions though never ſo lamentable, which is figuratively ſhewed by the mourning garment. * Zech. 4: 3, 11, 14. 8 That is, the ordinary and perpetuall inſtruments of ſpirituall grace, peace, and light in my church, which God by his onely power preſerved in this temple. 9 The power and efficacie of the holy miniſtery, and which is truely euangelicall, is declared both in earth and in heaven, protecting the adminiſters thereof, and deſtroying the enemies, in this verſe, vertue indeed divine, moſt mightily ſhewing it ſelf forth in heaven, earth, and the ſea, verſe 6. as it is deſcribed, 2 Corinth. 10: 4. according to the promiſe of Chriſt, Mark 16: 17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt needs undergo in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things, to overcome, in theſe two verſes: to be overcome and killed, verſe 7. After the ſlaughter, follow theſe things, that the carkeiſes of the godly are laid abroad, verſe 8. being unburied, are made a matter of ſcorn, together of curſing and bitter execrations, verſe 9. and that therefore gratulations are publikely and privately made, verſe 10.

3 But the [a] court which is without the temple † [b] leave out, and meaſure it not: for it is given unto the [4] Gentiles, and the holy city ſhall they tread under foot fourty and [5] two moneths.

2 [3] But the [a] court which is without the temple † [b] leave out, and meaſure it not: for it is given unto the [4] Gentiles, and the holy city ſhall they tread under foot fourty and [5] two moneths.

3 [6] And ‡ I will give *power* unto my two witneſſes, and they ſhall [7] propheſie a thouſand two hundred and threeſcore dayes clothed in ſackcloth.

4 * [8] Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the dayes of their propheſie: and have power over waters to turn them to bloud, and to ſmite the earth with all plagues, as often as they will.

7 [10] And when they ſhall have [c] finiſhed their teſtimonie, [11] the beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall [12] overcome them, and kill them.

10 That is, when they have ſpent thoſe thouſand two hundred and ſixtie yeares mentioned verſe, 2. and 3 in publiſhing their teſtimony according to their office.

c When they have done their meſſage.

11 Of which, after chap. 13. &c. That beaſt is the Romane empire, made long agoe of civil, eccleſiaſticall: the chief head whereof was then Boniface the eight, as I ſaid before: who lifted up himſelf in ſo great arrogancie, (ſaith the authour of *Faſciculus temporum*) that he called himſelf, Lord of the whole world, as well in temporall cauſes, as in ſpirituall. There is an extant of that matter, written by the ſame Boniface moſt arrogantly, ſhal I ſay, or moſt wickedly, *Cap. Unam ſanctam extra de majoritate & obedientia.* And in the ſixt of Decretals (which is from the ſame authour) many things are found of the ſame argument.

8 And their dead bodies *ſhall lie* in the [13] ſtreet of the great city, which [d] ſpiritually is called Sodom and Egypt, [14] where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies [15] three dayes and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall [16] rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets [17] tormented them that dwelt on the earth.

11 [18] And after [19] three dayes and an half, the [20] Spirit of life from God entred into them: and [21] they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, [22] Come up hither. And

d After a more ſecret kinde of meaning and underſtanding. 14 Namely in his members, as alſo he ſaid unto Saul, Acts 9: 5. 15 That is, for three yeares and a half: for ſo many yeares Boniface lived after his jubile, as Bergomenſis witneſſeth. 16 So much the more ſhall they by this occaſion exerciſe the jolity of their jublile. 17 The goſpel of Chriſt is the affliction of the world, and the miniſterie thereof, the ſavour of death unto death, to thoſe that perish, 2 Corinth. 2: 16. 18 The third place as I noted before, is of the riſing again of the prophets from the dead, and their carying up into heaven. For their reſurrection is ſhewed in this verſe: their calling and lifting up into heaven, in the verſe following. 19 That is, what time God ſhall deſtroy that wicked Boniface. 20 That is, the prophets of God ſhall in a ſort riſe again, not the ſame in perſon (as they ſay) but in ſpirit: that is, in the power and efficacie of their miniſtery, which S. John expreſſed before, verſe 5. and 6. And ſo the propheſie that is ſpoken of Elias, is interpreted by the angel to be underſtood of John Baptiſt, Luke 1: 17. For the ſame Boniface himſelf, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth and exhibiteth) devoured, and died miſerably in priſon, by the endeavour of *Sarra Columnenſis* and *Nogaretus* a French knight, whom Philip the faire king of France ſent into Italy, but with a very ſmall power. 21 That is, the moſt grievous heat of afflictions and perſecution ſhall ſtay for a while, for the great amaze that ſhall ariſe upon the ſudden and unlooked for judgement of God. 22 They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which alſo lyeth hidden here in the earth, to excerciſe their calling ſecretly: as of whom this wretched world was unworthy, Hebr. 11: 38. For the church of the wicked is by compariſon called the earth, or the world, and the church of the godly, heaven. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Jews in the dayes of Manaſſes, and other kings, when the earth refuſed the heires of heaven, we read that they lay hidden as heaven in the earth.

fixt of Decretals (which is from the ſame authour) many things are found of the ſame argument.

12 He ſhall perſecute moſt cruelly the holy men, & put them to death, and ſhall wound and pierce through with curſings, both their names and writings. And that this was done to very many godly men, by Boniface, and others, the hiſtories do declare, eſpecially, ſince the time that the odious, and condemned name amongſt the multitude, firſt, of the brethren Waldenſes or Lugdunenſes, then alſo of the Fratricels, was pretended, that good men might with more approbation be maſſacred. 13 That is, openly at Rome where at that time was a moſt great concourſe of people, the year of jubile being then firſt ordained by Boniface unto the ſame end, in the year of Chriſt 1300. example whereof is, read Chap. 1. *Extra, de penitentiis & remiſſionibus.* So by one act he committed double injurie againſt Chriſt, both abolishing his truth by the reſtoring of the type of the jubile, and triumphing over his members by moſt wicked ſuperſtition. O religious heart: Now that we ſhould underſtand the things of Rome, S. John himſelf is the authour, both after in the 17 chapter almoſt throughout, and alſo in the circumſcription now next following, when he ſaith, it is that great citie (as chap. 17: 18. he calleth it) and is ſpiritually termed Sodom and Egypt: and that ſpiritually (for that muſt here again be repeated from before) Chriſt was there crucified. For the two firſt appellations ſignifie ſpirituall wickedneſſe: the latter ſignifieth the ſhew and pretence of good, that is, of Chriſtian and ſound religion. Sodom ſignifieth moſt licentious impietie and injuſtice: Egypt, moſt cruell perſecution of the people of God: and Jeruſalem ſignifieth the moſt confident glorying of that city, as it were in true religion, being yet full of falshood and ungodlineſſe. Now who is ignorant that theſe things do rather and more agree unto Rome, than unto any other city? The commendations, of the city of Rome for many yeares paſt, are publikely notorious, which are not for me to gather together. This onely I will ſay, that he long ſince did very well ſee what Rome is, who taking his leave thereof, uſed theſe verſes:

Roma vale, vidi, ſatis eſt vidiſſe: revertar
Quum leno, meretrix, ſcurra, cinadus ero.

Now farewell Rome, I have thee ſeen, it was enough to ſee:
I will return when as I mean, bawd, harlot, knave to be.

they

238

they ascended up to heaven in a cloud, [23] and their enemies beheld them.

13 [24] And the same houre was there a great earth-quake, and the tenth part of the city fell, & in the earth-quake were slain † of men seven thousand: and the remnant were affrighted, [25] and [e] gave glory to the God of heaven.

14 [26] The second wo is past, and behold, the third wo cometh quickly.

15 [27] And the seventh angel sounded, and there were great voices in heaven, saying, The kingdomes of this world are become [28] *the kingdomes* of our Lord, and of his Christ, and he shall reigne for ever and ever.

16 [29] And the foure and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 [30] And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets; and to the saints, and them that fear thy name, small and great, and shouldest destroy them which ‡ destroy the earth.

19 And the temple of God was [31] opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earth-quake, and great hail.

23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83: 4.) but they that went on forward in his work.

24 Bergomensis saith, in the yeare of our Lord, 1201. this year a blazing starre foretelling great calamity to come, appeared in heaven: in which year upon the feast of S. Andrew, so great an earthquak arose, as never before: which also continuing by times, for many dayes, overthrew many stately houses. This saith he of the year next following the Jubile, which S. John so many ages before, expressed word for word.

† Or, *names of men.*

25 They were in deed broken with present astonishment of minde, but did not earnestly repent as they ought to have done.

e Glorified God by confessing his name.

26 He passeth unto the second history, which is the second part of this chapter. S. John calleth these the second and third woe, having respect unto chap. 9. vers. 22.

27 Of whose sounding the trumpet, Christ expressly foretold, chap. 10: 7. and this is the second part of this chapter, containing a generall historie of the Christian church, from the time of Boniface 8. unto the consummation of the victorie declared by voice from heaven. In this historie there are three branches, a preparation by the sound of the angels trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by signe. 28 The narration hath two parts an acclamation of the heavenly creatures in this verse, and both an adoration by all the elders, verse 16. and also a most ample thanksgiving, verse 17: 18. The sence of the acclamation is. Now the Lord is entred on his kingdome, and hath restored his church, in which most mightily recovered from the profanation of the Gentiles, he may glorifie himself, namely, that, which the Lord ordained, when first he ordained his church, that the faith of the Saints doeth now behold as accomplished. 29 As before, 7, 11. This giving of thanks is altogether of the same content with the words going before. 30 A speech of the Hebrew language, as much to say, as Gentiles being angry, thine inflamed wrath came upon them, and shewed it self from heaven, occasioned by their anger and furie. ‡ Or, *corrupt.* 31 This is the confirmation of the next prophecie before going, by signes exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and testifying the glorious presence of God, and the lightnings: others apprehended by ear and such dull sence, which bear witnesse in heaven and earth to the truth of the judgements of God.

CHAP. XII.

1 A woman clothed with the sunne travaileth. 4 The great red dragon standeth before her, ready to devoure her childe: 6 when she was delivered she fleeth into the wildernesse. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND [1] there appeared a great ‡ wonder in heaven, [2] a woman clothed with the sunne, and the moon under her feet, and upon her head a crown of twelve starres:

2 And [3] she being with childe, cried, travailing in birth, and pained to be delivered.

3 And there appeared another ‡ wonder in heaven, [4] and behold, a great red dragon: having [5] seven heads, and ten [6] horns, and seven crowns upon his heads.

4 [7] And his tail drew the third part of the starres of heaven, and did cast them to the earth: and the dragon [a] stood before the woman which was ready to be delivered, for [9] to devoure her childe assoon as it was born.

5 [10] And she bronght forth a [11] man-childe, who was to rule all nations with a rod of iron: and her childe was caught up unto God, and to his throne.

6 [12] And the woman fled into the wildernesse where she hath a place prepared of God, that [13] they should feed her there a thousand two hundred and threescore dayes.

7 And there was warre in heaven, [14] Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 [15] And prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying [16] in heaven, Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the bloud of the Lambe, and by the word of their testimonie, and they [b] loved not their lives unto the death.

3 For this is that barren woman that brought not forth, of the which Esa. 45: 1. and Gal. 4: 27. she cried out for good cause, and was tormented at that time, when in the judgement of all she seemed near unto death, and in manner ready to give up the ghost, by reason of her weaknesse and povertie.

‡ Or, *signe.*

4 That is, the devil or Satan (as is declared, vers. 9) mighty, angry, and full of wrath.

5 Thereby to withstand those seven churches spoken of, that is, the Catholick church, and that with kingly furniture and tyrannicall magnificence: signified by the crowns set upon his heads, as if the same without controversie belonged unto him by the proper right: as also he boasted unto Christ, Matth. 4: 9. see after upon Chap. 13: 1.

6 More than are the horns of the Lambe, or than the churches are: so well furnished, doth the tyrant brag himself to be unto all manner of mischief.

7 After the description of Satan, followeth this action, that is, his battel offered unto the church, partly, to that which is visible, wherein the wheat is mingled with the chaff, and the good fish with that which is evil: a good part thereof though in appearance it shined as the starres shine in heaven, he is sayed to be thrust down out of heaven, and to pervert: for if it were possible he would pervert even the elect, Matth. 24: 24. and partly, to the elect members of the holy Catholike church in the second part of this verse. Many therefore of the members of this visible church (saith S. John) he overthrew and triumphed upon them. 8 He withstood that elect church of the Jews which was now ready to bring forth the Christian church, and watched for that she should bring forth. For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon Can. 7: 6. 9 Christ mysticall (as they call him) that is, the whole church, consisteth of the person of Christ as the head, and of the body united thereunto by the spirit, so is the name of Christ taken, 1 Corinth. 12: 12. 10 The second history of this church delivered of childe: in which first the consideration of the child born, and of the mother is described in two verses: secondly, the battel of the dragon against the young childe, and the victory obtained against him in 3 verses following: last of all is sung a song of victory, unto the 12 verse. Now S. John in consideration of the childe born, noteth two things: for he describeth him, and his station or place in this verse. 11 That is, Christ the head of the church joyned with his church (the beginning, root, and foundation whereof is the same Christ) indowed with kingly power, and taken up into the heaven out of the jawes of Satan (who as a serpent did bite him upon the crosse) that sitting upon the celestiall throne, he might reigne over all. 12 The church of Christ which was of the Jews, after his assumption into heaven, hid it self in the world as in a wildernesse, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the apostles. 13 Namely, the apostles and servants of God ordained to feed with the word of life; the church collected both of the Jews and Gentiles, unlesse that any man will take the word *alatur* impersonally, after the use of the Hebrews, in stead of *alatur*: but I like the first better. For he hath respect unto those two prophets, of whom chap. 11: 3. as for the meaning of the 1260 dayes, look the same places. 14 Christ is the prince of angels, and the head of the church, who beareth that yron rod, vers. 5. See the notes upon Daniel, chap. 12: 1. In this verse a description of the battel, and of the victory in the 2 verses following. The Psalmist had respect unto this battel, Psal. 68: 19. and Paul, Ephes. 4: 8. and Col. 2: 15. 15 The description of the victory, by denying of one thing in this verse, and by affirming the contrary in the next verses. As that Satan gained nothing in heaven, but was by the power of God thrown down in the world whereof he is prince, Christ himself and his elect member standing still by the throne of God. a They were cast out so, that they were never seen any more in heaven. 16 The song of victory or triumph, containing, first a proposition of the glorie of God and of Christ shewed in that victory: Secondly, it containeth a reason of the same proposition, taken from the effects, as that the enemie is overcome in battel, in this verse, and that the godly are made conquerours (and more than conquerours, Rom. 8: 37) vers. 11. Thirdly, a conclusion wherein is an exhortation unto the angels, and to the saints, and unto the world, a prophesie of great misery, and of destruction procured by the devil against mankind lest himself should shortly be miserable alone, verse 12. b He is said in the Hebrew tongue, to love his life, that esteemeth nothing more precious than his life: and on the other side, he is said not to love his life, who doubteth not to hazard it, whereseever need requireth.

* ‡ Hitherto hath been the generall prophecie, comprehended in two parts, as I shewed upon chap. 11. Now shall be declared the first part of this prophecie, in this and the next chapter, and the latter part in the 14, 15. and 16 chap. Unto the first part, which is of the conflicting or militant church, belong two things. The beginning and the progresse of the same in conflicts and Christian combats. Of which two, the beginning or up-spring of the church is described in this chapter, and the progresse thereof in the chapter following. The beginning of the Christian church we define to be from the first moment of the conception of Christ; untill that time wherein this church was as it were weaned and taken away from the breast or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgement of God. So we have in this chapter the story of 60 yeares and upwards. The parts of this chapter are three. The first, is the historie of the conception and bearing in womb, in 4 verses. The second, an historie of the birth from the 5 verse unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And these severall parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in wombe in two verses: and another of the laying in wait of the dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, verse 1. and the dolours of childbirth, verse 2. all shewed unto John from heaven. ‡ Or, *signe.* a A type of the true holy church which then was in the nation of the Jews. This church (as is the state of the holy church Catholique) did in it self shine about with glory given of God, trode under feet mutablitie and changeableneſse, and possessed the kingdome of heaven as the heire thereof.

12 Therefore rejoyce, ye heavens, and ye that dwell in them: wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a short time.

13 And when [17] the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-childe.

14 [18] And to the woman were given two wings of a great eagle, that she might flie into the wilderneſſe, into her [c] place: where she is nourished for [19] a time, and times, and half a time, from the face of the ſerpent.

15 [20] And the ſerpent caſt out of his mouth water as a floud, after the woman: that he might cauſe her to be carried away of the floud.

16 [21] And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the floud which the dragon caſt out of his mouth.

17 [22] And the dragon was wroth with the woman, and went to make warre with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

17 The third part: an hiſtory of the woman delivered, conſiſting of two membeis, the preſent battel of Satan, againſt the church of the Jewiſh nation, in four verſes: and the battel intended againſt the ſeed thereof, that is, againſt the church of the gentiles, which is called holy, by reaſon of the goſpel of Chriſt, in the two laſt verſes.

18 That is, being ſtrenthened with divine power: and taught by oracle, shee fled ſwiftly from the aſſault of the devil, and from the common deſtruction of Jeruſalem, and went into a ſolitary citie beyond Jordan called Pella, as Euſebius telleth in the 5 chap. of the 3 book of his eccleſiaſticall hiſtorie: which place God had commanded her by revelation. c Into that place which God had appointed for her. 19 That is, for three yeares and an half: ſo the ſame ſpeech is taken, Dan. 7: 25. This ſpace of time is rekoned in manner from that laſt and moſt grievous rebellion of the Jews, unto the deſtruction of the citie and temple, for their defection or falling away, began in the twelfth yeare of Nero, before the beginning whereof, many fore-ſignes and predictions were ſhewed from heaven, as Joſephus writeth, lib. 7. cap. 12. and Hegeſippus l. 5. c. 44. amongſt which this is very memorable, then in the feaſt of pentecoſt not onely a great ſound and noiſe was heard in the temple, but alſo a great voice was heard of many out of the ſanctuary, which cried out unto all. Let us depart hence. Now three yeares and a half after this defection was begun of the Jews, and thoſe wonders happened, the citie was taken by force, the temple overthrown, and the place forſaken of God: and this compaſſe of time S. John noted in this place. 20 That is, he inflamed the Romanes and nations, that they perſecuting the Jewiſh people with cruell armies, might by the ſame occaſion invade the church of Chriſt, now departed from Jeruſalem, and out of Juda. For it is an uſuall thing in ſcripture, that the raging tumults, of the nations should be compared unto waters. 21 That is, there was offered in their place other Jews, unto the Romanes and nations raging againſt that people, and it came to paſſe thereby, that the church of God was ſaved whole from that violence, that moſt raging floud of perſecution, which the dragon vomited out, being altogether ſpent in the deſtruction of thoſe other Jews. 22 Being ſet on fire by this means, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian church of the Jewiſh remnant was come to nought, he reſolved to fall upon her ſeed, that is, the church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid upon the thirteenth verſe, in which the purpoſe of Satan is ſhewed, verſ. 17. and his attempt, verſ. 18.

CHAP. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth:* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

23 That is, a moſt mightie tempeſt that he rushed upon the whole world (whoſe prince he is) to raiſe the floods, and provoke the nations, that they might with their furious billows toſſe up and down, drive here and there, and finally, deſtroy the church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The reſt of this ſtory of the dragon is excellently proſecuted by the apoſtle S. John hereafter in the 20 chapter. For here the dragon endevouring to do miſchief, was by God caſt into priſon. 1 The apoſtle having declared the ſpringing up of the Chriſtian church, and the eſtate of the church from which ours taketh her beginning, doth now paſſe unto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former chapter. And this hiſtory of the progreſſe of the church & the battels thereof, is ſet down in this chapter, but diſtinctly in two parts, one is of the civil Romane empire, unto verſ. 10. Another of the body eccleſiaſticall or propheticall, thence unto the end of the chapter. In the former part are ſhewed theſe things. Firſt, the ſtate of that empire, in 4 verſes: then the acts thereof in 3 verſes: after the effect, which is exceeding great glory, verſ. 8. And laſt of all is commended the uſe, and the inſtruction of the godly againſt the evils that ſhall come from the ſame, verſ. 9, 10. The hiſtory of the ſtate, containeth a moſt ample deſcription of the beaſts firſt entrie, verſ. 1, 2. and then reſtored after hurt, verſ. 3, 4. 2 On the ſand whereon ſtood the devil practiſing now tempeſts againſt the church, in the verſ. next before going: what time the empire of Rome was endangered by domeſticall diſſenſions, and was mightily toſſed, having ever and anon new heads, and new emperours. See in the 17 chap. and verſ. 8. 3 Having the ſame inſtruments of power, providence, and moſt expert government which the dragon is ſaid to have had, in the 12 chapter and the third verſe. 4 We reade in the twelfth chapter and 3 verſe, that the dragon had 7 crowns ſet upon 7 heads, becauſe the chief avoucheth himſelf to be proper lord and prince of the world, but this beaſt is ſaid to have ten crowns ſet upon ſeverall, not heads but horns: becauſe the beaſt is beholden for all unto the dragon, verſ. 2. and doeth not otherwiſe reigne, than by law of ſubjection given by him, namely, that he employ his horns againſt the church of God. The ſpeech is taken from the ancient cuſtome and form of dealing in ſuch caſe: by which they that were abſolute kings did weare the diademe upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diademes when they came into the preſence of their ſovereignes: as alſo their elders are ſaid when they adored God which ſate upon the throne, to have caſt down their crowns before him, chap. 4, verſ. 10.

AND I ſtood upon the ſand of the ſea, and [1] ſaw a beaſt riſe [2] up out of the ſea, having ſeven heads, and ten [3] horns, and upon his horns ten crowns, [4] and upon his heads the [‡] [5] name of blaſphemy.

2 And the beaſt which I ſaw was [6] like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: [7] and the dragon gave him his power, and his ſeat, and great authority.

3 [8] And I ſaw one of his heads, as it were wounded to death, and his deadly wound was healed: & all the world wondred after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? who is able to make warre with him?

5 [9] And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him [10] ‡ to continue fourty and two moneths.

6 And he opened his mouth in blaſphemie againſt God, to blaſpheme his name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given unto him to make warre with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, [13] whoſe names are not written in the book of life of the Lambe ſlain from the foundation of the world.

9 [14] If any man have an eare, let him heare.

10 He that leadeth into captivity, ſhall go into captivity, * He that killeth with the ſword,

‡ Or, *names*

5 Contrary to that which God of old commanded ſhould be written in the head-piece of the high prieſt, that is, *Sanctitas Jehova*, Holineſſe unto the Lord. The name of blaſphemy impoſed by the dragon, is (as I think) that which S. Paul ſaith in the ſecond chapter of his 2 epiſtle to the Theſſalonians, the fourth verſe: He ſitteth as God, and boaſteth himſelf to be God. For this name of blaſphemie both the Romane emperours did then challenge unto themſelves, as Suetonius and Dion do report of Caligula and Domitian: and after them the popes of Rome did with full mouth profeſſe the ſame of themſelves, when they challenged unto themſelves ſovereigntie in holy things: of which kinde of ſayings the ſixt book of the decretals, as Clementines and the extravagants, are very full. For theſe men were not content with that which Anglicus wrote in his *Poetria*, (the beginning whereof is, *Papa ſtupor mundi*. The pope is the wonder of the world) *Nec Deus es, nec homo, ſed neuter es inter utrumque*: Thou art not God, neither art thou man, but neither mixt of both: as the gloſſe witneſſeth upon the ſixt book: But they were bold to take unto themſelves the very name of God: and to accept it given of other: according as almoſt an hundred and twenty yeares ſince, there was made for Sixtus the fourth, when he should firſt enter into Rome in his dignitie papall, a pageant of triumph, and cunningly fixed upon the gate of the citie he should enter at, having written upon it this blaſphemous verſe:

Oraculo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe Deus.

That is,

By oracle of thine own voice, the world thou goverſt all,
And worthily a god on earth men think and doe thee call.

Theſe and ſix hundreth the like, who can impute unto that modeſty whereby good men of old would have themſelves called the ſervants of the ſervants of God? Verily either this is a name of blaſphemie, or there is none at all. 6 Swift as the leopard, eaſily claſping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion. 7 That is, he lent the ſame unto the beaſt to uſe, when he perceived that himſelf could not eſcape, but muſt needs be taken by the hand of the angel, and caſt into the bottomleſſe pit, Chap. 20. yet did not he abandon the ſame utterly from himſelf, but that he might uſe it as long as he could. 8 This is the other place that appertaineth to the deſcription of the beaſt of Rome: that beſides that naturall dignity, and amplitude of the Romane empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven in the ſight of all men. This head was Nero the emperour, in whom the race of the Cæſars fell from the imperiall dignitie, and the government of the common-weal was tranſlated unto others: in whoſe hands the empire was ſo cured and recovered unto health, as it ſeemed unto all ſo much the more deeply rooted and grounded faſt, than ever before and hence followed thoſe effects, which are next ſpoken of: Firſt an admiration of certain power, as it were, ſacred and divine, ſuſtaining the empire and governing it: Secondly, the obedience and ſubmiſſion of the whole earth, in this verſ. Thirdly, the adoration of the dragon, and moſt wicked worſhipping of devils, confirmed by the Romane emperours: Laſtly, the adoration of the beaſt himſelf, which grew into ſo great eſtimation, as that both the name and worſhip of a god was given unto him, verſe the fourth. Now there were two cauſes which brought in the mindes of men to this religion: the ſhew of excellencie, which bringeth with it reverence: and the ſhew of power invincible, which bringeth fear. Who is like (ſay they) unto the beaſt? Who ſhall be able to fight with him? † Or, *ſtain*. 9 The ſecond member containing an hiſtorie of the acts of the beaſt, as I ſaid verſe 1. The hiſtorie of them is concluded in two points: the beginning, and the manner of them. The beginning as the gift of the dragon, who put and inſpired into the beaſt both his impiety againſt God, and his inhumanitie and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, verſe the fift. The manner of the acts, or actions done, is of two ſorts, both impious in minde, and blaſphemous in ſpeech againſt God, his church, and the godly, verſe the ſixt: and alſo moſt cruell and injurious in deeds, even ſuch as were done of moſt raging enemies, and of moſt inſolent and proud conquerours, verſe the ſeventh. 10 Namely, his actions, and manner of dealing. As concerning thoſe two and fourty moneths, I have ſpoken of them before in the 12 chapter, and ſecond verſe. ‡ Or, *to make warre*. 11 That is, the holy church, the true houſe of the living God. 12 That is, the godly in ſeverall who hid themſelves from his cruelty. For this bloudy beaſt ſurcharged thoſe holy ſouls moſt falſly with innumerable accuſations for the name of Chriſt, as we reade in Juſtine martyr, Tertullianus, Arnobius, Minutius, Euſebius, Auguſtine, and others: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, See in the 12 chapter and in the 18 verſe. 13 That is, ſuch as were not from everlaſting, elected in Chriſt Jeſus. For this is that Lambe ſlain, of which chap. 5. vers 6. Theſe words I do with Aretas diſtinguish in this manner: Whoſe names are not written from the laying of the foundation of the world, in the book of life of the Lambe ſlain. And this diſtinction is confirmed by a like place hereafter, chap. 17: 8. 14 The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts: An exhortation to attentive audience, in this verſe: and a foretelling, which partly containeth threatnings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall wait for that glorious coming of our Lord and Saviour Chriſt, verſe the tenth, * Matth. 26: 52.

240

sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 [15] And I beheld another beast coming up out of the earth, [16] and he had two horns like a lambe, and he spake as a dragon.

12 [17] And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, [18] to worship the first beast, whose deadly wound was healed

13 [19] And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an [20] image to the [21] beast which had the wound by a sword, and did live.

15 [22] And he had power to give † [a] life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 [23] And he causeth all both small and great, rich and poore, free and bond, † to receive [24] a [b] mark in their right hand, or in their foreheads:

17 And that no man might [25] buy or sell save he that had the [26] mark, or the name of the beast, or the number of his name.

18 [27] Here is wisdome. Let him that hath understanding count the number of the beast: for it is the [28] number of a man, and his number is six hundred threescore and six.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politike, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body, or corporation is called by S. John by the name of false prophet, Chap. 16. vers. 13. and 19. vers. 20. The form of this beast is first described in this verse, then his acts in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject state.

16 That is, in shew he resembled the Lambe (for what is more milde or more humble, than to be the servant of the servants of God?) but in deed he played the part of the dragon, and of the wolf, Matth. 7: 15. For even Satan changeth himself into an angel of light, 2 Cor. 11: 14. & what should his honest disciples and servants doe? 17 The historie of the acts of this beast containeth in sum three things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the 2 verses following, the third in the sixteenth and seventeenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, and as it were by little, made of the former beast a most miserable σκέλετον or anatomie, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself so, as if he honoured him with most high honour, and in very good truth cause him to be reverenced of all men. 18 For unto this beast of Rome, which of a civil empire is made an ecclesiasticall hierarchie, are given divine honours, & divine authority so farre, as he is beleeved to be above the scriptures, which the glosse upon the decretals declareth by this devilish verse.

Articulos fidei, & sanctorum facis generalem.
That is:
He changeth the articles of faith, & giveth authoritie to generall councels.

Which is spoken of the papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the pope hath altered the form and manner thereof, being himself the head both of that tyrannicall empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, Whose deadly wound was cured, are put here for distinction sake as also sometimes afterward: that even at that time the godly readers of this prophecie, might by this signe be brought to see the things as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again. 19 The second point of the things done by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impietie: of which signes some were given from above, as it is said, that fire was sent down from heaven by false sorcerie, in this verse. Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls: which part Saint John setteth forth beginning (as they say) at that which is last, in this manner: First, the effect is declared in the words: He deceiveth the inhabitants of the earth. Secondly, the common manner of working, in two sorts, one of miracles: For the signes which were given him to do in the presence of the beast: the other of the words added to the signes, and teaching the idolattie by those signes, Saying unto the inhabitants of the earth, that they should make an image unto the beast, which, &c. Thirdly, a speciall manner is declared. That it is given unto him to put life unto the image of the beast: and that such a kinde of quickening, that the same both speaketh by answer unto those that ask counsel of it, an also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the devil, have been effected and wrought in images. The histories of the papists are full of examples of such miracles, the most of them fained, many also done by the devil in images, as of old in the Serpent, Genesis the third chapter, and the first verse. By which examples is confirmed not the authority of the beast, but the truth of God and these propheses. 20 That is, images, by enallage or change of the number: for the worship of them ever since the second councel of Nice, hath been ordained in the church by publike credite and authoritie, contrary to the law of God. 21 In the Greek the word is of the Dative case, as much to say, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudopropheticall beast doeth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgement, or rather marvellously, by the fraud of the false prophets, the papists books are full fraughted. † Or, *breath.*

a To give life, as Jannes and Jambres imitated the wonders that Moses wrought. 23 The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, in this verse: and over their goods and actions, in the next verse. For he is said both to bring upon all persons a tyrannous servitude, so that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in naturall and civill, private and publike contracts, wherein all good faith ought to have place. † Or, *to give.* 24 That is, their crisme, by which in the Sacrament (as they call it) of confirmation, they make servile unto themselves, the persons and doings of men, signing them in their forehead and hands, and as for the signe left by Christ. (Of which chapter 7: 3.) and the holy sacrament of baptisme they make as void. For whom Christ hath joyned unto himself by baptisme, this beast maketh callenge unto them by his greasie crisme, which he doubteth not to preferre before baptisme, both in authoritie and in efficacie.

b The mark of the name of the beast.

25 That is, have any traffique or entercourse with men, but they onely which have this anointing and consecrating of clearkly tonsure, as they call it, Read Gratian, *De consecrationes, distinctione tertia, omnes spiritus sanctus, &c.* of these matters. 26 Here the false prophets do requite three things, which are set down in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not their first anointing, and clericall tonsure or shaving: secondly, holy orders, by receiving whereof is communicated the name of the beast: or finally, hath not attained that high degree of pontificall knowledge, and of the law (as they call it) Canonicall, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is, in the number of the beast consisteth that popish wisedome, which unto them seemeth the greatest of all others. In these words Saint John expoundeth that saying, which went before of the number of the beast, what it hath above his mark or cognisance and his name. These things, saith Saint John, the mark and the name of the beast do easily happen unto any man, but to have the number of the beast, is wisedome: that is, onely the wise and such as have understanding, can come by that number: for they must be most illuminate doctours that attain thereunto, as the words following do declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisedome, saint John declareth in these words, Doest thou demand how great it is? it is so great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attain unto it. Asket thou of what denomination it is? verily it standeth of six throughout, and pefectly riseth of all the parts thereof in their severall denominations (as they term them:) it standeth of six by unities, tens, hundreds, &c. so as there is no one part in learning and order pontificall, which is not either referred unto the head, and as it were, the top thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head, Therefore that cruel beast Boniface the eight, doeth commend by the number of six those decretals which he perfected, in the proceme of the sixt book. Which book (saith he) being to be added to five other books of the same volume of decretals, we thought good to name Sextum, the sixt: that the same volume by addition thereof containing a senarie, or the number of six books (which is a number perfect) may yeeld a perfect form of managing all things, and perfect discipline of behaviour. Here therefore is the number of the beast, who poureth from himself all his parts, and bringeth them all back again unto himself by his discipline in most wise and cunning manner. If any man desire more of this, let him reade the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my duetie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a publike mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be farre removed from this propertie and condition of that number: whether you respect the name Latinus, or Titan, or any other. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these, but reproveth them: and hateth them that think so of this number, with an hatred greater than that of *Vatinius.*

Chap. XIV.

1 *The Lambe standing on mount Sion with his company: 6 an angel preacheth the gospel. 8 The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and wine-presse of the wrath of God.*

AND I looked, & lo, a Lambe [1] stood on the mount Sion, and with him [2] an hundred fourty and foure thousand, having his Fathers [3] name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the foure beasts, and the elders, and no man could learn that song, but the hundred and fourty and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lambe whithersoever

1 The historie of the church of Christ being finished for more than a thousand and three hundreth years, at which time Boniface the eight lived, as before hath been said: there remaineth the rest of the history of the conflicting or militant church, from thence unto the time of the last victorie in three chapters. For first of all, as the foundation of the whole historie is described, the standing of the lambe with his armie and retinue in five verses, after his worthy acts which he hath done, and yet doth in most mighty manner, whilest he overthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lambe, are propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the 5 chapter. 2 As ready girt to do his office (as Acts 7: 56.) in the midst of the church, which aforetime mount Sion did prefigure. 3 This retinue of the Lambe is described first by divine mark (as before 7: 2.) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2.) do glorifie the Lambe with a speciall song before God and his elect angels: which song flesh and bloud cannot hear, nor understand, vers. 3. Lastly, by their deeds done before, and their sanctification in that they were virgins pure from spirituall and bodily fornication, that is, from impietie and unrighteousnesse, that they followed the Lambe as a guide unto all goodnesse, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicitie of Christ they have exercised all these things, sanctimonie of life, the direction of the Lambe, a thankfull remembrance of redemption by him; finally (to conclude in a word) that they are blamelesse before the Lord, vers. 4, 5.

he

he goeth: theſe † were redeemed from among men, being the firſt-fruits unto God, and to the Lambe.

† Gr. *were bought.*

5 And in their mouth was found no guile: for they are without fault before the throne of God.

4 The other part (as I ſaid on the firſt verſe) is of the acts of the Lambe, the manner whereof is delivered in two ſorts, of his ſpeech and of his facts. His ſpeeches are ſet forth unto the 13 verſe of this chapter, and his facts unto the 16 chap. In the ſpeech of the Lamb, which is the word of the goſpel, are taught in this place theſe things: The ſervice of the godly conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſigne of which is adoration, verſ. 7. The overthrowing of wicked Babylon, verſe 8. and the fall of every one of the ungodly which worſhip the beaſt, verſ. 9, 10, 11. Finally, the ſtate of the holy ſervants of God, both preſent, verſe 11. and to come, moſt bleſſed, according to the promiſe of God, verſe 13.

6 ⁴ And I ſaw ⁵ another angel flie in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 ⁶ Saying with a loud voice, Fear God, and give glory to him, for the houre of his judgement is come: * and worſhip him that made heaven and earth, and the ſea and the fountains of waters.

8 And there followed another angel, ſaying, * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the ª wrath of her fornication.

9 And the third angel followed them ſaying with a loud voice, ⁷ If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lambe:

11 And the ſmoke of their torment aſcendeth up for ever and ever. And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 ⁸ Here is the patience of the ſaints: here are they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead which die ᵇ in the Lord, ‡ from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their ᶜ works do follow them.

14 ⁹ And I looked, and behold, a ¹⁰ white cloud, and upon the cloud *one* ſat, like unto the Sonne of man, ¹¹ having on his head a golden crown, and in his hand a ¹² ſharp ſickle.

15 ¹³ And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, * Thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ‡ ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 ¹⁴ And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into the great wine-preſſe of the wrath of God.

20 And the wine-preſſe was troden without the city, ¹⁵ and bloud came out of the wine-preſſe, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs.

5 This angel is a type or figure of the good and faithfull ſervants of God, whom God eſpecially from that time of Boniface the 8 hath raiſed up to the publiſhing of the goſpel of Chriſt, both by preaching and by writing. So God firſt, neare unto the time of the ſame Boniface uſed Peter Caſſidorus an Italian: after Arnold de villa nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de rupe ceſſa, a Franciſcane: after again, John Wicklife an Engliſhman, and ſo continually one or another unto the reſtoring of the truth, and enlarging of his church. 6 That is, Babylon is deſtroyed by the ſentence and judgement of God: the execution whereof S. John deſcribeth, Chap. 18. And this voice of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſel and manifeſt malice oppugned the light of the goſpel offered from God. * Pſal. 146, 5, 6. Acts 14, 15. * Iſa. 21, 9. Jer. 51, 8. Chap. 18, 2. ª Of her fornication, whereby God was provoked to wrath. 7 That is, ſhall not worſhip God alone, but ſhall transferre his divine honour unto this beaſt, whether he doe it with his heart, or counterfeiting in ſhew, For he (ſaith Chriſt) that denieth me before men, him will I denie before my Father and his angels, Matth. 10, 32. And this is that voice of the holy miniſterie, which at this time is very much uſed of the holy and faithfull ſervants of God. For having now ſuffiently found out the publike obſtinacie of Babylon, they labour not any longer to thunder out againſt the ſame: but to ſave ſome particular members by terrour (as S. Jude ſpeaketh) and to pluck them out of the publike flame: or els by vehement commiſeration of their eſtate to lead them away, they ſet before them eternall death, into which they rush unawares, unleſſe in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jeſus, and charge them to give light by their good example, of good life unto others. 8 The patience, ſanctification, and juſtification by faith: the conſequence whereof are, reſt, felicitie, and glory eternall in the heavenly fellowship of God and his angels. b That is, for the Lord. ‡ Or, *from henceforth ſaith the Spirit, yea.* c By works, is meant the reward which followeth good works. 9 The ſecond part of this chapter, as I ſaid verſe 1. of the acts and doings of Chriſt, in overthrowing of Antichriſt and his church by the Spirit of his divine mouth: ſeeing that having been called back by word both publikely and privately unto his duty, and admoniſhed of his moſt certain ruine: he yet ceaſeth not to maintain and protect his own adherents, that they may doe him ſervice: and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doth, there are 2 kinds: one common or generall in the reſt of this chap. another particular againſt that ſavage and rebellious beaſt and his worſhippers, chap. 15, 16. That common kinde is the calamity of wars ſpread abroad through the whole earth, and filling all things with bloud, and that without reſpect of any perſon. This is figured or ſhadowed out in 2 types, of the harveſt and vintage. Since the time that the light of the goſpel began to ſhine out, and ſince propheeie or preaching by the grace of God was raiſed up again, how horrible wars have been kindled in the world: how much humane flesh hath been thrown to the earth by this divine reaping? how much bloud (alas for wo) hath overflown for theſe 100 yeares almoſt? all hiſtories do cry out, and this our age (if ever before) is now in horror by reaſon of the rage of that ſickle which Antichriſt calleth for. In this place is the firſt type, that is, of the harveſt. 10 Declaring his fierceneſſe by his colour, like unto that which is in the white or milk circle of heaven. 11 As one that ſhall reigne from God, and occupie the place of Chriſt in this miſerable execution. 12 That is, a moſt fit and commodious inſtrument of execution, deſtroying all by hewing and thruſting through: for who may ſtand againſt God? 13 Chriſt giveth a commandement in this verſe, and the angel executeth it in the next verſe. * Joel. 3, 13. ‡ Or, *dried.* 14 The other type (as I ſaid ver. 14.) is the vintage: the manner whereof is one with that which went before if thou except this, that the grape gathering is more exact in ſeeking out every thing than is the harveſt labour. This is therefore a more grievous judgement, both becauſe it ſucceedeth the other, and becauſe it is underſtood to be executed with great diligence. 15 That is, it ſo overflowed very deep, and very farre and wide: the ſpeech is hyperbolicall or exceſſive, to ſignifie the greatneſſe of the ſlaughter. And theſe be thoſe pleaſant fruits forſook, of the contempt of Chriſt, and deſiring of Antichriſt rather than him, which the miſerable, mad, and blinde world doth at this time reap.

CHAP. XV.

1 The ſeven angels with the ſeven laſt plagues. 3 The ſong of them that overcome the beaſt. 7 The ſeven vials full of the wrath of God.

AND ¹ I ſaw another ſigne in heaven, great and marvellous, ſeven ² angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

1 This is that other place of the acts of Chriſt, as I noted before 14, 14. Now therefore is ſhewed a ſingular work of the judgement of God belonging to the overthrow of Antichriſt and his forces, of which divine work the preparation is deſcribed in this chapter: and the execution in the next. The preparation is firſt ſet down generally, and in type in this verſe: and is after particularly ſet forth in the reſt of the chapter. 2 Of which chap. 8, 9. in powring forth the plagues of the world: for even theſe plagues do for the moſt part agree with thoſe.

2 ³ And I ſaw ⁴ as it were a ſea of glaſſe, mingled with fire, and ⁵ them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ⁶ ſtand on the ſea of glaſſe, having the harps of God.

3 And they ſing ⁷ the ſong of Moſes the ª ſervant of God, and the ſong of the Lambe, ſaying, ⁸ Great and marvellous are thy works, Lord God Almighty, * juſt and true are thy ᵇ wayes, thou King of ſaints.

4 * Who ſhall not fear thee, O Lord, and glorifie thy name? for thou onely art holy: for all nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.

3 There are two parts of the narration: one, the confeſſion of the Saints, gloryfying God, when they ſaw the preparation of the judgements of God, unto the 4 verſe: another the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his judgements, in foure others verſes. 4 This part of the viſion alludeth unto that ſea, or large veſſel of braſſe, in which the prieſts waſhed themſelves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called verſe 5.) is ſaid to have been a ſea of glaſſe, moſt lightſome and clear, unto the commoditie of choiſe mixt with fire, that is, as containing the treaſury of the judgements of God, which he bringeth forth and diſpenſeth according to his own pleaſure: for out of the former, the prieſts were cleanſed of old: and out of this the ungodly are deſtroyed now, chap. 4, 6. 5 That is, the godly martyrs of Chriſt, who ſhall not give place even in miracles unto that beaſt: of theſe ſee before, chap. 13, 17. and 14, 9, 10. 6 Glorifying God, from the particular obſervation of the weapons and inſtruments of Gods wrath, floting in the ſea of glaſſe. 7 That ſong of triumph, which is Exod. 15, 2. ª So is Moſes called for honours ſake, as it is ſet forth, Deut. 34, 10. 8 This ſong hath two parts: one a confeſſion, both particular, in this verſe, and generall, in the beginning of the next verſe: another, a narration of cauſes belonging to the confeſſion, whereof one kinde is eternall in it ſelf, and moſt preſent unto the godly, in that God is both holy, and alone God: another kinde is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbeleeving: as chap 17, 2.) were to be brought unto the ſame ſtate of happineſſe, by the magnificencie of the judgement of God in the next verſe. * Pſal. 145, 17. ᵇ Thy doings. * Jer. 10, 7.

5 [9] And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the [10] seven plagues, clothed in [11] pure and white linnen, and having their breasts [12] girded with golden girdles.

7 And one of the [13] foure beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power, [14] and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

9 The second part of the narration (as was noted vers. 3.) wherein first, the authoritie of the whole argument and matter thereof is figured, by a forerunning type of a temple opened in heaven, as Ch. 11, 19. namely, that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administers or executers, come forth out of the temple, vers. 6. Thirdly, they are furnished with instruments of the judgements of God, and weapons fit for the manner of the same judgements, ver 7. Finall, they are confirmed by testimony of the visible glorie of God, in the last verse. A like testimony whereunto was exhibited of old in the law, Exod. 40, 34. 10 That is, commandements to inflict those seven plagues. Here is the figure called Metonymia. 11 Which was in old time a signe of the kingly or princely dignitie. 12 This girding was a signe of diligence, and the girdle of gold was a signe of sinceritie, and trustinesse in taking in charge the commandements of God. 13 Of these before, Chap. 4, 7. 14 None of those 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 The angels poure out of their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

1 [1] AND I heard a great voice out of the temple, saying to the seven angels, Go your wayes and poure out the vials of the wrath of God upon the earth.

2 [2] And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark [3] of the beast, and upon them which worshipped his image.

3 [4] And the second angel poured out his vial upon the sea, and it [a] became as the bloud of a dead man: and every living soul died in the sea.

4 [5] And the third angel poured out his vial upon the rivers and fountains of waters, and they became bloud.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, & wast, and shalt be, because thou hast judged thus:

6 For they have shed the bloud of saints and prophets, and thou hast given them bloud to drink, for they are worthy.

7 [6] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgements.

8 [7] And the fourth angel poured out his vial upon the sunne, and power was given unto him to scorch men with fire.

9 And men were ‡ scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

10 [8] And the fift angel poured out his vial upon the seat of the beast, and his kingdome was full of darknesse, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 [9] And the sixth angel poured out his vial upon the great river [10] Euphrates, and [11] the water thereof was dried up, [12] that the way of the kings of the east might be prepared.

13 And I saw [13] three unclean spirits [14] like frogs *come* out of the mouth of the [15] dragon, and out of the mouth of the [16] beast, and out of the mouth of the [17] false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 * [18] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.

16 [19] And he gathered them together into a place called in the Hebrew tongue [20] Armageddon.

17 [21] And the seventh angel poured out his vial into the [22] aire, and there came a great voice out of the temple of heaven, from [23] the throne, saying, [24] it is done.

18 [25] And there were voices, and thunders, & lightnings: & there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 [26] And the great city was divided into three parts, and the cities [27] of the nations fell: and great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fiercenesse of his wrath.

20 And every island fled away, and the mountains [29] were not [b] found.

1 In the former chapter was set down the preparation unto the work of God: here is delivered the execution thereof. And in this discours of the execution, is a generall commandement in this verse, then a particular recitall in order of the execution done by every of the seven angels, in the rest of the chapter. This speciall execution against antichrist and his crew, doth in manner agree unto that which was generally done upon the whole world, chap. 8. and 9. and belongeth (if my conjecture fail me not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these judgements are figured more grievous than those.

2 The history of the first angel, whose plague upon the earth is described almost in the same words with that sixt plague of the Egyptians, Exod. 9, 9. But it doth signifie a spirituall ulcer, and that torture or butchery of conscience, feared with an hot yron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitternesse stirreth up and forceth out the sword of Gods wrath. 3 See chap. 13, 16. 4 The history of the second angel, who troubleth and molesteth the seas, that he may stir up the conscience of men sleeping in their wickednesse, See chap. 8, 8. a It was turned into rotten and filthy bloud, such as is in dead bodies. 5 The story of the third angel striking the rivers in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men, with the punishment of God: which is common to this place, and that which went before. Wherefore also this praising is attributed to the angel of the waters, a name common to the second and third angels, according as both of them are said to be sent against the waters, albeit the one of the sea, the other of the rivers, in two verses. 6 A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another angel, chap. 7. 2, 3. and 12, 1. 7 The story of the fourth angel, who throweth the plague upon the heaven and upon the sun, of which, Luke 21, 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat in this verse. The other proceeding accidentally from the former, that their fury shall so much the more be enraged against God, in the next verse, when yet (O wonderfull mercie and patience of God) all other creatures are first striken often and grievously by the hand of God before mankinde, by whom he is provoked: as the things before going do declare. ‡ Or, *burned.*

8 The story of the fift angel, who striketh the kingdome of the beast with two plagues, abroad with darknesse, within with biles and dolours most grievous, throughout his whole kingdome, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacie of the idolaters: whereof arose perturbation and thence a furious indignation and desperate madnesse, raging against God, and hurtfull unto it self.

9 The story of the sixt angel, divided into his act, and the event thereof. The act is, that the angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, that the meer madnesse wherewith the wicked are inraged that they may scorn the judgements of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

10 The bond of the spirituall Babylon, and to the fortresses of the same, Chap. 9, 14.

11 So the church of the ungodly, and kingdome of the beast, is said to be left naked, all the defences thereof in which they put their trust, being taken away from it. 12 That is, that even they which dwell further off, may with more commoditie make haste unto that sacrifice which the Lord hath appointed. 13 That is, every of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction, all kings, princes and potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in the next verse. 15 That is, the devil, as chap. 11, 5. 16 Whereof chap. 13, 1. 17 That is, of that other beast, of which chap. 13, 11. for so is he called also, chap. 19, 20. and 20, 10. * Matth. 24, 43. 18 A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, alwayes to addresse their minds unto his coming, and to look unto themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserably unprepared at the coming of the Lord, so Matth. 24, 29. and 25, 13. 19 Namely, the angel, who holily according to the commandment of God, was to do sacrifice: notwithstanding that those impure spirits doe the same wickedly, as servants, not unto God, but unto the beast that hath seven heads. 20 That is (to say nothing of other expositions) the mountain it self, or mountain places of Megiddon. Now it is certain by the holy scriptures, that Megiddon is a citie and territorie in the tribe of Manasses, bordering upon Issachar and Asher, and was made famous by that lamentable overthrow of king Josias, whereof 2 Reg. 22, 30. and 2 Chron. 35, 22. and Zach. 12, 11. In this mountain country God saith by figure, or type, that the kings of the peoples which serve the beast, shall meet together: because the Gentiles did alwayes esti that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were perswaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly. But God here pronounceth, that that reproach of the church, and confidence of the ungodly, shall by himself be taken away, in the self-same place where the nations perswaded themselves, they should mightily exult and triumph against God and his church. 21 The story of the seventh angel unto the end of the chapter, in which first is shewed by signe and speech, the argument of this plague, in this verse, and then is declared the execution thereof in the verses following. 22 From whence he might move the heaven above, and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called Metonymia. 24 That is, Babylon is undone, as is shewed verse 19. and in the chapters following. For the first onset (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victory, is described in those that follow. 25 Now is declared the execution (as is said in verse 17.) and the things that shall last come to passe in heaven and in earth before the overthrow of the beast of Babylon: both generally, verse 18. and particularly in the cursed city, and such as have any familiaritie therewith, in the three last verses. 26 The seat or standing place of antichrist. 27 Of all such as cleave unto antichrist, and fight against Christ. 28 That harlot, of whom in the next chapter following. Now this phrase, *to come into remembrance*, is after the common use of the Hebrew speech, borrowed from men, and attributed unto God. * Jer. 25, 15. 29 That is, were seen no more, or were no more extant. A borrowed Hebraisme. b Appeared not, which the Hebrews utter after this sort, Were not, Gen. 5, 24.

21 [30] And

21 30 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a c talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

30 The manner of the particular execution, moſt evidently teſtifying the wrath of God by the originall and greatneſſe thereof: the event thereof is the ſame with that which is Chap. 9, 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, that is to ſay, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, yer ſe 9. and 11. c As it were about the weight of a talent, and a talent was threeſcore pound, that is, ſix hundred groats, whereby is ſignified a marvellous and ſtrange weight.

CHAP. XVII.

3, 4. A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt. 5 which is great Babylon the mother of all abominations. 9 The interpretation of the ſeven heads, 12 and the ten horns. 8 The puniſhment of the whore. 14 The victory of the Lambe.

1 AND 1 there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew 2 unto thee the a judgement of the great whore, that ſitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 3 So he carried me away in the ſpirit into the wilderneſſe: and I ſaw a woman ſit upon a b ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the 4 woman was arayed 5 in purple, and ſcarlet colour, and † decked with gold and precious ſtone and pearls, having 6 a golden cup in her hand, full of abominations and filthineſſe of her fornication.

5 7 And upon her forehead was a name written, MYSTERIE, 8 BABYLON THE GREAT, THE MOTHER OF 9 HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 9 And I ſaw the woman drunken with the bloud of the ſaints, and with the bloud of the martyrs of Jeſus: 10 and when I ſaw her, I wondred with great admiration.

7 11 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

1 The ſtate of the church militant being declared now followeth the ſtate of the church, overcoming and getting victory, as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in foure chapters. As in the place before going I noted, that in that hiſtory the order of time was not alwayes exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt is delivered the ſtory of Babylon deſtroyed in this and the next chapter, (for this Babylon, out of all doubt, ſhall perish before the two beaſts and the dragon) Secondly, is delivered the deſtruction of both the two beaſts, chap. 19. And laſtly of the dragon, chap. 18. In the ſtory of the ſpirituall Babylon, are diſtinctly ſet forth the ſtate thereof in this chapter, and the overthrow done from God, chap. 18. In this verſe and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the prophet (as often heretofore) and a generall proportion. 2 That is, that damnable harlot, by a figure called *hypallagie*. For ſaint John as yet had not ſeen her. Although another interpretation may be born, yet I like this better. 3 The ſentence that is pronounced againſt this harlot. 3 Henceforth is propounded the type of Babylon and the ſtate thereof, in foure verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things, the beaſt (of whom chapter 13) in the 3 verſe: and the woman that ſitteth upon the beaſt, verſe 4, 5, 6. The beaſt in proceſſe of time hath gotten ſomewhat more than was expreſſed in the former viſion. Firſt, in that it is not reade before that he was apparelled in ſcarler, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy onely in his heads. So God did teach that this beaſt is much increaſed in impietie and injuſtice, and doth in this laſt age, triumph in both theſe more inſolently and proudly than ever before. b A ſcarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour. 4 That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attire, profeſſion and deeds. 5 In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous. † Gr. *gilded*. 6 In profeſſion the nouriſher of all, in this verſe, and teaching her myſteries unto all, verſe 5. ſetting forth all things moſt magnificently: but indeed moſt perniciouſly beſotting miſerable men with her cup, and bringing upon them a deadly giddineſſe. 7 Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not beare. 8 An expoſition in which S. John declareth what manner of woman this is. 9 Or, *fornications*. 9 In manner of deeds: She is red with bloud, and ſhedderh it moſt licenciouſly, and therefore is coloured with the bloud of the ſaints, as on the contrary part, Chriſt is ſet forth imbrued with the bloud of his enemies, Eſai 63, 1. 10 A paſſage unto the ſecond part of this chapter, by occaſion given of S. John, as the words of the angel do ſhew in the next verſe. 11 The ſecond part of place as I ſaid verſe 1. The enarration of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14 verſe. After, of the harlot, unto the end of the chapter.

8 12 The beaſt that thou ſaweſt, was, 13 and is not, & 14 ſhal aſcend out of the bottomleſſe pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) 15 when they behold the beaſt that was, and is not, and yet is.

9 16 And here is the minde which hath wiſdome. The c ſeven heads 17 are ſeven mountains, on which the woman ſitteth.

10 18 And there are ſeven kings, 19 five are fallen, 20 and one is, 21 and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 22 And the beaſt that was, and is not even he is 23 the eighth, and is 24 of the ſeven, 25 and goeth into perdition.

12 26 And the ten horns which thou ſaweſt, are 27 ten kings, which have received no

12 The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinction of this beaſt from all that ever have been at any time: which diſtinction is contained in this verſe. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, verſe 12, 13, 14. This beaſt is that empire of Rome of which I ſpake chap. 13, 11. according to the mutations and changes whereof, which then had already hapned, the Holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words: *The beaſt which thou ſaweſt, was, and is not.* For ſo I expound the words of the apoſtle for the evidencie ſake, as I will further declare in the notes following. 13 The meaning is, that beaſt which thou ſaweſt before (chap. 13, 1.) and which yet thou haſt now ſeen, was, (was I ſay) even from Julius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner and ſtock, from the houſe of Julius: and yet is not now the ſame, if thou look unto the houſe and ſtock: for the dominion of this family was tranſlated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beaſt: but exceedingly varied by kinreds, families, and perſons. It was therefore (ſaith S. John) in the kinred or houſe of Julius: and now it is not in that kinred, but tranſlated unto another. 14 As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, chap. 13, 1.) that is, ſhall be a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or run and perish: and ſo ſhall ſucceſſively new princes or emperours come and go, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many murations, verily no empire that ever was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, ever continued ſo long. 15 That is, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvell at theſe grievous and often changes: when they ſhall conſider the ſelf ſame beaſt, which is the Romane empire, to have been, and not to be, and to be, and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place confirmed by the event of the things themſelves. Although the laſt change alſo, by which the empire, that before was civill, became eccleſiaſticall, is not obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the ſaints: the other alſo upon their ſouls: the firſt by humane order and policy, the other under the colour of the law of God, and of religion, raged and imbrued it ſelf with the bloud of the godly. 16 An exhortation, preparing unto audience by the ſame argument, with that of Chriſt: *He that hath eares to heare, let him heare.* Wherefore for mine own part: I had rather reade in this place, *Let there be here a minde, &c.* So the angel paſſeth fully unto the ſecond place of this deſcription. c Very children know what the ſeven hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth, *And compaſſeth ſeven towers in one wall* that citie it is, that when John wrote theſe things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, but it is declining unto deſtruction. 17 This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. John endevoured to deſcribe the ſame, that he might be both known of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This delineation hath one type, that is, his heads, but a double deſcription or application of the type: one permanent, from the nature it ſelf, the other changeable, by the working of men. The deſcription permanent, is by the ſeven hils, in this verſe, the other that fleeteth, is from the ſeven kings, verſe 10, 11. And here it is worthy to be obſerved, that one type hath ſome time two or more applications, as ſeemeth good to the Holy Ghoſt to expreſſe, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, chap. 1, 4. Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, ἑπτάλοφος, that is, of ſeven tops or creſts, and of Varro *ſeptices*, that is, of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemcollis*, that is, ſtanding upon ſeven hills. 18 The beginning of theſe kings or emperours, is almoſt the ſame with the beginning of the church of Chriſt, which I ſhewed before, chap. 11, 1. Namely, from the yeare 25, after the paſſion of Chriſt, what time the temple and church of the Jews was overthrown. In which yeare it came to paſſe by the providence of God, that that ſaying, *The beaſt was, and is not*, was fulfilled before the deſtruction of the Jews immediatly following, came to paſſe. That was the yeare from the building of the citie of Rome, 809. from which yeare S. John both numbreth the emperours which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe, that when this particular prediction or foretelling of things to come, ſhould take effect, the truth of all other predictions in the church 5 might be the more confirmed. Which ſigne God of old mentioned in the law, Deut. 18. and Jeremie confirmeth, chapter 28, 8. 19 Whoſe names are theſe: the firſt, *Servius Sulpitius Galba*, who was the ſeventh emperour of the people of Rome, the ſecond, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſonne, of his own name. 20 *Flavius Domitian*, ſonne of the firſt *Veſpaſian*. For in the latter end of his dayes, S. John wrote theſe things, as witneſſeth Irenæus, *Lib. 5 adverſus hæreſes*. 21 Netva, the empire being now tranſlated from the family of *Flavius*. This man reigned onely onely yeare, foure moneths, and nine dayes, as the hiſtory writers do tell. 22 This is ſpoken by the figure ſynecdoche, as much to ſay, as that head of the beaſt which was and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third verſe of the thirteenth chapter. 23 Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth. 24 Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head. For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life. 25 Namely, to moleſt with perſecutions the churches of Chriſt, as the hiſtories do accord, and I have briefly noted, chapter 2, 10. 26 The third place of this deſcription, as I ſaid verſe 8. is a prophericall prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdome, &c.* For there is an antitheſis or oppoſition betweene theſe kings, and thoſe that went before. And firſt the perſons are deſcribed in this verſe, then their deeds in the two verſes following. 27 That is, ariſing with their kingdomes out of the Romane beaſts: at ſuch times as that politicall empire began by the craft of the popes, greatly to fall.

244

kingdome as yet: but receive power as kings [28] one houre with the beast.

13 [29] These have one minde, and shall give their power and strength unto the beast.

14 These shall make warre with the [30] Lambe, and the Lambe shall overcome them: * for he is Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithfull.

15 [31] And he saith unto me, The waters which thou saweſt, where the whore ſitteth [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] horns which thou saweſt upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome unto the beast, untill the words of God shall be fulfilled.

18 And the woman which thou saweſt, is that [35] great city which reigneth over the kings of the earth.

28 Namely, with that second beast, whom we called before a false prophet, which beast ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said, chapter 14. 11, 12. For when the politicall empire of the west began to bow downwards, there both arose those ten kings, and the second beast took the opportunitie offered, to usurp unto himself all the power of the former beast. These kings long agoe, many have numbred and described to be ten, and a great part of the events plainly testifieth the same in this our age.

29 That is by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their storie is divided into three parts, counsels, acts, and events The counsellers some of them consist in communicating of judgements and effections: and some in communicating of power, which they are said to have given unto this beast, in this verse. 30 With Christ and his church, as the reason following doth declare, and here are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * 1 Tim. 6, 15. Chap. 19, 16. 31 This is the other member of the enarration, as I said verse 7. belonging unto the harlot, shewed in the vision, verse 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificency, in this verse, what is her fall, and by whom it shall happen unto her in the 2 verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joyned with the next chapter. 32 That is, as unconstant and variable as are the waters. Upon this foundation sitteth this harlot as queen, a vain person, upon that which is vain. 33 The ten kings, as verse 12. The accomplishment of this fact and event is daily increased in this our age, by the singular providence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verse following. 34 A reason rendred from the chief efficient cause, which is the providence of God, by which alone Saint John by inversion of order affirmeth to have come to passe, both that the kings should execute upon the harlot that which pleased God, and which he declared in the verse next before going: and also that by one consent and counsel, they should give their kingdome unto the beast, &c. verſ. 33, 34. for as these being blinded have before depended upon the beck of the beast that lifteth up the harlot, so it is said, that afterward it shall come to passe, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God. 35 That is, Rome, that great city, or onely city (as Justinian calleth it) the king and head whereof was then the emperour, but now the pope, since that the condition of the beast was changed.

Chap. XVIII.

2 Babylon is fallen. 5 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoyce for the judgements of God upon her.

1 The second place (as I said before chap. 17, 1.) of the historie of Babylon is of the wofull fall and ruin of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plain and simple foretelling of her ruine, in 3 verses. The second a figurative prediction by the circumstances, thence unto the 20 verse. The third, a confirmation of the same by signe or wonder, unto the end of the chapter.

AND [1] after these things I saw another [2] angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And he cried mightily with a strong voice, [3] saying, * Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‡ abundance of her delicates.

2 Either Christ the eternall word of God the Father (as often elsewhere) or a created angel, and one deputed unto this service, but throughly furnished with greatnesse of power, and with light of glory, as the ensigne of power. 3 The prediction or foreshewing of her ruine, containing both the fall of Babylon, in this verse, and the cause thereof uttered by way of allegorie concerning her spirituall and carnall wickednesse, that is, her most great impiety and unjustice in the next verse: her fall is first simply declared of the angel, and then the greatnesse thereof is shewed here, by the events, when he saith, it shall be the seat and habitation of devils, of wilde beasts, and of cursed fowls, as of old, Esay 13, 21. and often elsewhere. * Chap. 14, 8. ‡ Or, *power.*

4 [4] And I heard another voice from heaven, saying, [5] Come out of her my people, that ye [6] be not partakers of her sinnes, and that ye receive not of her plagues:

5 For her sinnes have [a] reached unto heaven and God hath remembred her iniquities.

6 [7] Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith [b] in her heart, I sit a * queen, and am [c] no widow, and shall [d] see no sorrow.

8 Therefore shall her plagues come in [e] one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And [8] the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning:

10 Standing afarre off for the fear of the torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one houre is thy judgement come.

11 [9] And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more.

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linnen, and purple, and silk, and scarlet, and all ‡ thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brasse, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine floure, and wheat, and beasts, and sheep, and horses, and chariots. and ‡ slaves, and souls of men.

14 [10] And the [f] fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of these things which were made rich by her, shall stand afarre off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was cloathed in fine linnen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 [11] For in one houre so great riches is come

4 The second prediction, which is of the circumstances of the ruine of Babylon of these there are two kinds: one going before it, as that before hand the godly are delivered, unto the ninth verse: the other following upon her ruine, namely, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned chap. 12. to have been done in time past, before the destruction of Jerusalem, this charge is given here, and in the next verse. The other is, that every one of them occupie themselves in their own place in executing the judgement of Gods as it was commanded the Levites of old, Exod. 32, 27. and that they sanctifie their hands unto the Lord, verse 6, 7, 8.

6 Of this commandment there are two causes: to avoid the contagion of sin, and to shun the participation of those punishments that belong thereunto.

a He useth a word which signifieth the following of sinnes one after another, and rising one of another in such sort that they grew at length to such an heap, that they came up even to heaven.

7 The provocation of the godly, & the commandment of executing the judgements of God, stand upon three causes which are here expressed. the unjust wickednesse of the whore of Babylon, in this verse, her cursed pride, opposing it self against God, which is the fountain of all evil actions, ver. 7. & her most just damnation by the sentence of God verse 8.

b With her self.

* Isa. 47, 8

c I am full of people and mighty.

d I shall taste of none.

e Shortly, and at one instant. 8 The circumstances following the fall of Babylon, of the consequents thereof (as I distinguished them, verse 4.) are two: Namely the lamentation of the wicked, unto the 19 verse, and the rejoycing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is, the mourning of the kings and mighty men of the earth, in two verses: The second is the lamentation of the merchants that traffick by land, thence unto the 16 verse: The third is, the wailing of those that merchandise by sea, verſ. 16, 17, 18. In every of those the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them. 9 The lamentation of those that trade by land, as I distinguished immediatly before. ‡ Or, *sweet.* ‡ Or, *bodies.* 10 An apostrophe, or turning of the speech by imitation: used for more vehemencie, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and overthrown. So Esay 12, 9. and in many other places. f By this is meant that season which is next before the fall of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for. 11 The manner of mourning used by them that trade by sea.

to nought. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afarre off,

18 And cryed when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cryed, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costlinesse for in one houre is she made desolate.

20 [12] Rejoyce over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 [13] And a mighty angel took up a stone like a great mil-stone, and cast it into the sea, saying, Thus with violence shall that great, city Babylon be thrown down, and shall be found no more at all.

22 [14] And the voice of harpers, and musicians, and of pipers, and trumpetters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a mil-stone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchans were the great men of the earth: for by thy sorceries were all nations deceived.

24 And in her was found the [15] bloud of prophets [16] and of saints, and of all that were slain upon the earth.

12 The other consequent upon the other ruine of Babylon, is the exultation or rejoycing of the godly in heaven and in earth, as was noted verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in two sorts, first by a simple propounding of the thing it self, in this verse, and then by declaration of the events, in the verses following.

14 The events are two, the one of them opposite unto the other, for amplification sake, There shall be, saith he, in Babylon no mirth nor joy at all, in this and the next verse, but all heavy and lamentable things from the bloudy slaughters of the righteous, and the vengeance of God coming upon it for the same.

15 That is, shed by bloudy massacres, and calling for vengeance.

16 That is, proved and found out, as if God had appointed a just iniquirie concerning the impiety, unnaturalnesse, and unjustice of these men.

CHAP. XIX.

1 God is praised in heaven for judging the great whore, and avenging the bloud of his saints. 7 The marriage of the Lambe. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

1 This chapter hath in sum two parts, one transitory, or of passage unto the things that follow, unto the tenth verse, another historicall of the victory of Christ gotten against both the beasts, unto the end of the chapter: which I said was the second history of this argument, chap. 17, 1. The transition hath two places, one of praising God for the overthrow done unto Babylon in 4 verses: and another likewise of praise, and propheticall, for the coming of Christ unto his kingdome, and his most royall marriage with his church thence unto the 10 verse. The former praise hath three branches, distinguished after the ancient manner of those that sing, ἀντιφώνως, that is, an invitation, or provokement in two verses: ἀντιφωνία, a response or answer in the third verse: and συμφωνία 5 close or joyning together in harmony: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object unto Saint John or the heavenly church, a childish and idle repetition of speech. a Praise the Lord. 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certain testimony of his divine judgement as was done at Sodom and Gomorrha, Gen. 19. 4 The second place of praise, as I said verse 1. which first is commanded from God in this verse: and then is in most ample manner pronounced of the creatures, both because they see that kingdome of Christ so come, which most they desire, verse 6. also because they see that the church is called forth to be brought home into the house of her husband by holy marriage, unto the fellowship of this kingdome, verse 7, 8. Wherefore Saint John is commanded to write in a book the epiphonema, or acclamation joyned with a divine testimony, verse 9. 5 Out of the temple from God, as 11, 19.

AND [1] after these things I heard a great voice of much people in heaven, saying, [a 2] Alleluja, salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his servants at her hand.

3 And again they said, [3] Alleluja: and her smoke rose up for ever and ever.

4 And the foure and twenty elders, and the foure beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluja.

5 [4] And a voice came out of the [5] throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard [6] as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluja: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lambe is come, and his wife hath [7] made her self ready.

8 And to her was granted, that she should be arayed in [8] fine linnen, clean and white: for the fine [9] linnen is the [b] righteousnesse of saints.

9 [10] And he saith unto me, Write, * Blessed are they which are called unto the marriage-supper of the Lambe. And he saith unto me, These are the true sayings of God.

10 [11] And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the [c] testimonie of Jesus, worship God: for the testimonie of [d] Jesus is the spirit of propheſie.

11 [12] And I saw [13] heaven opened, and behold a white horse, and he that sat upon him was called faithfull and true, and in righteousnesse he doth judge and make warre.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

13 * And he was clothed with a vesture dipt in bloud, and his name is called, The word of God.

14 [14] And the armies which were in heaven followed him upon white horses, clothed in fine linnen, white and clean.

15 [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-presse of the fierceneſſe and wrath of Almighty God.

16 [16] And he hath on his vesture, and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

17 [17] And I saw an angel standing in the [18] sun, and he cried with a loud voice, saying to all the fowls that flie in [19] the midst of heaven, Come and gather your selves together unto the supper of the great God:

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 [20] And I saw the beast, & the kings of the earth, and their armies gathered together to

6 Without the temple in heaven.

7 Namely, unto the holy marriage both her self in person in this verse, and also furnished of her spouse with marriage gifts princely and divine, is adorned and prepared in the next verse.

8 As an ensigne of kingly and priestly dignitie: which dignitie Christ bestoweth upon us, Chap. 1, 6.

9 This is a gift given by the husband for marriage sake, and a most choice ornament which Christ bestoweth upon us, as upon his spouse.

b Good works which are lively testimonies of faith.

* Matth. 22, 2.

10 Namely, the angel, as appeareth by the next verse.

11 The particular historie of this verse is brought in by occasion, & as it were besides the purpose, that Saint John might make a publick example of his own infirmity, and of the modest sanctimony of the angel, who both renounced for himself the divine honours, and recalled all the servants of God unto the worship of him alone, as also 22, 8.

c Which are commanded to beare witnesse of Jesus.

d For Jesus is the mark that all the propheſies shoot at.

12 The second place of this chapter (as I said verse 1.) is of the victory gotten by Christ against both the beasts: in which first: Christ is described as one ready to fight, unto the 16 verse, then is shewed the battell to be begun, thence unto the 18. verse. Lastly, is set forth the victory, unto the end of the chapter. In this place do shine forth most excellent properties of Christ, as our heavenly judge and revenger, according to his person, company, effects and names. 13 Properties belonging to his person, that he is heavenly judge, faithfull, true, just, in this verse, searching out all things, ruling over all to be searched out of none. verse 12, the triumpher, and the very essentiall word of God, verse 13. * Isa. 63, 2. 14 The company or retinue of Christ holy, innumerable, heavenly, judiciall, royall, and pure. 15 The effects of Christ prepared unto battel, that with his mouth he striketh the gentiles, ruleth and destroyeth. 16 The name agreeing unto Christ, according to the former properties, expressed after the manner of the Hebrews. * Chap. 17, 14. 17 The second member, as I said verse 11. A reproachfull calling forth of his enemies unto battel: in which not themselves (for why should they be called forth of the King of the world, or provoked being his subjects? for that were not comely) but in their hearing the birds of the aire are called to eat their carkeises. 18 That is, openly, and in sight of all, as Num. 25, 4. and 2 Sam. 12, 11. 19 That is, through this inferiour heaven, and which is nearer unto us: an Hebrew phrase. 20 The third member (as was said verse 11.) of the victorie obtained by Christ. Unto this appertaineth two things: his buckling with the beast and his forces, in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plain.

246

make warre againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt [21] was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the [22] mark of the beaſt, and them that worshipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their flesh.

21 Namely, that beaſt with ſeven heads, of which before chapter 13, 1. and 17, 2.

22 That is, that beaſt with two heads, of which 13, 11. Look more, chapter 16, 14.

CHAP. XX.

2 Satan bound for a thouſand yeares. 6 The firſt reſurrection: they bleſſed that have part therein. 7 Satan let looſe again. 8 Gog and Magog. 10 The devil caſt into the lake of fire and brimſtone. 12 The laſt and generall reſurrection.

AND [1] I ſaw an angel come down from heaven, having the key [2] of the bottomleſſe pit, and a great chain in his hand.

2 And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him [3] a thouſand yeares,

3 And caſt him into the bottomleſſe pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations [4] no more, till the thouſand yeares ſhould be fulfilled: and after that, he muſt be looſed [5] a little ſeaſon.

4 [6] And I ſaw [8] thrones, and they ſat upon them, and [7] judgement was given unto them; and I ſaw the ſouls of them that were [8] beheaded for the witneſſe of Jeſus, and for the word of God, and which [9] had not worshipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand yeares.

5 [10] But the reſt of the dead [11] lived not again untill the thouſand yeares were finished. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the [12] ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, [13] and ſhall reigne with him a thouſand yeares.

7 [14] And when the [15] thouſand yeares are expired, Satan ſhall be looſed out of his priſon,

8 [16] And ſhall go out to deceive the nations, which are in the foure quarters of the earth, * Gog and Magog, to gather them together to battel: the number of whom is as the ſand of the ſea.

9 And they went up on the [b] breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved citie: and [17] fire came down from God out of heaven, and devoured them.

10 [18] And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 [19] And I ſaw a great [20] white throne, and him that ſat on it, [21] from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before [22] God: and the [23] books were opened: and another * book was opened, which is *the book* [24] of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 [25] And the ſea gave up the dead which were in it: and death and ‡ hell delivered up the dead which were in them: and they were judged every man according to their works.

14 [26] And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

1 Now followeth the third place of the propheticall hiſtory, which is of the victory whereby Chriſt overcame the dragon, as I noted, Chap. 7, 1. This place muſt neceſſarily be joyned with the end of the 12 chapter, and be applied unto the juſt underſtanding thereof. This chapter hath two parts, one of the dragon overcome unto the 10 verſe: the other of the reſurrection and laſt judgement, unto the end of the chapter. The ſtory of the dragon is doubled: Firſt, of the firſt victory, after which he was bound by Chriſt, unto the 6 verſe. The ſecond is of the laſt victory, whereby he was thrown down into everlaſting punishment, thence unto the 16 verſe. This firſt hiſtory hapened in the firſt time of the Chriſtian church, when the dragon thrown down from heaven by Chriſt, went about to moleſt the new birth of the church in the earth, chap. 12. 1, 18. For which cauſe I gave warning, that this ſtory of the dragon muſt be annexed unto that place. 2 That is, of hell whither God threw down the angels which had ſinned, and bound them in chaines of darkneſſe to be kept unto damnation, 2 Pet. 2, 4. Jude 6. 3 The firſt, whereof (continuing this hiſtory with the end of the 12 chapter) in the 36 year from the paſſion of Chriſt, when the church of the Jews being overthrown, Satan aſſayed to invade the Chriſtian church gathered of the Gentiles, and to deſtroy part of her ſeed, chap. 12, 17. The thouſandth year falleth preciſely upon the times of that wicked Hildebrand, who was called Gregorie the ſeventh, a moſt damnable necromancer and ſorcerer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thence forth to annoy the Saints of God with moſt cruel perſecutions, and the whole world with diſſentions and moſt bloudly warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten over the dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before, chap. 12. and which after a thouſand years (alack for wo) he moſt mightily procured in the Chriſtian world. 5 Which being once expired, the ſecond battel and victory ſhall be, of which verſe 7, 8. 6 A deſcription of the common ſtate of the church of Chriſt in the earth, in that ſpace of a thouſand years, for which the devil was in bonds: in which firſt, the authoritie, life, and common honor of the godly is declared, verſe 4. Secondly, newneſſe of life is preached unto others by the goſpel, after that ſpace, verſe 5. Finally, he concludeth with promiſe, verſe 7. a For judgement was committed to them, as to members joyned to the head: not that Chriſts office was given over to them. 7 This was a type of the authority of the good and faithfull ſervants of God in the church, taken from the manner of men. 8 Of the martyrs which ſuffred in thoſe firſt times. 9 Of the martyrs which ſuffred after that both the beaſts were now riſen up, chap. 15. for there, theſe things are expounded. 10 Whoſoever ſhall lie dead in ſinne, and not know the trueth of God. 11 They ſhall not be renewed with that newneſſe of the life by the enlightning of the goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſha'll riſe again. 12 That whereby both body and ſoul, that is, the whole man is addicted and delivered unto eternall death, See chap. 2, 11. 13 A return unto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe. 14 The ſecond hiſtorie, of the latter victory of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the work, overthrow, and eternall puniſhment of Satan. 15 Of which I ſpake, ver. 2. Then therefore ſha'll be given unto him liberty to rage againſt the church, and to moleſt the Saints for the ſinnes of men: unto whom the faithfull ſhall have aſſociated themſelves more than was meet, taſting with them of their impuritie of doctrine and life.

16 The work, or act of Satan (which is the firſt member, as I diſtinguiſhed in the verſe before going) to deceive the whole world, even unto the uttermoſt nations thereof: to arme them againſt the people of God, in this verſe, and to beſiege and oppreſſe the church with his whole ſtrength, in the verſe following. * Ezek. 38, 2. and 39, 1.

b As if he ſaid, in ſo much that the whole face of the earth, how great ſo ever it is, was filled.

17 The wrath of God conſuming the adverſaries, and overthrowing all their enterpriſes, Heb. 10, 27. And this is the ſecond member mentioned, verſe 7. overthrow of Satan.

18 The third member, eternall deſtruction againſt thoſe that are overcome: as I noted in the ſame place.

19 The ſecond part of this chapter, in which is deſcribed the judge, in this verſe, and the laſt judgement in the verſe following.

20 That is, a tribunall ſeat moſt princelike and glorious: for ſo doth the Greek word alſo ſignifie.

21 That is, Chriſt, before whom when he cometh unto judgement, heaven and earth ſhall perish for the greatneſſe of his majeſty, 2 Pet. 3, 7, 10, &c. 22 That is, Chriſt the Judge, 2 Cor. 5, 10. 23 As it were his books of reckoning or accompts, that is, the teſtimony of our conſcience, and of our works, which by no means can be avoided. This is ſpoken after the manner of men. * Chap. 3, 5. 24 The book of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhall be heires of life. This alſo is ſpoken according to the manner of men. 25 This is a prevention or an anſwer to an objection for happily ſome man will ſay, but they are dead, whom the ſea, death and the grave hath conſumed, how ſhall they appear before the Judge, S. John anſwereth, By reſurrection from death, whereunto all things (how ſoever repugnant) ſhall miniſter and ſerve at the commandement of God, as Dan. 12. ‡ Or, *grave*. 26 The laſt enemie which is death ſhall be abolished by Chriſt (that he may no more make any attempt againſt us) 1 Cor. 15, 16. and death ſhall feed upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next verſe.

CHAP. XXI.

1 A new heaven and a new earth. 16 The heavenly Jeruſalem, with a full deſcription thereof. 23 She needeth no ſunne, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND * [1] I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I John ſaw the holy citie, new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her husband.

* Iſa. 65, 17. 2 Pet. 3, 13.

1 Now followeth the ſecond part of the hiſtorie propheticall (as I ſaid chapter 1. and 11, 1.) of the future eſtate of the church in heaven after the laſts judgement, unto the fift verſe of the next chapter. In this are two things briefly declared: The ſtation, ſeat, or place thereof, verſe 1. Then her ſtate and condition, in the verſes following, before the ſtate of the church deſcribed, is ſet down the ſtate of the whole world, that there ſhall be a new heaven, and a new earth, as Eſa. 65, 7. and 66, 12. and 2 Pet. 3, 13. and this is the ſeat or place of the church, in which righteouſneſſe ſhall dwell. 2 The ſtate of this glorious church, is firſt deſcribed generally, unto the 8 verſe, and then ſpecially, and by parts, in the verſes following. The generall deſcription conſiſteth in a viſion, ſhewed afar off, verſe 2. and in ſpeech ſpoken from heaven. In the generall theſe things are common, that the church is holy, new, the workmanship of God, heavenly, moſt glorious: the ſpouſe of Chriſt, and partaker of his glory in this verſe.

3 [3] And

3 The church is deſcribed by ſpeech, firſt of an angel, in two verſes, then of God himſelf, in four verſes. The angels ſpeech deſcribeth the glorie of the church by a moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verſe: and by removing or putting far away of all evil things, in the verſe following.

3 [3] And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 * And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

* Chap. 7, 17.

4 In the ſpeech of God himſelf deſcribing the church, is firſt a certain exordium, or entrance, verſe 5, Then followeth a magnificent deſcription of the church by the preſent and future good things of the ſame, in three verſes following, In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this verſe.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

* 2 Cor. 5. 17.

6 And he ſaid unto me, [5] It is done: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirſt, of the fountain of the water of life freely.

* Iſa. 55, 1.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſonne.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their [a] part in the lake which burneth with fire and brimſtone: which is the ſecond death.

a Their lot, and inheritance as it were.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambes wife.

6 A tranſition unto the particular deſcribing of the heavenly church, by the expreſſe calling of S. John in this verſe, and his rapting up by the Spirit, in confirmation of the truth of God in the verſe following.

10 And he carried me away in the ſpirit to a great and [7] high mountain, and ſhewed me [8] that great citie, the holy Jeruſalem, deſcending out of heaven from God,

7 He meaneth the place and ſtately ſeat of the church, ſhadowed out in a mountain.

11 Having the glorie of God: And her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtall;

8 A type of that church which is one, ample, or Catholike, holy, celeſtiall, built of God, in this verſe: and glorious, in the verſe following. This type propounded, generally, is after particularly declared, verſe 12, &c. 9 A particular deſcription (as I noted verſe 2.) of the celeſtiall church. Firſt, by the eſſentiall parts of the ſame, under the ſimilitude of a citie, unto verſ. 22. Secondly, by the forrein accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the eſſentiall parts are noted, the matter and the form in the whole work: of theſe the ſuperficies and foundation of the wall are entire parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14 verſe, afterwards more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed unto the old Teſtament, and the foundation to the new Teſtament. 11 He meaneth the prophets, who are meſſengers of God, and watchmen of the church. 12 That is, foundation ſtones, according to the number of the gates, as is ſhewed, verſe 19. 13 A tranſition unto a more exquiſite deſcription of the parts of the church, by finding out of the meaſure of the ſame, by the angel that meaſured them. 14 The meaſure and form moſt equall, in two verſes. b A four-ſquare figure hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteady, and of continuance, and perfect.

12 [9] And had a wall great and high, and had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apoſtles of the Lambe.

15 [13] And he that talked with me, had a golden reed to meaſure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] foure-ſquare, and the length is as large as the breadth: and he meaſured the citie with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred and fourtie and foure cubits, according to the meaſure of a man, that is, of the [c] angel.

c He addeth this becauſe the angel had the ſhape of a man.

18 [15] And the building of the wall of it was of Jaſper, and the citie was pure gold, like unto clear glaſſe.

15 The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.

19 And the foundations of the wall of the citie were garniſhed with all manner of precious ſtones. The firſt foundations was jaſper, the ſecond ſaphire, the third a chalcedonie, the fourth an emerald,

20 The fifth ſardonyx, the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinct, the twelfth an amethyſt.

21 And the twelve gates were twelve pearls, every ſeverall gate was of one pearl, and the [d] ſtreet of the citie was pure gold, as it were tranſparent glaſſe.

d By ſtreet, he meaneth the broadeſt places of the citie.

22 And I ſaw no temple therein: for the Lord God Amighty, and the Lambe, are the temple of it.

23 * [16] And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lambe is the light thereof.

* Iſa. 60, 19.

16 The ſecond form of particular diſcription (as I ſaid verſe 12.) from forrein and outward accidents which are theſe. Light from God himſelf in this verſe: glory from men, verſ. 24. perfit ſecuritie from all harm, verſ. 25. Finally, ſuch truth and incorruption of glory (verſ. 26.) as can bear and abide with it, nothing that is inglorious, verſe the laſt.

24 * And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

* Iſa. 60, 3.

25 * And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

* Iſa. 60, 11.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or *maketh* a lie: but they which are written in the Lambes book of life.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himſelf. 9 The angel will not be worſhipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND [1] he ſhewed me a pure river of water of life, clear as cryſtall, proceeding out of the throne of God, and of the Lambe.

1 Here is abſolved and finiſhed the deſcription of the celeſtiall church (as I ſhewed before, chap. 21, 12.) by the effects in 5 verſes, and then this book is concluded in the reſt of the chap. The effects proceeding from God, who dwelleth in the church, are theſe: the everlaſting grace of God, in this verſe, the eternall living of the godly, as Chap. 2, 7. the eternall fruits which the godly bring forth unto God, themſelves and others, verſ.

2 In the midſt of the ſtreet of it, and *on* either ſide of the river, *was there* the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there ſhall be no more curſe, but the throne of God and of the Lambe ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

5 * And there ſhall be no night there, and

2. freedom and immunitie from all evil, God himſelf taking pleaſure in his ſervants, and they likewiſe in their God, verſ 3. The beholding and ſight of God, and ſealing of the faithfull from all eternitie, verſe 4. the light of God, and an everlaſting kingdom & glory, ver. 5. * Cha. 21, 23.

they

248 they need no candle, neither light of the
sunne; for the Lord God giveth them light,
and they shall reigne for ever and ever.

6 [2] And he said unto me, These sayings *are*
faithfull and true. And the Lord God of the
holy prophets sent his angel to shew unto his
servants the things which must shortly be
done.

7 Behold, I come quickly: blessed is he
that keepeth the sayings of the prophesie of
this book.

8 And I John saw these things, and heard
them. And when I had heard and seen, I fell
down to worship before the feet of the angel,
which shewed me these things.

9 Then saith he unto me, * See *thou do it*
not: for I am thy fellow-servant, and of thy
brethren the prophets, and of them which
keep the sayings of this book: worship God.

10 [3] And he saith unto me, [4] Seal not the
sayings of the prophesie of this book: for the
time is at hand.

11 [5] He that is unjust, let him be unjust still:
and he which is filthy, let him be filthy still:
and he that is righteous, let him be righteous
still: and he that is holy, let him be holy still.

12 [6] And behold, I come quickly, and my
reward is with me, * to give every man ac-
cording as his work shall be.

13 I am Alpha and Omega, * the beginning
and the end, the first and the last.

14 Blessed are they that do his command-
ments, [7] that they may have right to the tree
of life, and may enter in through the gates
into the city.

15 For without *are* dogs, and sorcerers, and
whoremongers, and murderers, and idolaters,
and whosoever loveth and maketh a lie.

16 [8] I Jesus have sent mine angel to testifie
unto you these things in the churches. I am
the root and the offspring of David, and the
bright and morning-starre.

17 And the Spirit and the bride say, Come.
And let him that heareth, say, Come. * And let
him that is athirst, come. And whosoever
will, let him take the water of life freely.

18 [9] For I testifie unto every man that hear-
eth the words of the prophesie of this book,
* If any man shall adde unto these things,
God shall adde unto him the plagues that are
written in this book:

19 And if any man shall take away from the
words of the book of this prophesie, God
shall take away his part out of the book of
life, and out of the holy city, and from the
things which are written in this book.

20 [10] He which testifieth these things, saith,
Surely I come quickly. Amen. Even so, Come
Lord Jesus.

21 [11] The grace of our Lord Jesus Christ
be with you all. Amen.

2 This whole book is concluded and made up by a confirmation and a salutation. The confirmation hath three places: The words of the angel unto the 15 verse, the words of Christ, vers. 16, 17. and the obtestation made by Saint John from divine authority, thence unto the 20 verse. By the speech of the angel this prophecie is confirmed, unto the 8 verse, and then he speaketh of the use of this book in the verses following. The prophecie is first confirmed by the angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause both principall which is God, and instrumentall, which is the angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, verse 7. Fourthly from the testification of Saint John himself, verse 8. The rest of the speech of the angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him in the same verse which the angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, Chap. 16 verse 10. * Chap. 19, 10. 3 The angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this and the next verse: and in respect of God for declaration of this truth, thence unto the 15 verse. 4 That is, propound this prophecie openly unto all, and conceall no part of it. The contrary whereunto is commanded, Esa. 8, 6. and Dan. 8, 26. 5 An objection prevented, But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith, What then saith the angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more and more vile in themselves whom this scripture doeth not please: yet others shall be further confirmed thereby unto righteousnesse, and true holinesse. The care and reformation of these may not be neglected, because of the voluntary and malicious offense of others. 6 The second place belonging unto the use of this book, as I said, verse 10. Also (saith God by the angel) though there should be no use of this book unto men: yet it shall be of this unto me, that it is a witnesse of my truth unto my glory, who will come shortly, to give and execute just judgement, in this verse: who have taught that all these things have their being in me, in the 13. verse, and have denounced blessednesse unto my servants in the church, verse 14. and reprobation unto the ungodly, verse 15.

* Rom. 2, 6.

* Isa. 41, 1. and 14, 6.

7 The blessednes of the godly set down by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation (as I said verse 6.) is the speech of Christ, ratifying the vocation of S. John, and the authority of his calling and testimonie, both from the condition of his own person, being God and man, in whom all the promises of God are Yea and Amen, 2 Cor. 1, 20. and also from the testification of other persons, by the acclamation of the Holy Ghost, who here is as it were an honorable assistant of the marriage of the church as the spouse, and of every of the godly as members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verse 17.

* Isa. 55, 1.

9 The obtestation of S. John (which is the third place of the confirmation, as was noted ver. 6.) joyned with a curse of execration, to preserve the truth of this book entire and uncorrupted in two verses. * Deut. 4, 2. Prov. 30, 6. 10 A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation apostolicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of every epistle: which we wish unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, untill his coming to judgement. *Come Lord Jesus*, and doe it. Amen, again Amen.

F I N I S.

15 JY 62